UNDER THE SUPERINTENDENCE OF THE SOCIETY FOR THE DIFFUSION OF USEFUL KNOWLEDGE.

THE

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CONTENTS OF NO. XI.

	Page
Journal of Education	1
University of Dublin	5
Professor Agren's Constructive Method of teaching Geometry	27
On the Method of teaching the Elements of Geometry, Part I.	35
Public Instruction—of Moral Education	49
Prussian Improvements in Public Education	66

REVIEWS.

Hebrew Grammars and Dictionaries, &c.	74
Little Lessons for Little Learners	103
The School and Family Manual	108
The History of Ancient Greece	112
Sketch of the Bruce Castle and Hazlewood System	115
Tarver's French Selections in Prose and Verse	122
Rudiments of the French Language	126
Allen's Sallust	129
Pauperism and Education	142
Miscellaneous:—Foreign Intelligence	168
„ British	190

NOTICE.

The Committee of the Society for the Diffusion of Useful Knowledge are desirous of explaining the degree of superintendence which they think that they ought to exercise with respect to this publication.

It will of course be their duty not to sanction anything inconsistent with the general principles of the Society. Subject, however, to this general superintendence, they feel that the objects of the Society will be better forwarded by placing before the readers of this work the sentiments of able and liberal men, and thus enabling them to form their own conclusions, as well from the difference as from the agreement of the writers, than by proposing to them, as if from authority, any fixed rule of judgment, or one uniform set of opinions. It would also be inconsistent with the respect which the Committee entertain for the persons engaged in the preparation of these papers, were they to require them strictly to submit their own opinions to any rule that should be prescribed to them. If, therefore, the general effect of a paper be favourable to the objects of the Society, the Committee will feel themselves at liberty to direct its publication: the details must be the author's alone, and the opinions expressed on each particular question must be considered as his, and not those of the Committee. As they do not profess to make themselves answerable for the details of each particular essay, they cannot, of course, undertake for the exact conformity of the representations which different authors may make of the same facts; nor, indeed, do they, for the reasons already given, feel that such conformity is requisite.

By Order of the Committee,

Thomas Coates, *Secretary.*

CONTENTS OF NO. XII.

	Page
University of Dublin	201
On the Method of teaching Geometry. No. II.	297
On the Study of the Italian Language. No. II.	251
Education of Natives in India	261
The Prussian System of Education	283

REVIEWS.

Dymocks' Bibliotheca Classica	298
Busby's Catechism of Music	318
Mrs. Hoare's Hints on Nursery Discipline	326
Publications relating to De Fellenberg's establishment at Hofwyl	336
Miscellaneous:—Foreign Intelligence	348
„ British	372
Index	391

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THOMAS COATES, *Secretary.*

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SINCE the establishment of this Journal ten numbers have appeared. The object which has been steadily kept in view, is that announced in the Preface to the first volume—'the improvement of education, by making it the subject of periodical criticism, and by diffusing the knowledge of all useful facts connected with the important science of instruction.'

The experience of a few years has enabled us to discover how far we can command the means necessary for accomplishing this design: it has also served to define more precisely the limits of the several branches into which education may be divided. With respect to that part of the Journal which is assigned to criticism on books used in education, it will be seen that the whole number examined is but small, compared with the number which require notice either for their merits or their defects. It has, therefore, been necessary to make a selection of such as it seemed most important to notice. It will be observed also, that some kinds of books have received much more attention than others: the reasons for which are not founded upon any one consideration, but are compounded of several. Some kinds of books have been the subject of more frequent criticism, partly because they enter more largely into the present system of education, and are therefore produced, like any other commodity, in much greater quantities with the hope of suiting the market; partly also, because the defects of this numerous class of books are most striking, and the use of them likely to be attended with most prejudice to learners; and partly too, some classes of books have been less attended to than others, from the difficulty of finding competent persons to examine them. In this last predicament stand works that treat of the

Phænomena of Mind, of Morals and Moral Teaching, and Political Science.

But with the experience of a few years, we feel that we are enabled to obtain more varied kind of assistance; and with the increasing diffusion of the opinion that 'education is the only sure basis of all civil polity,' we trust that the consideration of the *means* of obtaining a *good* education in the full extent of that term is daily becoming a subject of deeper interest to all.

What is the *best* moral education is the first thing to be determined; and here the diversity of opinion is great, but this diversity may be chiefly referred to difference of religious opinion. There is no dispute about many, we do not say all acts, whether they are to be called good or bad, moral or immoral; but we often dispute about the motive or sanction which is to be applied. The plan of our Journal excludes all matter that belongs to religious controversy, and to the teaching of religious creeds: first, because it is impossible that a large number of persons, who may differ widely in opinion, can ever agree to superintend a publication which shall discuss controverted points, where each feels that what he believes to be true is not the kind of subject on which mutual concession is allowable; and, secondly, because the teaching of religious doctrines is the province of the parent, and the business of the church to which each member of society belongs. Our discussions, therefore, on morals and moral education, will be founded on the observed phænomena of the human mind, and on the experience of human action, and their special object will be the formation of *good habits;* for it hardly needs much proof to show that the *knowledge* of what is right does not necessarily imply the power to do it*. The design will be to show how we ought to train youth so as to give them the best character, and to ensure virtuous *conduct;* and it should be recollected, that our object is limited to the teaching the practice of those virtues which all admit to be essential to form a good character. Fortunately, mankind differ less in their opinion of what constitutes good character, than in their opinion of what constitutes right belief. It is true that the same action which many call good is by others called bad; but still the catalogue of undisputed virtues, the practice of which is essential to the happiness of society, is large enough to occupy our attention at present.

The increasing conviction of the importance of education is shown by the large number of publications, in the shape of books, pamphlets, lectures, &c., which are constantly appearing on the subject. It is shown also by the foundation

* See the article on Moral Education in this Number.

of new schools and colleges, by the increasing number of societies for the diffusing of knowledge by means of lectures, reading-rooms, and other similar institutions. All this may convince us that a great number of people do acknowledge the value of education; but it does not prove that the science of education is improving.

Education, as it comprehends the whole subject of man, as an *animal*, as a *thinking*, and as an *acting* being, is far too comprehensive to be treated in all its bearings by any one person: the subject naturally distributes itself into parts, and can only be perfected by the division of labour. In order, therefore, to give greater precision to the subject, as far as this Journal is concerned, and to direct the attention of many valuable contributors to definite objects, we have thought it useful to present a kind of outline or plan, so distributed as to comprehend all the great heads. To some one of them it will be found that most of our past articles can be referred, and it will be desirable that every future article should, as far as possible, be written on the same principle.

The three main divisions of education are the physical, moral, and intellectual.

The physical education comprehends those modes of treating infancy, childhood, and youth, which tend to form healthy human beings. It is not too much to assert that the judicious treatment of children, at home and at school, is the most important of all early education, as the healthy development of the body is almost essential to the formation of good character and the acquisition of knowledge. The discussion of this branch properly belongs to that small class of medical men who have studied with attention both the mental and physical development of childhood; and to the perhaps still smaller class of instructors, who have combined, with the other branches of education, a suitable attention to the proper training of the body. Under this head should be comprehended the treatment of children at home and at school, as to exercise, sleep, clothing, diet, hours of instruction, and recreation.

The moral education, as we have already explained, has for its object the formation of moral character. The object of our discussion will be to show what kind of discipline tends to form habits of veracity, punctuality, self-restraint, industry, a regard to the opinion of the good, a disregard of the opinion of the bad, and tolerance and good feeling to mankind in general. A well-formed moral character implies the possession of opinions founded on reflection; it implies the expression of those opinions whenever it may be useful to

society that they should be expressed; in a word, it implies both knowledge of what is right in *conduct*, and *will* strong enough to do it, or moral courage.

The intellectual education comprehends the discussion of what subjects are best fitted to develope the powers of the mind, the *order* in which they should follow one another in instruction, and the *modes* of teaching any particular branch of knowledge. It also considers how far those which form in England almost exclusively the present subjects of education, are adapted either to the most pressing wants of society, to the happiness of the individual, or to the real formation of moral character. For it must be admitted that an education may be so conducted intellectually—that is, with a mere reference to the acquisition of knowledge, or what is called knowledge—as to produce a very bad character.

The development of methods of instruction, and of the true principles of communicating knowledge, may derive help from experience, and with this view we institute a head which may be called the Historical. It treats of the origin and history of places of education, of the means employed for their support and government; it describes modes of teaching practised in various countries, and criticises the books employed in instruction; it collects facts of all kinds, with the view of making past experience a guide for future conduct.

Thus, should it ever be determined in this country to make education the basis of our social system, we should have to consider, in addition to 'what education is best to be given,' what are the means necessary to enable us to give this education; how money is to be raised, how prejudices are to be overcome, what kind of machinery would be necessary to secure a good working of the system, and to prevent abuses; how far the state ought to interfere after a general system is established, &c.—on all which questions, the collected experience of different countries, and the speculations of different individuals, may help to the formation of a just opinion.

Though we find so much written on the necessity of education, we are not of opinion that a *belief* in its efficacy has yet so firmly settled itself in the minds of those who possess power and wealth, as to lead us to expect any speedy measures of great utility. It is not yet possible to conceive that either house of legislature is so firmly convinced of the truth of this fact, as to deliberate seriously whether it is within the reach of legislation to ameliorate the education of the British islands. There are yet no indications of a disposition to discuss such a question as this—whether England gains more by leaving the education of all classes just as it is, or Prussia by regulating the whole system. The real reason of this

inactivity is the want of conviction strong enough to lead to action: for it is this conviction which alone can give the moral courage sufficient to encounter the obstacles that lie in the way.

Among the causes that impede the progress of education in these islands, is the notion, that it is only that of the poor which requires special attention. Those who possess power and wealth, the richer as well as the moderately rich, are always considering, in their well-intended schemes of benevolence, how they shall improve the education of the poor only. They forget, at the same time, how defective is the education of the classes to which they themselves belong; how much the education of their own children is intrusted to incompetent and careless instructors, and how necessary it is that those who prescribe education to others should first educate themselves. It is not reading and writing that constitute the sum of education for the poor; nor can a superficial knowledge of Latin and Greek, with the smattering of a modern language or two, qualify the rich to perform the functions of legislators and guides, were their zeal in the cause of popular education ten times greater than it really is.

UNIVERSITY OF DUBLIN.

In the first Number of this Journal we noticed the extreme ignorance which prevails among Englishmen as to the character and constitution of their own universities, and the imperfect notions of the nature and objects of those institutions entertained by many, even of those who owe much of their future eminence to an early academic education.

If these observations be applicable to Oxford and Cambridge, they apply with still greater force to the institution which is the subject of the present article. Indeed, it is sometimes amusing to observe the air of mysterious generality that is assumed by an English Magazine or Review whenever there is occasion to allude to the circumstances of the University of Dublin;* and even when necessity extorts an admission of the reviewer's ignorance, the confession is made in a tone which proves that on this subject to be ignorant is not felt to be disgraceful.

Many of the causes, which create that indifference to our academic institutions of which we complain, operate doubtless in the case of the University of Dublin, as they do in respect of Oxford and Cambridge; but, besides this, we must confess we think that the Dublin University is far more wanting to herself in this respect, far more indifferent to the gross misrepresentations of her merits which are daily made,

than her sisters of the Cam and Isis. We really know of no accessible document to which we could refer an inquirer who desired to diminish or remove this almost universal ignorance of Dublin University and its proceedings. No record of its daily transactions appears in the University Intelligence of any periodical, at least on this side of the channel*; and its ancient history is to be found only in scattered fragments in Ware and Fuller, and other 'worthies,' to whose folios we could not in any conscience think of referring an ordinary inquirer. We say nothing of the accounts which have appeared in sundry Encyclopædias, Pictures of Dublin, and Topographical Dictionaries, nor even of that which is given in Whitelaw and Walsh's History of Dublin, because they are all imperfect and inaccurate, evidently emanating from persons who were themselves almost entirely ignorant of the system they have attempted to describe†.

We think it necessary, therefore, before we proceed to an examination of the system of education now actually pursued in the University of Dublin, to put our readers in possession of the principal facts connected with its first establishment and subsequent history; confining ourselves as much as possible to those events in its history which have had an influence on its efficiency as a seminary of education, and as a society incorporated for the encouragement of learning and learned men.

The Irish historians unanimously assert, that, in the sixth, seventh, and eighth centuries, Ireland was, as it were, the university of Europe; and the manuscript remains of Irish literature belonging to that period, still preserved in various libraries, strongly corroborate the statement‡. We have accounts of universities or schools of learning, at Armagh, Clonard, Ross, Lismore, Clonfert, Bangor, Beg-Eri, Rathene, Cashel, Down, and many other places; and Bede assures us that the Anglo-Saxon and other foreign students who resorted to Ireland in the seventh century were gratuitously instructed, and even supplied with books and maintenance in the Irish colleges§. The numbers said to have resorted to

* In the 'University News' of a late Number of *The British Magazine*, we observe DUBLIN, for the first time we believe in any *English* periodical, numbered amongst the universities. The year 1833 has produced two periodical publications—one quarterly, the other monthly—both professing to emanate from the University of Dublin, and published in that city. *The Dublin University Calendar for* 1833—the first volume of an annual series—has also made its appearance this year.

† We ought to mention, however, that Messrs. Whitelaw and Walsh, though inaccurate, are *less* chargeable with this defect than the other accounts to which we refer.

‡ See Dr. O'Conor's Rerum Hibernic. Scriptores.

§ Beda, Hist. Eccles. lib. iii. cap. 27.—'Quos omnes Scotti libentissime suscipientes victum eis sine pretio, libros quoque ad legendum et magisterium gratuitum præbere curabant.' See also Stuart's History of Armagh, App. No. V.

these seminaries are truly marvellous*; yet the extensive ruins of ecclesiastical buildings with which Ireland abounds, the very ancient parochial divisions of the country, and other remains of former civilization, appear to prove that these accounts are not exaggerated†. Certain it is that in the eighth century, the *Scoti* or *Hiberni* were regarded throughout Europe as the masters of scholastic, at that time almost the only learning‡.

In the ninth and two following centuries, the Ostman invasion, with the fearful scenes of rapine and massacre that were the result of that event, broke up this golden age: Ireland was no longer the peaceful abode of piety and learning; and the spirit and civilization of her people soon sunk together under the black and ferocious passions of domestic warfare. Still, however, we find, even so late as the twelfth century, that the Irish, though scattered throughout the continent of Europe, maintained their character for learning both sacred and profane§. The twelfth century, however, may be regarded as the latest period to which Ireland's ancient fame for learning can be extended. The Church of Ireland, hitherto independent, was then first subjugated to the yoke of Rome, by the synod of Cashel, in 1171; and the Irish hierarchy, having betrayed their country to Henry II., assisted in obtaining from Alexander III. a Papal grant of 'the dominion of the land of Ireland' to that sovereign, and to his heirs for ever‖. From this period Ireland became a theatre of domestic discord and perpetual feud between the English settlers and the native clans. The superior power of the conquerors, aided as they were by Papal authority, enabled them to fill many of the episcopal sees with ecclesiastics from their own country; and the aboriginal clergy, thus excluded from the more valuable preferments of their church, soon fomented jealousies which at length acquired strength enough to assume the attitude of open animosity. Thus was Ireland, at that remote period, no less than at present, the scene of religious as well as of political contention; and it is to the progress of this warfare that we are probably to attribute the first attempt to procure the foundation of a university in Dublin. In the year 1250, the native prelates decreed in a synod that no clerk of the English nation should be admitted a canon in any of their churches. This decree they

* Usser, Brit. Eccles. Antiquit.

† O'Driscol, History of Ireland, vol. i. p. 29.

‡ Mosheim, Instit. Hist. Eccles. Sec. viii. pars. ii. cap. iii. § vi. not. *u.*

§ Wharton, Anglia Sacra, par. ii. pp. 91, 92.; Ledwich Antiq. p. 363. (*2d edit.*)

‖ See Phelan's Policy of the Church of Rome in Ireland.

were commanded to rescind by a Papal bull, dated September 24, 1250*; and another, directed to Luke, Archbishop of Dublin, and Jeffry Turvill, Bishop of Ossory, both of the Anglo-papal party, authorized them, in case the other prelates did not obey, to declare the acts of the synod null and void. A considerable time, however, elapsed before the united influence of England and of Rome could extort from the Irish bishops a sullen retractation of this bold measure; and it was then that the English part of the hierarchy appear to have formed the design of establishing, by Papal authority, a university in Dublin.

Accordingly, in the year 1311, John à Leeke, Archbishop of Dublin, procured a bull from Pope Clement V. for establishing, in the city of Dublin, 'an university of schools, (*scholarum universitas,*) and, moreover, a general school, (*studium generale,*) in every science and lawful faculty, to flourish there for ever; in which masters might freely teach, and scholars be auditors in the said faculties; and that such as might be thought worthy to be associated into the honour of doctors, (that is to say, in modern phrase, of teachers or professors,) in any of the said faculties, might obtain the license of the said schools for that end†.' But the death of Archbishop à Leeke in 1313, with the revolt of the clergy to the party of Edward Bruce in 1315, put an end for a time to this design.

In 1320, however, it was revived by Alexander de Bicknor, the successor of à Leeke, who procured a confirmation of the former bull from Pope John XXII., and drew up statutes for the government of the new university, which are still extant in Archbishop Alan's register‡. The schools were connected with the cathedral of St. Patrick, and the lectures delivered within that building; and William Rodyard, Dean of St. Patrick's, was created doctor in the canon law, and appointed the first chancellor of the university. The want of an endowment, however, prevented this establishment from ever flourishing, and the disturbed state of the country rendered the resort of students to it difficult, and sometimes dangerous. Still it appears to have had a fluctuating, and perhaps chiefly nominal, existence § up to the period of the

* Rymer v. i. p. 457; Ware, Bishops (Harris's Edit.) p. 321.

† This bull is preserved in Archbishop Alan's Register, called *Liber Niger*, pars. ii. f. 75, 6. The original of it was destroyed in the burning of Christ-Church, Dublin.

‡ They are printed in Mr. Mason's Hist. of St. Patrick's Cathedral, Appendix, No. VII.

§ In the year 1465, a parliament, assembled at Drogheda under Thomas Earl of Desmond, (among other laws for the defence of the pale, and for reforming the manners of the Irish after the English model,) established a university at

dissolution of the cathedral under Henry VIII.; at least there is an apparent allusion to this university in the charter of Philip and Mary, by which the cathedral was re-established*. But be this as it may, we hear no more of a university in Dublin until the reign of Elizabeth, when some attempts were made to restore the academic character of the cathedral of St. Patrick.

This design was first taken up by government in 1563, when Sir Thomas Worth and Sir Nicholas Arnold were commissioned to make inquiries on the subject†; and in 1568 the measure was formally brought forward in the Irish parliament‡. Sir Henry Sidney, the Lord Deputy, offered 20*l.* per annum in land, and 100*l.* in money, to commence the foundation, and others also came forward with offers of contributions; 'but while they disputed of a convenient place for it,' (says Campion,) 'and of other circumstances, they let fall the principal§.'

Campion has given us a report of a debate at the dissolution of this parliament, December 12, 1570, at which he was himself present; and 'coming home to my lodging,' he says, 'I tooke notes of the speeches, and here I will deliver them as neere as I can call them to minde in the same words and sentences that I heard them||.' Stanihurst, Speaker of the House of Commons, began by exhorting the House to put into execution a statute just enacted¶ 'for the erection of a free-schoole within every diocesse within the realm of Ireland;' to which act, says the Speaker, 'the royall assent is already granted, and yet the point is in no forwardness, nor in none is like to be, except by some good meanes the onset be given and freshly followed;' and having appealed to experience in proof of the advantages to be derived from education, he concludes by an allusion to the university which

Drogheda, which was to be possessed of all the privileges of the University of Oxford; but the disturbed state of the country, and the disgrace of Lord Desmond which so soon followed, prevented this design ever being put into execution. The foundation statute, in the French language, is still extant among the Records of Chancery in Ireland; and the preamble of it, 'q^e. p^r. ces que la terre dirland ad nule univ^rsite ne study gen^rale dems le mesme,' sufficiently proves that the University of St. Patrick's Cathedral was not then considered as an existing university, or at least not as a *general* school.—*Dublin University Calendar for* 1833, p. 16.

* Mason's History of St. Patrick's Cathedral, p. 101-2.

† Ibid. p. 102.

‡ A letter, written the year following, (March 4, 1569,) by the Lord Deputy and Council to her Majesty's Council in England, urging upon them the necessity of establishing a university in Ireland, is still extant, and is printed in *The Dublin University Calendar for* 1833, p. 20.

§ Campion, Historie of Ireland, p. 85.

|| Ibid. p. 131-4.

¶ Stat. 12 Eliz.; Rot. Parl. cap. 5.—*Irish Statutes*, vol. i. p. 361.

the Lord Deputy had offered to endow, adding that he thought it 'more expedient to enter so farre forth as our commission reacheth, and to hope for the rest,' rather than to seek for new measures before those which were already enacted had been put into execution.

The Lord Deputy replied by expressing his full concurrence in the observations of the Speaker upon the advantages of the grammar-schools, promising that 'the most effectual order that may be should assuredly be taken in place convenient for their erection.' He added, however, that the establishment of the university would act as 'a spurre to these erections, as nurses for babes to suck in till they might repaire thither to be wained;' concluding by expressing a hope that the consent of parliament to this measure was 'only suspended for a time, and that so much good labour should not be utterly lost and frustrate.'

The grammar-schools, however, never were established. How far this failure of a design so excellent is to be attributed to the lukewarmness or the mistaken policy* of the Anglo-Irish aristocracy, it would carry us too far from our present purpose to decide. We must content ourselves with expressing deep regret that the Lord Deputy's plan of connecting diocesan grammar-schools with the university was never afterwards revived. We conceive that it would have at once removed one of the greatest obstacles with which the University of Dublin has always had to contend,—namely, the almost total want of a system of preparatory education in the country. For a very considerable period after the foundation of Trinity College this was an evil severely felt; and the consequence was, that students on leaving the university possessed little more than the information which should have been acquired before their admission. But we shall reserve this subject to another opportunity.

The English government did not altogether lose sight of the design of establishing a university in Ireland. Sir John Perrott, who came over as Lord Deputy in 1583, received instructions† to consider 'how St. Patrick's in Dublin, and the revenue belonging to the same, might be made to serve for that purpose, as it hath been heretofore intended; as also to consider how by parliament some contribution might be given out of every diocess, to be charged upon the leases of impropriated parsonages.' The promotion of Dr. Thomas Jones, Dean of St. Patrick's, to be Bishop of Meath, in 1584, seemed a favourable opportunity for effecting this object; and

* See Leland's History of Ireland, book iv. chap. 3, *ad init.*

† Desiderata Curiosa Hibernica, vol. i. p. 28.

accordingly the Lord Deputy proposed to apply the revenues of the cathedral, then about 4000 marks per annum, 'to endow a couple of colleges with 1000*l.* per annum a piece,' employing the residue 'on the reparation of the said church and houses*.' In each of these colleges he intended to have settled six masters with a hundred scholars, 'to be instructed by them in learning, civility, and loyalty.' The six masters to be chosen out of the most learned residentiaries of the cathedral, who in their turns, three and three of each college, were 'to reside and keep hospitality in the several prebends whereunto the cure of souls was annexed†.'

This plan, however, met with vigorous and successful opposition from Dr. Adam Loftus, archbishop of Dublin, who was also at that time Lord Chancellor of Ireland. The biographer of Sir John Perrott‡ attributes the energy with which the archbishop exerted himself to defeat this design, and the subsequent enmity between him and the Lord Deputy, of which this dispute was the foundation, to his Grace 'being interested in the livings of St. Patrick by longe leases and other estates thereof, graunted either to hymselfe, his children, or kinsmen;' for which reason, he continues, the Lord Chancellor 'did by all meanes withstand the alienation of that livinge, and being otherwise a man of a high spirite, accostomed to beare sway in that government, grew into contradiction, and from contradiction unto contention, with the Lord Deputie; who, on the other side, brooking no such opposition, it grewe to some hearteburning and heate betwixt them.'

Be this, however, as it may, the Archbishop succeeded in diverting her Majesty's government from this part of their design; and thus was created another of those obstacles which impeded the progress and curtailed the usefulness of the University of Dublin for many years after its first foundation,—namely, the want of a sufficient endowment.

To effect his design, the Archbishop fixed upon the dissolved Augustinian monastery of All-Hallows, and proposed that it should be converted into a college, instead of the cathedral of St. Patrick's. This priory had been granted by Henry VIII. to the mayor and citizens of Dublin, February 4, 1538, at the yearly rent of 4*l.* 4*s.* 0½*d.* Irish money. To them, accordingly, the Archbishop addressed himself; and being a man, as Hearne§ has characterized him, 'eo seculo

* Sir John Perrott's Letters; Letter to Lord Treasurer of England.
† Dublin University Calendar for 1833, p. 23
‡ Sir J. Perrott's Life, p. 242. London, 1728.
§ Præf. ad Camdeni Annales, edit. a Thomas Hearne, p. lvii. where the Archbishop's speech is given at length.

magni nominis ob eloquentiam, (nam satis valuit in populari genere dicendi).... quemque omnibus commendabat vox cum magna, tum suavis et splendida,' he succeeded in obtaining from the city a grant of 'the scite, ambit, and precincts' of the ancient monastery, at that time valued at 20*l.* per annum. A charter, with a licence of mortmain, was soon afterwards obtained from the Queen*, incorporating the university under the name of 'the Provost, Fellows, and Scholars of the College of the Holy and Undivided Trinity, founded by Queen Elizabeth near Dublin.' No fund, however, was provided either for erecting the buildings, or for maintaining the provost, fellows, and scholars in the college; and, to provide one, the Lord Deputy Fitzwilliam issued circular letters to some principal gentlemen in each barony of Ireland, to ask for voluntary contributions towards this great national object†. This measure produced enough to enable the Archbishop to commence the buildings; which do not appear to have been erected on a very durable or splendid scale, and perhaps consisted in a great measure of the remnant of the old monastery with some additions. The first stone was laid by Thomas Smith, mayor of Dublin, March 13, 1591, and the college was opened for the reception of students January 9, 1593.

The income, including voluntary and temporary contributions, with which this great national object was undertaken, amounted, in the year 1594, to the sum of 174*l.* 8*s.*, and in 1600, it was increased, by certain allowances granted by the Queen, to 544*l.* 13*s.* 4*d.* Such was the foundation on which the University of Dublin was commenced; and on this miserable pittance it had to struggle for existence, often reduced by the non-payment of rents to the very brink of dissolution, until the beginning of the reign of James I., when it was endowed by that monarch with lands, which have since become valuable, in the province of Ulster, besides a pension of 388*l.* 15*s.* English, paid annually from the Exchequer.

By the charter of foundation, three fellows and three scholars, *nomine plurium*, were nominated to constitute, with the Provost, the body corporate of the new college. To the provost and fellows were intrusted the power of enacting statutes for themselves, and of appointing such acts and exercises as they might consider necessary to qualify for degrees To them also belonged the duties of tuition,—the scholarships being intended as foundations for the main-

* The letters patent are dated March 3, 1592.

† One of these letters, dated March 11, 1591, is still extant in the MS. Library of the college. It has been printed in the Dublin University Calendar for 1833, pp. 29, 30.

tenance of the poorer students. The provost and fellows constituted the only university convocation, or senate recognized by the charter, and with them resided exclusively the power of conferring degrees. The fellows were to elect their provost on every vacancy of that office; and fellowships were tenable for seven years only, after taking the degree of M.A. The charter nominated William Cecil, Lord Burghley, the first chancellor of the university, with a provision that on all future occasions, the election of chancellor, vice-chancellor, and proctors, should belong to the provost and fellows.

Such was the original constitution of the university, in which many obvious defects soon began to show themselves. The election of a provost was a continual source of discord; and his authority being little more by the charter than that which every fellow alike possessed, was insufficient for the preservation of discipline in the college. This, however, was not the first evil that was felt to require amendment; a much more serious one, was the small number of those who were engaged in the actual labours of instruction. Besides this, of the three who were nominated fellows in the charter, there was not one who was not otherwise employed. Henry Ussher was Archdeacon of Dublin; Luke Challoner was Prebendary of Mallahiddert in St. Patrick's Cathedral; and Lancelot Monie, or Moony, was Rector of St. Michan's, a prebend in the other Cathedral. Hence, when the business of education actually commenced in the college, it became necessary to obtain additional aid; and, accordingly, very soon after the opening of the college, the fellows increased their number to four or five; but the number not being then *fixed* by statute, appears to have fluctuated. Thus Ussher, (afterwards the celebrated primate,) writing to Dr. Challoner so late as 1613, speaks of the college being able to maintain only '*about* six fellows*.' The poverty of the society not admitting of their endowing permanent fellowships, an expedient was resorted to which afterwards led to an important alteration in the constitution of the college. Four *masters* were appointed about the year 1600, as lecturers of the junior classes. A few years afterwards we find these *lectores*, as they were called, increased to seven; and about 1610, they were regularly constituted, by statute, probationer or junior fellows: from them the senior-fellowships, instituted by charter, were filled up on every vacancy. About 1615, the number of senior-fellows was *fixed* by statute at seven, and the number of probationer-fellows at nine: the scholars at this time were also, as they are still, seventy in number;

* Parr's Collection, Letter viii.

they were denominated, in Bishop Bedell's Statutes, *Scholares discipuli*, to distinguish them from the probationer-fellows, who not being recognized by the Charter as *fellows*, were considered as possessing only the chartered rights of *scholars*, and were therefore named in the statutes, *Socii scholares**. This increase in the number of the fellows and scholars was most probably made soon after the income of the college was augmented by the grants of King James I.

We return to the early state of education in the college, of which it is to be regretted that scarcely any records remain. In the year 1600, Mr. Challoner's fellowship expired, and the degree of D.D. was conferred upon him at a public commencement on Shrove Tuesday, being the first public commencement of the university; about the same time, most probably, he was appointed to read a lecture in divinity to the students. This lectureship was endowed with an annuity of 8*l.* per annum, left to the college for this purpose by James Cottrell, Esq. It soon afterwards became the professorship 'of Theological Controversies,' which was held by the celebrated Ussher; and in 1761 it was constituted, by King's Letter, the Regius professorship of divinity.

The education of the students appears to have been conducted at this period partly by lectures, and partly by exercising them in scholastic disputations, in which the lecturers acted as *moderators*. This was properly the business of the probationer-fellows, or lectores, of whom we have already spoken. Thus in 1608-9, we find Mr. Egerton and Mr. Anthony Martin (afterwards Bishop of Meath, and provost, a man of considerable learning) appointed with a salary of 2*l.* per quarter each, 'to read' (*i. e.* lecture) and 'moderate.' But the lamentable want of elementary education in Ireland at that period rendered this mode of instruction impracticable, except with the senior students; and hence we find the college in 1609 reduced to the necessity of employing a Mr. Woodward as '*college schoolmaster*,' with a quarterly allowance of 2*l.* 10*s.* It appears that the students placed under his instruction were first matriculated in the university, and incorporated into the college; so that the time spent by them at the school (which, from the way it is spoken of, would seem to have been a separate place of instruction†) was

* 'Reliquum collegii corpus scholaribus constat,' [scil. ex chartâ fundationis] 'quo nomine tum *Discipuli*, tum *Socii juniores* comprehenduntur.'—*Bedell's Statutes*, cap. v.

† This may be collected from an entry in an old book of accounts in Provost Alvey's hand, in which we find the following item:—

'For a booke of registre of matriculatiō into the university and incorporation into y^e^ colledge of suche as are sent thēce to y^e^ schoole—20^d^.' This occurs in the accounts of the quarter ending December 23, 1609.

counted as part of that required by the university as a qualification for their degree. How long this arrangement continued we have now no means of ascertaining; but it is probable that it existed till the breaking out of the great rebellion of 1641, at which time the troubles of the country so affected the income of the university, that they were compelled to give up the separate establishment they had formed. Of this second college, however, for such it ultimately became, we shall have occasion to speak more at large by and by.

But before we go on to another subject, we may as well take this opportunity of expressing a wish that some places of preparatory education were now established in connexion with the university. The elementary schools of Ireland, though greatly improved during the last twenty years, are still very inefficient, considered as seminaries of preparation for academic education, and seldom even attempt anything beyond the classics, appointed by the college for the entrance examination. Until some of them can be brought under the control of the university, so as to make young men feel that their proficiency at school will be afterwards recognized and remembered when they go up to college, we do not look for any very decided improvement in the state of preparatory education in Ireland. In England this object is aimed at, however inadequately attained, by the exhibitions, scholarships, and fellowships, in different colleges in the universities, to which young men are elected for their proficiency in the course read at certain endowed schools; but a still more perfect system of this kind is in operation in Germany. The Gymnasia, or Latin Schools, established there in almost every town by public authority, are found to act with the greatest effect in raising the character of the universities. The Greek and Latin classics form the principal subjects of instruction at these seminaries, and are studied at them to an extent as great, if not greater, than at most of our colleges. Half-yearly public examinations are held to ascertain the proficiency of the students and as incentives to exertion; and besides the general examination of each half year, special examinations are held for such students as desire to go to some university. These are frequently of great severity; and the students who distinguish themselves obtain from the rector, or '*schulrath*,' a certificate which is often of considerable weight in determining their future advancement, whether in the university or in the state. It is usual to form the students, who are candidates for the university, into three classes or orders of merit; those who are excluded from number *three* being kept at their preparatory studies for another half year. We do

not go so far as to say that it would be desirable to adopt this system in all its rigour in these islands. We are aware that our universities differ so essentially in their objects and nature from the institutions bearing the same name in Germany, that it would not be possible, without altering their entire constitution, to apply to them the same rules; but we must express a desire that some means could be adopted for connecting the grammar-schools in Ireland with the university in the manner we have attempted to explain. Something has already been done towards effecting this object by the entrance-examination, which enables the university in effect to prescribe the course of classical education which shall be followed at the different schools throughout the country. The competition for places at entrance is also a recognition of the proficiency or diligence of the students while at school; but it is an imperfect and even an unfair recognition of it. The honour, such as it is, is altogether carried off by the first two or three places; while the difference between the tenth and the hundred-and-tenth place, so far as it establishes any real difference of academic character, is practically nothing. Still we would suggest that the entrance-examination, if the mode of conducting it were altered, might be made a very effectual instrument for the improvement of the Irish schools. Let the students be classified at entrance by a more fair and *equable* examination than is now usually given; and let them retain the classes, in which they thus enter, throughout their college course, with a power, of course, of raising themselves from the lower to the higher classes by subsequent diligence and merit. A student would thus feel that he had obtained something, even though he had failed in carrying off the highest honours; and the schoolmasters, who now devote their whole attention to the cleverest boys, would have some character to gain by the proficiency of those whose pretensions to academic distinction could never be expected to rise beyond the mark of a respectable mediocrity.

One of the earliest efforts of the college, for the diffusion of knowledge and religion in Ireland, was the cultivation of the Irish language. Nicholas Walsh, Chancellor of St. Patrick's, and afterwards Bishop of Ossory, where he was barbarously murdered in 1585, had long before exerted himself in conjunction with John Kerney, or Kearnagh, a printer, but a man of learning, educated at Cambridge, and treasurer of St. Patrick's, in the attempt to employ the Irish language as a means of educating and civilizing the natives; and for this purpose a fount of Irish types had been pro-

cured from Queen Elizabeth, in 1571, and sent to Dublin; an order was also obtained that the prayers of the church should be printed in the native language and characters, and a church set apart in the shire-town of every diocese where they were to be read, and an Irish sermon preached to the people*. In 1573, Bishop Walsh †, with the assistance of Kerney and of Nehemiah Donellan, afterwards Archbishop of Tuam, had set about translating the New Testament into Irish. In this work the university took an early part; the types and printing press, sent over by Elizabeth, were worked in the college under the superintendence of Kerney; and in March 1596 a proposal was made to him to instruct some students of the college in the art of printing, in order to render the establishment of a press in the university permanent and useful. The articles of this proposal ‡ were the following:—1. That a residence in the college, with a fellow's commons, and at the fellows' table, were to be allowed to Kerney, and a chamber set apart for the printing.

* Ware's Bishops—Harris's Edition, pp. 418, 419.

† The history of these early attempts to print the Irish Scriptures is, unfortunately for Ireland, a very short one. The first book ever printed in the native language and characters was a Catechism by Kerney—'*Alphabetum et ratio legendi Hibernicam, et Catechismus in eadem linguâ; John a Kearnagh*, 1571,' 8vo. Then followed an interval of thirty years, in which the Irish types appear to have lain wholly idle; at length they produced the New Testament abovementioned, *Tiomna Nuadh, &c. re Huilliam O'Domhnuil*, Dublin, 1602, 4to., with a dedication to King James in English. The expense of this edition was borne by the Province of Connaught and Sir William Ussher, clerk of the council. It was afterwards reprinted, but without Archbishop Daniel's preface, at the expense of the Honourable Robert Boyle, 4to. London, 1681. Harris, in his edition of Sir James Ware's Writers of Ireland, p. 97, says, that the New Testament in Irish, by Nehemiah Donellan, Archbishop of Tuam, was printed in 1603, 4to. with a dedication and preface. But this we conceive must be a mistake; no mention is made of any such publication by Bishop Richardson (*Hist. of Attempts to convert the Popish Natives of Ireland*, p. 17); nor is it very likely that two different versions would be put forth so nearly at the same time: the mistake appears to have arisen from confounding Donellan with Daniel. In 1608 the same William Daniel published his version of the book of Common Prayer, folio, printed by J. Franklin; and during the Commonwealth, a Catechism in Irish was printed by Godfrey Daniel, with rules for reading Irish, Dublin, 1652. Soon after the Irish types fell into the hands of the Jesuits, who sent them to Douay, for the purpose of promoting their own cause in Ireland through the medium of the native language; and with them were probably printed those Irish catechisms and political tracts afterwards circulated so extensively among the natives by the agents of the Hiberno-Roman Church. The next person who exerted himself in Irish printing was the Honourable Robert Boyle: this eminent patriot, at his own expense, procured a fount of types, cut by Moxon in London, and with it he printed, first, the Church Catechism, with Elements of the Irish Language—London, 1680; then Archbishop Daniel's New Testament already mentioned; and, lastly, the version of the Old Testament, made by Bishop Bedell, and the Rev. Murtogh O Cionga, or King, one of his clergy. This great work was now for the first time printed in 4to., London, 1685, under the title, *Leabhuir na seintiomna, ar na Ttarruing go gaidhlig tre chúram agus dhútrás an doctuir Uilliam Bedell.*

‡ The original paper is still extant, though in a mutilated state.

2. That Kerney was to have the benefit of the sale of the books printed, 'to make up a stock for his trade,' with a sum of 200 marks, and 20*l.* besides to commence with. 3. That he was to enter into bond to settle in the college and follow his art; and that he was to bring in also his own English press, with all the fit furniture thereof, and put it up, 'possessing the college thereof as of a pawne both for his worke and faithful deling.' 4. That he was to 'follow his calling, and trade therein in the best and fittest manner for this church and country during his life, and trayne up in his art some other boy, who, being his prentice, shall be bound to serve him, and afterwards in the college to mayntayne that trade for this country.' 5. That 'God calling him,' he was to leave 'the former furniture of printing for the continuance of that trade in the college, the nearest of his kindred having the benefitt that cometh thereof without the college's loss, if he be a printer therein; or, if otherwise, then the party that he (Kerney) shall leave to be his successor, always the furniture being possessed of the college for the country's good.' This document, however, contains almost all that can now be known of this transaction. The design appears to have been frustrated by the dishonesty of Kerney, who is accused of having, on a former occasion, defrauded the college, and privately removed the type and presses without their consent and approbation; and having thus deprived them of their security, he refused to perform the conditions of his bond; he died about 1600. The education of the natives in the Irish language was, however, kept in view for a *long* time; and the nomination of William Daniel or O'Donnell * to be one of the three scholars appointed by the charter, proves that this was an object pointed out to the college by government at its first foundation. This Daniel was afterwards elected a fellow, and in 1609 he became Archbishop of Tuam. He published, in 1608, an Irish translation of the Book of Common Prayer, with a dedication to the Lord Deputy. He also, while a fellow of the college, translated the New Testament out of Greek into Irish, which was printed in 4to. in 1602, with a dedication to King James†,—the former translation published by his predecessor, Archbishop Donellan, having been made from the old English version. It appears, however, that although a number of scholarships were reserved for *natives* who spoke Irish, no attempt was made to

* *O'Domhnuill*, pronounced *O'Donnell*, is the Irish name, still retained by several branches of the original family, but Anglicised by others into Daniel.

† Ware's Bishops, by Harris, p. 616.

encourage the study of that language until Provost Bedell, in 1628, introduced Irish prayers and a lecture in the chapel of the university*. In the provostship of his successor, Dr. Robert Ussher, in 1630, a chapter in the Irish Testament was read every day at dinner in the hall by one of the natives, and this was appointed by the provost and senior fellows, 'soe to continue betweene 12 of y^e^. proficientest untill y^e^. rest be able to performe it, w^ch^. we enioyne them all w^th^.in half-a-yeare, or in default thereof to be deprived of their natives stipend.'

It is much to be regretted that these measures for the cultivation of the Irish language were not more efficient or more permanent. To say nothing of the loss that has arisen from the neglect of such an instrument in the instruction and civilization of the peasantry, who, in large districts of the country, understand no other language, we must regret the narrow policy which prevented the cultivation of native literature from the injury it has inflicted on the sources of Irish history. The manuscript literary remains of ancient Ireland have never yet been employed in eliciting the history

* James I., in the seventeenth year of his reign, thus wrote to the Lord Deputy on this subject,—'Because our colledge of Dublin was first founded by our late sister of happie memorie, Queene Elizabeth, and hath beene sence plentifully endowed by us, principallie for breeding upp the natives of that kingdom in civilitie, learning, and religion, wee have reason to expect, that in all that long tyme of our peaceable government, some good numbers of our natives should have beene trained upp in that colledge, and might have beene employed in teaching and reducing those which are ignorant among the people; and to think that the governors of that house have not performed that trust reposed in them, if the revenewes thereof have beene otherwise imployed; and therefore wee doe require that henceforth speciall care be had, and that the visitors of that universitie be required particularlie to looke unto and take care of this point, and the supplying of the present want, that choice be made of towardlie young men, alreadie fitted with the knowledge of the Irish tongue, and be placed in the universitie, and maintained there for two or three yeares, till they have learned the ground of religion, and be able to catechise the simple natives and deliver unto them so much as themselves have learned.' The efforts made, in consequence of this letter, to promote the cultivation of Irish among those students who spoke the language from infancy, continued under Provosts Bedell and Ussher, but were put a stop to altogether by Dr. Chappel, who succeeded the latter. We hear nothing more of Irish being taught in the university till the year 1660, when Dr. Narcissus Marsh, then provost (afterwards primate), engaged teachers at his own expense, whose lectures were attended by about eighty students. About thirty years later, Dr. John Hall, vice-provost, supported a person to give private lectures in the language; and finally Dr. William King, Archbishop of Dublin, engaged one Charles Lyniger as a public teacher of Irish in the college. Since that period we are not aware of any movement having been made on the part of the college to encourage the cultivation of the ancient language of their country, and at this moment no means of acquiring or of promoting a knowledge of the language are afforded to the students. We cannot help feeling that this fact reflects disgrace on all who profess themselves anxious for the preservation of Irish literature, especially when it is considered what a very small sum would suffice to endow a permanent professorship in the university.

of the times to which they belong; and while talent and research have been lavished upon the *Anglo-Saxon language*, and the relics of northern Celtic learning, an Irish MS. is rejected without examination as deserving only of contempt; and yet it is obvious, if we would but view the subject without prejudice, that the numerous volumes the Irish possess of Brehon laws, of Bardic remains, and of ancient annals, cannot but contain much to throw light upon the history and manners of Ireland during the dark and now almost unknown period prior to its connexion with England. The modern Irish scholars are, for the most part, an uneducated, illiterate, and prejudiced race of men, utterly incapable of making a judicious, or even an honest use of the documents to which we allude; and some of those manuscripts are in a dialect so ancient, and so nearly obsolete, that every day is diminishing the number of those who can read them at all. We cannot, therefore, but express a wish that the university of Dublin were possessed of an endowment for the encouragement of Irish literature, and that some means were afforded of directing the exclusive attention of at least one well-educated man to the manuscript remains of ancient Ireland: were the experiment even to terminate in assuring us that nothing could be extracted from those mysterious and voluminous parchments, but the idle tales of semi-barbarism, we think, the certainty that such was the fact, would be worth the expense of the trial. Those who have already devoted themselves to the subject, assure us that the most complete and the most interesting collection of literary and legal remains, of which any European nation can boast, is to be found in the ancient Irish language, and that an examination of those documents would throw considerable light on the records of the Celtic nations of Europe, and prove that Ireland had attained to a considerable height in literature and the arts before the period of the Danish and English invasions. Assuredly such statements from the only persons capable of giving an opinion, deserve some attention; and when such ponderous tomes of Sclavonic, and Icelandic, and Burgundian, and Anglo-Saxon remains pour daily from the press, supported by public and national resources, we regret, on turning to Ireland, to see mouldering on the shelves of the curious or tardily making their way to the public eye by the exertions and liberality of individuals, what ought long since to have set the public mind at rest on the subject of Irish Antiquities*.

* We have here taken the liberty of borrowing the sentiments, and partly also the words of an able article on Trinity College, which appeared in the Dublin Christian Examiner, vol. v.

The next topic that claims our attention is an attempt that was made at a very early period to establish some other colleges or halls in the university, besides the original and principal foundation of Trinity College. This design appears to have originated more in an anxiety to assimilate the university in its constitution to the universities of England, where all the early provosts had been educated, than in any actual benefit proposed as likely to result from the measure. It was suggested most probably by the establishment of the Grammar School, of which we have already spoken; and in the year 1617 a Bridewell, which had been erected in College Green, was sold by the city of Dublin to the university for 30*l.*, on condition that it was to be converted into a college, hall, or free-school, under the name of Trinity Hall; and accordingly we find that it was so employed until the Rebellion in 1640, when, as we learn from the college register, 'the said Hall was by poor people occupied, and in a manner ruinated, the said college not being in a condition to look after it, or wholly neglecting it.' Such was the state of this new foundation at the period of the commonwealth, at which time a dispute arose between the city and the university, the former insisting that the property had reverted to them, inasmuch as the condition, under which it was held, had not for some time been performed by the college. To obviate this difficulty, Dr. John Stearne, an eminent physician, and one of the senior fellows of Trinity College, 'moves the pretended provost and fellows' (*i. e.* the provost and fellows who held their offices under the usurpation), 'that he might by them be constituted president of the said Hall during his natural life, and accommodated with certain lodgings therein upon several conditions, whereof three were, to keep out the city, to repair the said Hall without any charge to the college (which the college at that time was not able to defray), and to convert the remainder to what should be unto him allotted for his own accommodation unto the sole and proper use of physicians. Upon acceptance of this proposal, the said Dr. Stearne was made president of the said Hall by the then pretended provost and fellows, and accommodated with a certain number of rooms therein; and the said John Stearne took off the city from prosecuting their design, laid out of his own purse above 100*l.* in repairing the said Hall, and procured disbursements from others for accommodating physicians with a convenient place to meet in, in order to the erection of a college of physicians as soon as possibly it could be effected; and so the

case stood until his majesty's happy restoration*.' Thus this transaction ended in the foundation of the Royal College of Physicians in Ireland, for which a charter was soon afterwards obtained from the king, and thus a regular school of physic was established in connexion with the university.

In the year 1630 two other colleges were added to the university; one called New College, in Back Lane, and the other in Bridge Street, called St. Stephen's Hall, and sometimes Kildare Hall. The former of these had been a seminary of Jesuits†, which was established under the tolerant administration of Lord Faulkland, and suppressed immediately after his recal by the Earl of Cork and the Lord Chancellor, Adam Loftus, Viscount Ely, who were left in the administration as Lords Justices. The college in Bridge Street was formed from two 'masse houses,' which were suppressed about the same time, if not a little before the other, and given to the university. We know almost nothing of the manner in which these new establishments were found to work, and it appears probable that the design was soon afterwards entirely relinquished; at least we can find no allusion to their existence in the new statutes granted to Trinity College only seven years afterwards. The Earl of Cork allowed 40*l.* a year to maintain a lecture in the church, which was attached to the seminary in Back Lane; but this endowment was withdrawn about two years after, and almost all we know of the remaining history of these additional colleges is comprehended in the following facts, collected from incidental entries in the register of the university. On February 19, 1629-30, the provost and senior fellows preferred a petition to the Lords Justices 'for one of the massehouses, where-

* Regist. Coll. of 1640.

† This seminary, under the government of Lord Faulkland, assumed the name of 'the University of Dublin,' and conferred degrees in all the arts and faculties by Papal authority. It was established by the Society *De Propaganda fide*, then lately instituted at Rome, and was governed at the time of its suppression by Paul Harris, under the title of *dean* or *deacon of the university of Dublin*, with which title he subscribed a protestation of the secular priests of Ireland against Thomas Flemming, Romish Archbishop of Dublin. Harris, being himself a secular priest, vehemently opposed the regulars, and rendered himself particularly obnoxious to Fleming, who was a Franciscan friar, and who, in zeal for his order, had formed a design to banish all seculars from his diocess, and to introduce friars into all the parishes in their room. The contest ended in the archbishop issuing a censure of excommunication against Harris, which was soon after followed by an order from Rome for his banishment out of the diocess of Dublin. Harris was a man of talent and of learning, and the author of many books, principally controversial, which are now almost all of extreme rarity, having been destroyed by the regular clergy whenever they could get them into their hands. See *Ware Writers of Ireland, by Harris*, p. 338. See also *Burnet's Life of Bishop Bedell*, p. 71.

upon y^e^ possession and custodium of two in Bridge Streete, and soone after of one in the Back Lane, was graunted us*. On the 1st of July, in the same year, the provost and fellows lent 20*l.* sterling ‘ for the furnishing of y^e^ new colledge ;’ and it was then ‘ further agreed that the two last classes should remayne there for two years (except fellow commoners). The rector to be their tutor.’—‘ The rector's place in the new college is elective yerely, and Mr. Boswell is elected this yere†.’ On the 14th of September, in the same year, two bachelors of arts, ‘ Sir Gunn and Sir Brereton,’ were appointed ‘ masters in Bridge Street, and allowed twelve artists’ [*i. e.* students in arts, or candidates for the degree of B.A.] ‘ to reade to them, and their place is elective yearely‡;’ and on the 18th of April, 1634, ‘ Sir Harrison, by consent of the provost and maior part of the senior ffellowes, was appointed lecturer of all the schollars (undergraduates) in the house in Bridge Street, and is to receave quarteridge from them accordingly. And it was further consented and agreed upon, that he should have from each fellow commoner and pentioner there studinge such rent quarterly for their chambers and studyes, as is payed by fellow cōmoners and pentioners, out of their studyes and chambers, here in the colledge ; *viz.* 3*s.* 4*d.* per quarter from a fellow cōmoner, and 1*s.* 8*d.* per quarter from a pētioner§.’

It appears, therefore, that the academy in Back Lane was considered as a college, while that in Bridge Street was only a Hall. In the former they placed one of the fellows as master, while the superintendence of the latter was entrusted to bachelors of arts. Want of funds was probably the principal impediment to the prosperity of these establishments, but in addition to this they do not appear to have been placed upon any foundation likely to give them permanence. They produced no effect, therefore, on the system of education pursued in the university, and no record, we believe, has been preserved, from which we can collect either the result of their temporary operation or the design proposed by those who exerted themselves in their institution.

We shall conclude this article with a short account of the subjects of study pursued in the college, between the years 1620 and 1637. The sources of information which we possess on this subject, are principally the statutes of Bishop Bedell, finished in the year 1628, and the statutes of Charles I. given to the college in 1637, in both of which the subjects of study are prescribed and fixed. We may also gather

* Reg. of 1628, p. 28. † Ibid. p. 29.
‡ Ibid. § Ibid. p. 43.

something from the knowledge of the offices and lectureships existing in the university, and the duties prescribed to them by the statutes. The statutes of Bishop Bedell were probably for the most part in operation when he came to preside over the university, and although we cannot always tell what parts of them originated with him, yet we have no reason to suppose that he made much alteration in the subjects of instruction, or the mode of communicating it adopted in the college under preceding provosts.—'His chief and prime care,' says the College Register, 'was to make up a cōpleate and perfect statute-book, by freeing those that were doubtful or ambiguous before, and by adding others that were wanting and not less necessary: as the appointing of the chapell for divine exercises, and administracōn of the sacraments once ev^ry terme, and at y^e festivalls of Christmas, Easter, and Pentecost; the reading of a chapter in the Bible still before meales: the appoynting of two comōn places weekly in the chapel throughout the whole yeare, by the ffellowes and M^rs. in their courses. Soe likewise that noe probationers or junior ffellowes shall or ought to have any voice in the election of a provost; or in matters concerning the governmen^t of the colledge. That noe marryed man should be admitted a scholler or ffellow; and that there should be but one deane, whereas there were two in tymes past.' We may, therefore, with probability conclude, that the course of study and academical exercises prescribed in the chapter *De Classium Scholasticis exercitiis* in Bedell's Statutes, were the growth of times preceding his provostship, and were probably in substance those which we know to have been in operation under the provostship of Mr. Alvey, and of his successor Sir William Temple.

In the University of Dublin, a course of study of four years duration is necessary for obtaining the degree of B.A., and hence the undergraduates are divided into four classes: the men of the same year being of the same class. At the period of which we are treating, a distinct lecturer was assigned to each class, and a distinct course of study prescribed to each year. These lecturers were selected from the junior fellows, or masters of arts resident in the college, and were nominated annually by the provost. A senior, or primary lecturer (lector primarius) as he was called, was also elected from the senior fellows, whose business it was to superintend the duties of the inferior lecturers, and to keep a record of the attendance of the students, the honours conferred on them for diligence, and the censures imposed on the negligent and careless.

The four inferior lecturers conducted the business of public

education, by lectures which were directed by the statutes to be partly catechetical, and partly prælections.—'Prælector quivis inferior, horæ ad prælegendum constitutæ partem alteram prælectioni, alteram examinationi discipulorum tribuat*.' Besides this, every fellow, and even the provost, was a tutor; and they were bound, not only to superintend the morals and habits of their pupils, but also to afford them daily private instruction: and no student was suffered to have his name on the college boards until he had selected one of the fellows, or the provost, as his tutor. Quarterly examinations were held at the beginning of every term, to ascertain and encourage the diligence or proficiency of the students.

The regular academic exercises imposed upon all undergraduates during term, were commentaries, themes, and declamations. The commentary consisted of notes on the lectures attended by the student, which were to be written in the Latin language, and shown to the lecturer every week. The theme was a composition in Latin on some given subject, or a translation from English into Latin, presented to the lecturer every Saturday: and besides this, the lecturer selected two of his class in turns, who were appointed to deliver memoriter in the public hall, *declamations* on some subject or thesis, 'e morali aut politicâ disciplinâ.' Fridays or Saturdays, after morning prayers, were appointed for the performance of this exercise.

In addition to the four lecturers who gave public instruction in logic, philosophy, and metaphysics, it appears to have been contemplated in Bedell's provostship to appoint also lecturers, or rather a lecturer, to supply similar instruction in Greek and Hebrew, 'omnes classium discipuli,' say the statutes, '*si commode fieri potest*, in Græcis et Hebraicis erudiantur a prælectore ad id munus constituto†.' The want of means for creating an endowment for such a lecturer, was, of course, the only reason why the framers of the statutes did not make this a positive enactment.

The first class studied dialectics; and they were required every week to furnish their lecturer with 'an analysis of invention and rhetorical elocution'—'analysin aliquam inventionis et elocutionis rhetoricæ.'

* Stat. Bedell, cap. 12.

† Ibid. cap. 13. In June, 1628, there occurs an order in the Register for enforcing attendance on Hebrew lecture for bachelors; and in 1659, a certificate of competency in Greek, Hebrew, and Rhetorique, from the respective professors, was required as necessary for the degree of A.B. The first endowment for a professor of Hebrew, was given by Henry Cromwell in 1658.

The second class were lectured in logical controversies, 'controversa logicæ disciplinæ capita'—'quæ veritati consentanea reperientur ea auditoribus suis commendabit prælector: quæ vero falsa fuerint ea argumentorum viribus convicta repudiabit;' and the students of this class were required to prepare every week 'an analysis of invention and judgment'—'aliquam inventionis et judicii analysin.'

The third class read the Aristotelic *physiology*, 'præcepta physiologiæ de elementis, de corporibus mixtis, sive imperfectis, qualia sunt meteora: sive perfectis, qualia sunt metalla, plantæ, animalia.'

The lecturer of the fourth class was required to instruct his hearers in 'the doctrine of psychology,' together with ethics; and the students of the third and fourth classes were required to hold disputations weekly during term, the former on some logical thesis, the latter on two questions of physiology. These disputations were conducted in the old scholastic forms of syllogistic argument, and a thesis was delivered by the respondent, 'oratione perpetuâ, adhibito vario argumentorum genere, et elocutionis rhetoricæ ornamentis.' The statute goes on to provide that the disputations were not to exceed an hour and a quarter, from which we may infer, that when such a precaution was considered necessary, these exercises were at least seriously conducted.

The study of mathematics was not commenced until the student had taken his degree of B.A. He was then required to attend the lectures of the mathematical lecturer, 'in mathematicis et politicis,' and every Friday during term, to hold disputations in mathematics or physics; and to *declaim* every Saturday, after morning prayers, in the hall. Masters of arts were required every Monday and Thursday, to deliver in turn what was called a *common place*, or short sermon, 'ad morem theologicæ concionis' on some text or passage of Scripture: and besides this, they were exercised in theological disputations, which they also performed in turns every Wednesday, at two o'clock P.M., on two questions in theology, selected for the most part from the controversy with the church of Rome: and the professor of theological controversies was appointed to act as moderator in these disputations.

Upon this system, so far as it was calculated to promote the studies which at that time formed the great object of academical education, it will be superfluous to make any remark; and unless we knew more of its practical workings, than it is possible to collect from the records that have been

preserved, it would be useless to attempt to criticise it*. Some few remarks which apply to it, in common with the system that exists at this day in the college, we shall reserve for another paper, which we purpose to devote to an examination of the present state of academic education in the University of Dublin; and in which we shall have frequent occasions of referring to the historical facts collected in the preceding pages.

PROFESSOR AGREN'S CONSTRUCTIVE METHOD OF TEACHING GEOGRAPHY.

THE love of system and the predilection for deducing practical rules and methods from general principles and theories are not common in this country. On the contrary, an aversion to systems and theories is characteristic of the English nation; with them the proof and validity of a theory are deduced from its usefulness when applied to practice. But in some countries, and perhaps more particularly in Germany than in any other, systems and theories are deduced from general principles: and because the truth of a theory is firmly established by reason, *therefore* the application of it to practice, it is argued, must be useful. The discovery of many improvements in education is due to this habit of forming systems on principles based on the nature of the human mind, and on the practice of deducing from these, methods of instruction and practical rules for education in general. On the other hand, a cautious admission of new systems into practical education, and a gradual introduction of those improvements only into the old methods which result from long practice and experience, save a great waste of time and labour, which almost invariably attend the first experiments with systems appearing very excellent in theory, but whose usefulness has not yet been established by practical application. If, however, a new method, founded on some system or theory, has been proved to produce the advantages expected from its application, or even to surpass them, that method has a just claim to the attention of the merely practical or empiric educator. This attention has been shown by the English public to most modern improvements that deserve notice; and it is from a conviction of this fact, that we venture to give here a short detail of Professor Agren's 'Constructive method of teaching Geography.'

* Every one who knows what College Statutes are, will easily see that it would be absurd to judge of the actual working of a system, from the account given of it in the Statute Book.

This method is only a particular branch of a general system of education, which has already been put into practice with great success, and on which we shall make some occasional remarks.

By teaching geography it is generally intended to give the learner an idea of the different parts of the surface of the earth; these become more interesting through the different facilities which they afford to the development of organic life; and in this point of view the human species occupies the first rank. It is the inhabitants of a country who first excite our wish to know more about it. But what is chiefly required from geography, is the *locality* of the productions of nature; the rest rather belongs to natural history and physics, &c. Before the 'constructive method' is applied, the learner is supposed to have been made acquainted with the prominent features of the earth's surface, partly from actual observation, from books containing descriptions, and from drawings. By similar means he may have obtained, likewise, some knowledge of the most interesting objects of the animal and vegetable kingdoms, and of the different varieties and peculiarities of the human species; and of their manners and customs as connected with the nature of their country, not omitting nations which existed in ancient times. Knowledge of this kind, which may rightly be called 'useful' and 'entertaining' knowledge, can be gained without much expense of time by means of suitable exercises in reading.

It is the object of the constructive method to impress on the memory, and fix in the imagination, the division of land and water, the course of rivers, the direction and position of mountain-chains, and of any other remarkable localities, together with their names. This forms the groundwork, the skeleton, to which all other geographical knowledge is to be systematically attached. The constructive method, as far as it has been presented to the public, employs the following means for accomplishing this object. Every pupil is provided with a sheet of paper, containing only meridians and parallels, with a book* showing in what latitude and longitude, to a certain degree of exactness, and *how* he must place such and such a cape, the mouth of such and such a river, &c.; each pupil has also a blank printed map to serve for his further guidance. This, however, has as yet only been applied to the eastern and western hemispheres. A sketch of the outlines of the coast is first to be laid down by the

* Allgemeines Lehrbuch: Erste Abtheilung: Physische Erdbeschreibung, von Dr. Sven Agren, Professor an der Kriegsakademie zu Carlberg bei Stockholm. Berlin: bei G. Reimer, 1832.

pupil, for which the book gives three different kinds of directions, with a view to facilitate both the remembering of the names and order of succession of the different points, and also to impress on the mind the general figure of the country. By the first sketch or 'construction,' the whole line of coast surrounding a country or part of the globe is completed, but only with straight lines joining the most conspicuous points of the general outline of the country. Thus, for instance, for the first sketch of the coast of England on a map of Europe, the book would contain directions for laying down the following points, according to their latitude and longitude*: first, mouth of the Tweed; second, North Foreland; third, Land's End; fourth, Solway Firth: these are joined by straight lines. The second kind of directions determine points, also by latitude and longitude, between any two of the first construction; and these are joined by straight lines as before. On the coast of England, between the Land's End and Solway Firth, the following points would be determined for the second construction: first, mouth of the Severn; second, St. David's Head; third, Menai Strait; fourth, mouth of the Mersey. When all the coasts are finished in this manner, the learner joins any two of the points nearest to one another by a curved line, copying it from the outline map which is added to the book. On this map asterisks are likewise put near the points which are most important for marking the various sinuosities of the coast, not as an assistance in the construction, but to direct attention to the form of the coast. The construction of rivers, and of the surface of the country, varies from that of the coast by straight lines being made use of once only.

To derive the full advantage from this method, which directs the learner to construct for himself the map from which he is to gain his geographical knowledge of any part of the globe, the teacher, who has nothing to do during the construction but occasionally to point out a mistake, exercises the pupils, after any section of the construction is completed, by questions on the part which has been finished. He asks first for the name, next for the relative position, thirdly for the absolute position, *i. e.* the latitude and longitude—first one, then the other, then both—of all the points of construction, and therefore of capes, bays, and gulfs, of peninsulas, ports, &c. These questions are generally given on paper, and the learner goes over them on the map of his own construction, until he thinks he can answer them from me-

* Mr. Agren's work gives fewer points of construction, England being very small on his map of the eastern hemisphere.

mory, and the picture is impressed on his imagination. In the school at Carlberg, one day in the week is appointed for all those to present themselves who wish to be examined with respect to the questions which were given them by the master.

The questions which are thus answered by pupils—we may mention particularly those of the lowest class in the military academy at Carlberg, near Stockholm—are of such a nature as the most practised geographer, unless he has instructed himself by a similar method, will find himself at a loss to answer. The following will serve as instances: To enumerate all parts of the coasts, all rivers, and all chains of mountains cut by some one particular meridian or parallel of latitude, in the order in which these coasts, rivers, &c. follow each other round the whole globe. Such questions are answered with facility by pupils who have enjoyed the advantages of the constructive method; which also renders them competent to draw maps with all the particulars stated in the book of directions, entirely from memory. Indeed, the method produces a perfect image of all the parts of the globe in the pupil's mind, besides impressing the different names on his memory, from which he finds himself enabled to read off as from a book. At first, of course, the image is a mere skeleton of outlines, here and there however relieved by some colouring of former recollections: as for instance, the learner may recollect a description of the imposing appearance of the rock of Gibraltar, of Cape Bojador, and Cape Blanco, on the west coast of Africa, of the flat and sandy coasts on the west of France, and the north of Germany, of the white cliffs of England, of the great swell and current in the Bay of Biscay, of the grandeur of Cape Comorin, and the rocky shores of the western Deccan, of the fertilizing floods of the Nile, and the sterile coasts of the adjacent Gulf of Arabia, &c. The more minute and scientific description of the parts of the earth will be treated by Professor Agren in the other sections of his 'Allgemeines Lehrbuch;' the next of which, as the author calls it, will be '*minerographic*,' the following '*climatographic, phytographic, zoographic*,' and the two last 'political and historical.'

It will perhaps not be uninteresting to mention here some of Mr. Agren's views on his own method, and to what in particular he ascribes its advantages. What will be remarked here, was chiefly obtained from personal conversation with him during his stay at Berlin. By obliging the learner to draw the coasts of all parts of the globe, reduced to their most simple forms by means of straight lines, and afterwards to fill the

distances between any two points with the more particular formations of the coast, the position of those points and the general shape of the coast are imprinted on the learner's mind like any other well-observed picture or landscape; which would not be so easily effected if he were at once to copy the map of a country by making use of little squares. He would, in that case, very likely obtain an incorrect image, not being able to avoid considering the lines which form the little squares, as pointing out straight directions over the earth's surface; moreover, he will lose the advantage of referring the absolute position of places on the earth to latitude and longitude, which by the constructive method he is forced to do in executing the directions of the book. For this reason also he is not bound by this method to any particular projection, but is able to draw a map with equal facility and correctness on a globe or on a sheet of paper, with meridians and parallels on Mercator's projection, or any other. This, as we might call it, logical division of the form of a country, resembles somewhat, both as to its kind and effect, the classification of numbers in the decimal system; by which, from the mere mentioning of a number, it can at once be referred to its order and place among the infinite series of whole numbers. Thus, by the constructive system, the name of a cape or point in the coast brings with it a train of associations which determine easily its relative position to the whole country, and its position on the globe. Besides this, there is another advantage in thus dividing the subject systematically. The learner, in whatever stage the construction of his map may be, always sees the whole subject which he is going to master before him, which increases under his hands, not by continually new and detached matter being added to it, but by unfolding itself, as it were, like a leaf out of its bud, and becoming more and more perfect and complete. Whatever is added to his map was lying before in an embryo-state, as it were, in the learner's imagination; and when the book gives instructions how to execute it, he does it with so much more eagerness and interest. If similar care were taken in all subjects of instruction—on the one hand of continually, though irregularly, supplying the learner with facts bearing upon the subject; on the other hand, of presenting to him systematically the whole subject at once, but in different states of perfection, adding matter which does not appear altogether new, but which, from what he knows already, he is prepared to expect, and which he knows immediately where to class—teachers would have seldomer to complain of inattention in lessons, and the progress of their pupils would

be more rapid. This manner of proceeding gives a philosophic turn to the mind, inducing and enabling it to classify the knowledge that is newly acquired, and to judge of its importance. It also produces *clear* views; for the general view and outline of the subject affords a nucleus, around which the confused mass of acquired knowledge forms itself into one whole, deserving the name of *science.*

Another advantage of this method, and a very important one, is this. Our author is of opinion, that elementary instruction is a common right and privilege of all classes of people; and if circumstances render necessary any restriction as to the equal enjoyment of it, this restriction ought to fall on the quantity, not on the quality of knowledge. Physical geography, our author thinks, is that to which all our historical knowledge and knowledge of facts attaches itself, and on which such knowledge, in a great measure, depends: instruction in geography, therefore, must precede that in other subjects, and accordingly he entitles his book, 'Allgemeines Lehrbuch: Erste Abtheilung, Physische Erdbeschreibung,' that is, 'General Book of Instruction: first section, Physical Geography.' If, therefore, any historical knowledge, and if a knowledge of useful and practical facts, be desirable for people of the poorer classes, they ought certainly to be taught geography too. But, it may be said, how can they derive benefit from geographical instruction in the comparatively short time they can devote to it? The constructive method furnishes the outlines of the surface of the whole earth, and in such a manner, that the subject may always be complete in one sense, and the acquired knowledge sound and useful, however fully or scantily these outlines are filled with particulars, by a greater or smaller allowance of time for instruction. The time, however, if the method be followed entirely, need not be very considerable to obtain results equal to those above alluded to. In the military academy at Carlberg, the subject contained in the book of directions was satisfactorily completed by one class in one year, there being three hours of instruction a week. If five hours daily were devoted to this subject, the two hemispheres, with the names and positions of a number of particular points, bays, rivers, &c. filling an octavo volume of nine sheets, would be committed to memory and impressed on the imagination in five or six weeks. To account for this—which, though it may appear astonishing, is established by experience—we must take into the account the ingenious manner in which Mr. Agren avails himself of the mutual assistance that memory and imagination afford each other. The drawing of the map is calculated to

impress on the mind an image of the country; the questions already alluded to, which the learner must prepare himself to answer, will naturally lead him to assist his memory of names and of order by the image of the map, which readily presents itself to his mind; and this again, by being constantly referred to, becomes more distinct in all its parts. From this image he becomes gradually accustomed to read off in his mind: as it is related of an actor, who, being obliged in rather a short time to prepare himself for acting a new part, succeeded in committing it to memory, by imagining before him the pages of the book from which he had learned it, and reading off his part in imagination while he was acting. Though this sort of local imagination and association is not very desirable for an actor, whose imagination ought to present him with living scenes instead of the leaves of a book, it is very useful for the geographer, when he wishes to gain that local knowledge of the different objects on the surface of the earth, to which he may refer knowledge of a less general nature regarding the formation of mountains, their mineralogical nature, the still more interesting phenomena of vegetation, &c., and at last those which relate to man himself, and to the physical existence and development of the human species. It may be remarked, that these subjects present themselves in common life to the observation of the uninstructed in a reverse order; but the collecting of facts, and the arranging and digesting of them, must follow an opposite course.

We have one more circumstance to mention before we leave this subject, to which is due no small part of the success with which the method in question has been attended. It will easily be perceived, that though a class be numerous, if every pupil be provided with paper, with the book containing the directions, and with the printed map, they can all go on independently of each other; the teacher can pay sufficient attention to each, though all may be doing something different. This renders practicable the application of a system of education to this branch of instruction which deserves particular attention, and which is generally introduced into the academy at Carlberg. It may be styled the system of 'free determination*, or voluntary labour,' according to which the pupil is allowed, to a very great extent, to propose to himself the

* 'System der freien Vorsetzung.' It is one of the many excellent institutions for which the 'Kriegsakademie' in Carlberg is indebted to General Lefren and Professor Agren. The latter, after a long stay in Germany, has now returned to his own country, where he is engaged in extensive labours for the improvement of education. The publication of his numerous novel opinions may be looked for with interest.

quantity he wishes to learn; he is not forced on with his class, but is left to do as much as he can by himself. It must be a desirable object in education, to give to the inward impulse of the mind for acquiring knowledge an opportunity of displaying and strengthening itself; but this natural impulse must be guided by reason and a sense of duty, if it is to bring its full advantages. A school in which forethought, duty, and natural impulse, are employed as motives to influence and regulate the conduct and exercises of the pupils, would in this respect be perfect. Examinations may teach the pupil forethought, by showing the advantages of diligence, and the disadvantages of idleness; discipline imposes duties; 'free determination' calls into action natural impulse. Emulation, produced by examinations and fostered by prizes, with strict observance of duty, enforced by discipline, is more common in English schools than 'free determination.' In this respect the example of the school at Carlberg might be followed.

The principle of the 'constructive method' is not quite new: in several Pestalozzian schools similar attempts have been made; but as it has never been so thoroughly considered as by Professor Agren, all the attempts have become more or less fruitless. The Pestalozzian principle—'to allow the pupil every possible opportunity of following his own natural impulse for acquiring knowledge, and particularly to treat him more like a rational agent than a passive receiver'—is the origin of the constructive method.

Among the many elementary works on geography which are constantly appearing in Germany, the 'Lehrbuch der Physischen Geographie,' by Professor Agren, has attracted most attention from those engaged in education. It has been recommended to the Board of Public Instruction in Prussia, by the celebrated geographer, C. Ritter, who 'assigns the first place to Professor Agren's method among all compendiums on elementary geography that have been published.'

If we are not mistaken, Agren's method will soon be introduced into all schools in Berlin, and from thence will extend itself into the schools of the kingdom of Prussia, and other German states.

ON THE METHOD OF TEACHING THE ELEMENTS OF GEOMETRY. PART I.

THE science of geometry holds, in some respects, the middle rank between arithmetic in its widest sense, and natural philosophy or physics. It consists in the discovery and establishment of the properties of space, or of matter, considered only as that which occupies space. As a part of education, it has always been selected as the medium in which the young might be trained to strict and formal reasoning; and though this is the ground on which it is most defensible as a study, the actual knowledge gained by it is not therefore of less importance.

In our preceding articles, on the Teaching of Arithmetic, we could reasonably suppose that the subject was capable of being so treated, that any parent might enable himself to instruct his own children. Here this is not the case; it would require a treatise to develop our method, so that a grown person, ignorant of geometry, might undertake the task of teaching by it. We suppose a knowledge of at least six books of Euclid, and shall, therefore, content ourselves with merely indicating many things, as perfectly well known to the reader.

We shall consider our present subject under two heads, the first relating to the manner of teaching the terms and the facts of geometry, the second to the method of deducing them from one another by reasoning.

It has not been usual to make this division. Attention to what is called the rigorous geometrical method has generated an aversion to communicating the truths of geometry in any other form than that in which they have been delivered by Euclid, so that those who have neither time nor capacity to study the strictest books, have always been left without an accurate knowledge of some of the most essential properties of matter, *viz.* those involved in its form or shape. This has not been the case with the *mechanical* properties; here we have popular works in abundance, which do not refuse to exhibit the phenomena of a screw, because the reader cannot connect it geometrically with the inclined plane, or to talk of the various laws of mechanics, because that universal recipient, the principle of virtual velocities, is above the capacity of a beginner. We would not, however, be understood to depreciate the reasoning or to deny its utility in the smallest degree; we only say, that one who is never likely to reason upon them is better off with a knowledge of the facts than with nothing at all, and that with children a preparatory

course of experimental geometry is the best introduction to the severer study.

An editor of Euclid, in the last century*, who deserved credit for a careful edition of the *whole* of the Elements, in criticising Clairaut for his avowed departure from the strictness of the Grecian model, makes the following remarks, which, though not without their force, when directed against experimental geometry as an ultimate course of study, lose their ironical character and become serious earnest, when applied to the same as a preparatory method.

'Elements of geometry carefully weeded of every proposition tending to demonstrate another; all lying so handy that you may pick and choose without ceremony. *This is useful in fortification;* you cannot play at billiards without this. You only look through a *telescope* like a *Hottentot* until this proposition is read, with many such powerful strokes of rhetoric to the same purpose. And upon such terms, and with such inducements, who would not be a *mathematician?* Who would go to work with all that *apparatus* which I have described as necessary for understanding Euclid, when he has only to take a pleasant walk with *Clairaut* upon the flowery banks of some delightful river, and there see, with his own eyes, that he must learn to draw a perpendicular before he can tell how broad it is?' &c.

Let the faults of this style be upon their author; he expresses to the letter what we should wish to do with children, not instead of, but previous to, anything else. If the facts were well selected, leaving out those which are only useful in demonstrating others, and not conspicuous for themselves alone; if their truth were made manifest by measurement, and their utility by application, whether to a billiard-table or a bastion, a telescope, or the measurement of an inaccessible distance; we may ask, in the terms of our quotation, 'with such inducements, who would not be a *mathematician?*' that is, what child of moderate powers would not be interested in the announcement, that his separate truths are parts of one chain, and that it may be shown that one follows from another; and who would not desire to follow this chain and acquire a new faculty? The consequence of such a previous discipline would be, that the student would not have to learn a new language at the moment when he begins an untried exercise of mind; he would study the several parts of a dissected map before he begins to put them together.

Our preliminary method would depend more upon palpable

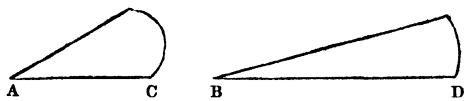
* Elements of Euclid, with Dissertations, &c. by James Williamson, M.A., Fellow of Hertford College, Oxford. Clarendon Press, 1781.

objects than even in the preceding articles: for, whereas in arithmetic, the tangible instruments were only helps to the acquirement of a difficult abstract notion; in geometry, according to our preliminary system, they are the objects whose properties are to be studied.

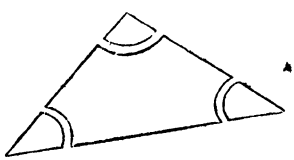
The first thing to be done is, not to *give* the notions attached to the words point, line, straight line, surface, and plane surface, for they exist already, but to take care that the ideas are attached to the right words. About the term point there is no difficulty; we need hardly warn the instructor not to use the definition of Euclid, but to proceed as follows. Instead of digging a pencil, or the end of a pair of compasses into the paper, and calling the visible surface so produced a point, let all the first points shown be made by drawing two intersecting lines slightly upon the paper with a hard and well-pointed pencil, using the hand only, and not the ruler or compasses. Having made several of these, the learner should be required to find the points in which they cut one another, by showing them with a fine needle. When he can do this, he should be allowed to try to draw a line through two or more points, either straight or curved, or composed of both species. A flat ruler should then be given to him, with which he should be shown how to draw a *straight* line. And here we must observe, that his notion of a straight line will probably be, one which is parallel to the upper and under edges of the paper. Thus he has been told that he cannot write *straight* without lines, and so on. This misconception must be corrected by drawing lines over the paper in all directions with the same ruler, and applying the term straight to them all. The learner must be made to understand, that the line which comes off the ruler is of the same form in whatever position the ruler may be held, and that a line which is straight in any one position is so in every other; that what he has been accustomed to call a straight line, means a straight line in the same direction as the top of the paper. As to defining a straight line on a plane surface, we think it had better be let alone, unless perhaps the definition ascribed to Plato, or one of his school, be called in as an illustration only, which is, that a straight line is that which can be so held before the eye, that nothing but a point shall be visible; and a plane surface, that which can be made to appear as a straight line in the same manner. But the plane surface may be illustrated by the definition of Euclid. Taking a plane, and also a piece of a cone, cylinder, sphere, or any other which may be at hand, the child may be shown that the edge of the straight

ruler may be made to rest entirely upon the first in every direction, which is not true of any of the others. We may remark, that the usual idea of the word plane, is that which ought to be attached to the term level, or horizontal plane; a misconception similar to that just mentioned with regard to the straight line.

The most serious difficulty in the definitions is, that of the word *angle*, because it contains a notion hitherto almost unconsidered. The best substitute is the word *opening*. Several intersecting straight lines may be drawn, making acute, obtuse, and right angles, care being taken that some of the longest lines shall contain very small angles, and some of the shortest, very obtuse angles. Two of these sets being pointed out, the learner is required to say, which lines open widest. Most probably he will fix upon those which appear to contain most space, or which have the longest lines. If this happen, cut out the angles from the paper, making the incision opposite to the angle curvilinear, as in the following diagram:—



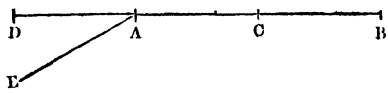
Placing the larger angle undermost, lay the other upon it, so that the angular points B and A may be one over the other, and the line A C, as far as it goes, may lie under B D. This will be best done by using pasteboard, so that the under edges may be placed side by side on the table, the angles being held upright. There will then be no further difficulty as to which two lines open widest, or contain the greatest angle; the notion of equal angles may be established in the same way. For schools, such angles might be cut in wood, by a common carpenter, and also some triangles, with moveable angles, as in the following diagram:—



Before proceeding further, the following propositions should be verified:—The greater angle of a triangle is opposite to the greater side; a triangle, which has two sides equal, has the angles opposite to those sides equal; the exterior angle

of a triangle is equal to the sum of the interior and opposite angles. Any one who is acquainted with the subject will see the ease with which these propositions may be submitted to ocular demonstration, by cutting off the angles from paper triangles.

The definition, given by Euclid, of a *right angle*, is the one which we should prefer. Translated into language fit for a child, it is this: the line A makes a right angle with the line B, when it does not lean to either side, or make the opening on one side greater than the other. This may be verified, as in the preceding page, when two lines, perpendicular to one another, have been drawn. There is what we consider an omission in the work of Euclid, though we are aware that it will not be looked upon in this light by many—it is that of angles, which are equal to, and greater than, two right angles. It is desirable that the learner should be made to see the distinction between the part of a line and its continuation. For example, the line A B, and its part A C,



contain no angle, or coincide, while A B, and its continuation A D, make a greater opening than any angle considered by Euclid, and one which is evidently two right angles. This may be illustrated by taking a common pair of compasses, and opening them from the position in which the two legs coincide to that in which they form the continuation of one another. For fear, however, of having more to answer for than we intended, we must warn all those who teach, that a sharp pair of compasses is a dangerous tool, particularly when opened as we have described, and in the hands of children. This instrument should always be handled with the most delicate touch, both on this account, and because no accuracy can ever be obtained by using it roughly. To return to our subject: any other line, A E, should be pointed out as making two openings with A C; one, most commonly known by the name of the angle C A E, and less than two right angles; the other, E A C, greater than two right angles. In illustration, it may be noticed, that the line A E, in our diagram, may revolve into the position A C, either from left to right, or from right to left. In the first case it describes the smaller angle just mentioned; in the second case, the larger. The beauty and generality of Euclid,

Book III., prop. 20, are materially diminished by the absence of this convention.

We hold it essential, that the accurate use of the pencil and ruler should be one of the first things taught, in drawing straight lines only. As an exercise of this process, we propose the following verification of a simple proposition:—After the learner has been made to practise drawing straight lines from one given point (see page 37) to another, the lines being as thin as is consistent with their being distinctly seen, let him choose two points, A and B, and draw any number of lines in any directions through A, and two lines only through B, cutting all those which were drawn through A. The pair of lines through B will, therefore, form a four-sided figure with every pair that can be chosen out of those drawn through A, and the opposite corners of every such four-sided figure should be joined, giving the *diagonals* of them all. The diagonals of each figure intersect in one point, giving as many new points as there are four-sided figures, all which points, if the figure be correctly drawn, will lie in the same straight line, which straight line will pass through B. A construction of this sort, in practised hands, is a very good trial of the straightness of a ruler, and such as many of those sold in the shops will not bear.

The preceding example, which contains nothing but the construction of straight lines, will serve as an exercise in that particular operation. The following, taken from Mascheroni's *Géométrie du Compas*, in which the ruler does not appear at all, but only the compasses, will furnish a similar test of accuracy in the use of that instrument. As we are writing for the instructor, and not for the pupil, we do not think it necessary to add the diagram. Take two points, A and B; it is required to find the middle point of the line A B without drawing that line, or using a ruler in any way. With the centre A, and the opening of the compasses A B, describe a circle. On this circle cut off B C, C D, D E, with the same opening of the compasses B A. With the centre B, and the opening B A, describe a circle, and also another with the centre E and opening E B. Let the two last-mentioned circles cut one another in P and p. On the circle whose centre is B, beginning from the point p, take the opening B A three times, cutting off arcs px, xy, yz. With the centre P, and opening P B, describe a circle, from which cut off B M towards A with the opening P z. The point M is the bisection of the line A B. Of course, the whole of every

circle need not be drawn; the eye will point out how much is necessary. When this construction has been made, the points A B may be carefully joined with the ruler, and the point M ought to be upon the line A B, and in the middle of it.

To ascertain with what degree of accuracy the compasses are used for the measurement of lines, the simplest method is the verification of Euclid III., 35, which involves the equality of the products of the segments of lines which cut one another in a circle.

The best definition of parallel lines, for our present purpose, is the appearance they present when drawn. It must be observed, that our object now being to impress isolated facts upon the eyes of the learner, no definition is so good as a figure; and it is quite sufficient that no mistake should be made in applying the common phraseology. Thus, instead of defining parallel lines, as those which would never meet, though ever so far produced, a definition which it is impossible to verify, let parallel lines be drawn, and let the student be required to verify, by measurement, the property that any third line makes equal angles with the two parallels. Thus, having drawn a line at right angles to one, he will find that it is also at right angles to the other; and having drawn several such, he will find that the parts of them intercepted between the parallels are equal. In our next article we shall show that it is almost immaterial what definitions are adopted in this part of the course.

Our object being to convey the knowledge of the facts of geometry, and to form a perfect acquaintance with, and readiness in the use of, its language, we now recommend that the propositions of the first four and the sixth books of Euclid should be enunciated with ocular demonstrations. And here we must observe that some of the more elementary properties have disadvantages in this respect, on account of their simplicity. For example, with two obviously equal triangles before our eyes, we tell the learner, that *if* two sides of the one are respectively equal to two sides of the other, and *if* the included angles are also equal, the triangles will be equal in every respect. In the meanwhile, he will have outstripped us; for seeing that the two triangles are equal, and hearing that, after all our words, we tell him nothing more than he knows, having also no distinct conception of the connexion between the hypothesis and its consequences, he will imagine we might just as well have said at once, 'here are two equal triangles.' To create the notion which we want to give, proceed in the following manner:—Draw a straight line, and

on it require the student to construct various triangles, which he will readily do. Continue this until he perfectly comprehends the proposition, 'the triangles which have one given side in common are infinite in number.' After this, with any radius, and one end of the given line as a centre, describe a circle. By taking any point of this circle as a vertex, the following may be established:—'There is an infinite number of triangles which have one side in common, and besides this a second side of the one equal to a second side of the other.' Again, by drawing any other straight line from one extremity of the given line, and taking any point in this as a vertex, it follows that 'an infinite number of triangles may be drawn which have one side and one angle in common.' Now give the learner an angle formed in wood or pasteboard, so that the directions of two lines containing that angle may be found by drawing the pencil round its edge, and require him to draw two triangles of different sizes, having that angle, and also having a side of one equal to a side of the other. This will be readily done; after which vary the question, and require him to draw two triangles which shall have that angle, and the *two* containing sides in one respectively equal to those of the other, and which shall have different third sides. This he will find, in a few trials, that he cannot do; and by similar steps, with regard to the remaining angles and the areas, he will come to a perception of the proposition of Euclid in the following somewhat more striking form:—'If two triangles agree in one angle, and the two sides which contain it, it is impossible that they should differ in any respect.' The same process may be followed in many of the more simple propositions, and it is for the instructor to consider, in every case, whether the proposition is more remarkable in what it affirms, or in what it denies, and to shape the enunciation accordingly. The following propositions, it appears to us, might be simplified by the preceding method:—

1. Axiom 11, which is, in fact, a proposition, admitting of demonstration.
2. Book I. Propositions 4, 7, 8, 11, 15, 26, 33.
3. Book III. Propositions 14, 24, 26, 27, 28, 29.
4. Book VI. Propositions 5, 6, 7, 26.

The greater part of the remaining propositions are such as admit of simple ocular demonstration by common measurement. Among those which are of minor importance, or of none at all, we may name,

Book I. Propositions 2, 3, 7, 16 (included in 32), 17 (included in the corollary of 32), 39, 40, 44, 45, 48.

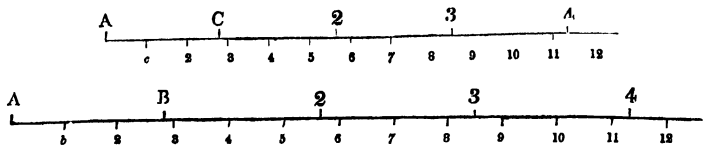
Book II. 7, 8, 9, 10, 11, 14.

Book IV. 10, 11, 12, 13, 14, 15, 16. The constructions are better made by other methods.

Book VI. 25, 27, 28, 29, 30.

Three most important preliminaries, which it is necessary to treat in a different manner from Euclid, are the definition of proportion, the measure of an angle, and the area of a square or rectangle. With regard to the first, there are difficulties in the way, unless the learner has a tolerably correct notion of arithmetical fractions. Those who have not, must omit all propositions of the sixth book; to the rest, the following definition may be given as a first step:—

Take a simple proposition out of the sixth book; the following, for example, that equiangular triangles have their sides proportional. Two equiangular triangles, A B C and *a b c*, are drawn, in which A B of the first is twice or three times, &c. the corresponding side *ab* of the other. By measurement, it will appear that A C is twice or three times, &c. the corresponding side *ac*. The pupil is then exercised in the following way:—If *ac* is contained three times in A C, how often is the *half* of *ac* contained in A C? How often is the third part of *ac* contained in A C? and so on. It will appear that, in the case under consideration, any part of *ac*, the fifth, for example, is contained in A C as often as the fifth part of *ab* is contained in A B; and also that *ac* is contained in twice A C, or three times A C, &c. as often as *ab* is contained in twice A B, three times A B, &c. Now take the same construction, drawing *ab* so as not to be contained an exact number of times in A B. It will still appear from measurement that any part of *ab* is contained as often in A B *with a remainder*, as the same part of *ac* is contained in A C *with a remainder*. For example, if A B contains the fifth part of *ab* seven times and something over, A C will also be found to contain the fifth part of *ac* seven times with something over. This having been tried sufficiently, let the lines *ac* and A C be placed one upon the other, *a* coinciding with A, and let the same thing be done with *ab* and A B, and let them be carried on by the compasses as in the adjoining diagram, the larger figures above being placed at the end of multiples of the line denoted by large letters, and the smaller figures below denoting the same with respect to the small lettered line. This construction should be made as correctly as possible, and the successive points should be made by a small circle, cutting the line, and not by forcing the compasses into the paper.



It will be observed, on comparing the larger and smaller figures in both lines, that they run in the same order with respect to one another: for example, we find six times *ac*, a little greater than twice AC; we also find six times *ab*, a little greater than twice AB. Again, three times AB falls between eight times and nine times *ab*; and three times AC also falls between eight times and nine times *ac*. Such arithmetical conclusions as the following should also be brought forward. As twice AC is nearly six times *ac*, *ac* is nearly two-sixths of AC: similarly *ab* is nearly two-sixths of AB. Cases may be taken in which AB and *ab* have a simple common measure, in which cases one of the greater figures will soon fall on the same point as one of the lesser in both lines. The constant similarity of the way in which the greater figures are distributed among the lesser may be made the groundwork of the definition of proportion: care being taken to show that whenever *ac* is any arithmetical fraction *nearly* of AC, *ab* is nearly the same fraction of AB. The preceding method may be introduced as a way of determining nearly, what fraction a line is of another line. We must, however, leave the instructor to his own judgment, as to how far his pupil can bear anything beyond the first and simplest step.

With regard to our second preliminary, the measure of an angle, the proportionality of the circumference of a circle to its radius will be much more easily explained as a fact, than it will be afterwards deduced as an inference. The division of the circle into degrees needs no observation, except that, unless the learner be taught very clearly how to distinguish between the *angle* of one degree, and the *arc* of one degree, he will be liable to some confusion, which will not be mended by his finding it asserted in the books of analysis which he subsequently reads, that when the radius is unity, the arc of one degree, and the angle of one degree, *are the same things*. Instead of a protractor, which is at best but a clumsy instrument, he had better be furnished with a table of chords to every degree, and taught how to use it, taking the radius (which should be 100) off a common scale. It would also be well that he should form this table for himself for every

ten degrees, to the same radius, dividing the circle by trial several times, and taking the mean of several of his determinations. This would be a practical illustration of a refined and useful process, and it would tend to fix notions of the value of repeated observations in his mind, when he came to compare his own single and average determinations with a better table. We need hardly instance the use of the circle in giving accurate conceptions of angles greater than two right angles.

The area of a rectangle or square is, like the doctrine of proportion, perfectly simple, when the sides of the figure can be expressed in whole numbers. There is no need to dwell on the way of showing that a rectangle whose adjacent sides are three and four inches respectively contains 3×4, or 12 square inches. There is some difficulty in passing to the area of the rectangle, whose sides are $3\frac{1}{4}$ and $4\frac{2}{5}$ square inches. It must first be made evident, that the addition of any fraction of itself to *one* side only, adds the same fraction of the rectangle to the rectangle, which can be done in simple instances, by construction. For example, the rectangle whose sides are 3 and 4 inches having the side 3 increased to $3\frac{1}{4}$, that is, having one-twelfth of itself added: the first rectangle, by the division of the side 3 inches into 12 parts, can be divided into 12 such strips, as that strip by the addition of which the new rectangle is made. But the first rectangle is 12 square inches, therefore the second is 13 square inches; each of the strips being, though not in form, yet in magnitude, one square inch. This second rectangle being obtained, suppose the side 4 inches to increase to $4\frac{2}{5}$ inches, or to have two parts out of 20, or one part out of 10, added to itself. By a process similar to the preceding it may be shown, that the second rectangle, 13 square inches, has also one part out of ten added to itself, or $1\frac{3}{10}$ square inches, giving for the whole $14\frac{3}{10}$ square inches. The sides being $3\frac{1}{4}$ and $4\frac{2}{5}$, or $\frac{13}{4}$ and $\frac{22}{5}$ inches, the arithmetical multiplication of these gives $\frac{286}{20}$ or $\frac{143}{10}$, or $14\frac{3}{10}$, the number of square inches just found: verifying the principle which the foregoing investigation is intended to fix in the mind of the student, that the arithmetical rule of multiplication applied to the units or fractions of units in the sides, gives the square units, or fractions of square units, which are in the surface of the rectangle.

The preceding principles contain difficulties which it is needless to disguise; but when it is considered that the doctrine of proportion, the measurement of angles, and of the areas of rectangles, are the principal foundations of the application of arithmetic to geometry, it will appear that the

trouble of explaining them clearly is not wasted. The difficulty is in the subject itself; the learner has not been accustomed to such considerations, and it is therefore hopeless to expect that he can avoid all perplexity. It would be easy to confine ourselves to the most simple view of the case: to consider nothing but equimultiples in proportion, or rectangles with whole numbers of units in their sides. But the time gained here would be more than lost when the student comes to the more complex forms of his propositions; and a judicious teacher will cast his eye beyond the present moment, and, though he may defer matters of minor importance, will not shrink from those of greater difficulty and importance when he knows that any neglect will oblige him to slur over future propositions, and leave them not only half finished, but with the idea in the mind of the learner that they are quite complete. To take a very common method of proceeding, let us suppose it has been explained how to find the area of a rectangle whose sides are expressed in *whole numbers*, and the rule 'Multiply the sides, or the units in the sides, together' has been obtained. The instructor neglects either to establish the rule for fractions; or even to mention the incompleteness of the preceding case, and the matter passes by. In some future lesson, a rectangle occurs whose sides are fractional, and there is a stoppage. The instructor says, 'you know what you did before: repeat the rule,' and the learner accordingly repeats it, and is made to *multiply* the fractions in the sides: having previously learned a rule which he has been taught to call *multiplication of fractions*. Here is an evident fallacy, being the assumption without proof of the following proposition:—If the answer to a question which contains whole numbers is correctly deduced from the multiplication of those numbers, then the same question, when fractions are substituted, is correctly solved by multiplying the numerators of the fractions for a numerator, and their denominator for a denominator. Though we have thrown aside, for the present, the reasoning which connects one proposition with another, we do not therefore say that it would be wise to introduce fallacies, or to encourage unwarranted assumptions, by making them preliminary to sound reasoning.

The whole of the propositions in the first four books which we have not marked as immaterial, may be divided into three classes, the first containing the problems, the second the theorems in which some equality is asserted, which may be verified by cutting out some parts of the figure and laying them over others, such as that any angles in the same segment of a circle are equal. The third class contains those

theorems in which areas are asserted to be equal to other areas, differing in form from themselves, though not in magnitude, such as Book I. 47, in which it is asserted that the sum of the squares on the sides of a right-angled triangle, is equal to the square on the hypothenuse. The first class of these, the problems, should be carefully constructed by the student, in the manner prescribed by Euclid, with the exception of the inscription of regular figures in a circle in the fourth book, which may be better done by the table of chords already mentioned, or *by trial,* which is a very good exercise in the use of the compasses. Of the second class we have said sufficient: of the third class, the principal propositions are Book I. 35, 43, 47; Book II. 12, 31; Book III. 35, 36. Our limits will hardly allow us to enter at full length into the ocular demonstration of these propositions; we will nevertheless shortly indicate some methods which will be found useful.

Book I. Prop. 32. If the three angles of a triangle be cut off and applied round the same point, the first and last segments of the sides will lie in the same straight line. Or let ABC be a triangle, of which the greater angle is C, (if the triangle be acute-angled, any angle may be chosen;) draw CD perpendicular to AB, and EF through E and F the middle points of CA and CB. Cut out the triangle, and double CEF over the line EF, so that C and D coincide: if BD and AD be then doubled, so that B and A meet in D, it will be found that the three angles of the triangle are so arranged as to show their equality with two right angles. The demonstrations of the corollaries of this proposition as given in Euclid are, or may be made ocular.

Book I. Prop. 35, 43. The areas which are here called equal cannot be made to coincide; but it is evident in the demonstrations, that the same areas added to both form figures which *can* be made to coincide.

Book I. Prop. 47. May be demonstrated to the eye in the following way: Let ABC be the right angled triangle, of which the right angle is at B. On AC describe the square AGHC, (the letters go *round* the square) turned, so that the triangle ABC may fall *within* it. On AB, the larger side, take AD equal to BC the smaller side, and join DG: on GD take GE equal to BC, and join EH: produce CB to meet EH in F. Cut out the triangles ABC, ADG, GEH, and HFC, and give them with the remaining square EFBD to the learner as a dissected puzzle, which he is to put together into one square, and also into two squares side by side. He will soon find this out, and will see that the single square is that

on the hypothenuse, while the two are those on the sides. To verify this proposition in numbers, when he has learnt how to estimate the area of a square, it will be desirable to have a method of finding right-angled triangles whose sides are whole numbers. The following is the most simple: take any two numbers (4 and 7), multiply each by itself (16 and 49); take the sum and difference of the last (65 and 33): these are the hypothenuse and one of the sides of a right-angled triangle: the other side is twice the product of the numbers first chosen (56.)

Book II. 12, 13. The simplest method of verifying these propositions is by means of numbers, and the following rule will find a triangle whose three sides, together with the perpendicular let fall on one side from the opposite angle, and the segments made by that perpendicular, are all whole numbers. Let ABC be the triangle, CD the perpendicular from C on AB, making the segments AD, DB. Choose any even number for the perpendicular CD, which has two even divisors; 8 for example, which is divisible by 2 and 4. Multiply and divide it by one of the even divisors, 2 for example, giving 16 and 4. Take the half sum and half difference of these, giving 10 and 6. If the first be CB, the second is DB. Proceed in the same way with the second divisor 4, which gives 17 and 15. If the first be AC, the second is AD. The side AB is the sum or difference of AD and DB, that is, 21 or 9, according as we construct CDA and CDB on opposite or the same sides of CD; that is, according as we choose both the angles A and B acute, or one of them obtuse.

When propositions have been verified in the case of whole numbers, verification in some other case should be attempted by measurement and calculation. This will not be so satisfactory, on account of the errors which must arise in estimating fractions of the parts of the scale. Nevertheless, it should be attempted; and the source of error pointed out. It will be found that such numerical application will fix the proposition in the mind.

We shall in the next Number proceed to show how the reasoning of geometry may be taught, on the supposition that the student is perfectly master of the language and facts of at least a large portion of the first four books of Euclid. Every beginner will not be competent to do as much as we have pointed out, but many will; and we are convinced that, by so doing, they will be prepared to look upon the reasoning of Euclid, as what it really is, one of the most admirable results of human thought, and not, as is often the case, to regard it as most unprofitable drudgery. If Euclid is usually ill-

understood at first, it is because, with the usual quantity of preparation, one reading of the first six books is no more than is necessary to learn the terms and modes of speech, and to acquire an indefinite notion that there is something to be learnt, and a sort of *aperçu* of the leading facts. These we submit ought to be known beforehand, if the reasoning part is to be made a source of enjoyment. We receive with more satisfaction the information that charcoal and the diamond, two well-known substances imagined to be distinct, are the same, than we should have done, had we only to regard the latter as a new product, arising from the crystallization of the former.

PUBLIC INSTRUCTION.

Of Moral Education.

The condition of the human race may be considered with reference to three great divisions, which comprehend its whole existence: these are its physical, moral, and intellectual state. At no period in the known history of the world have we any records of the mass of a people possessing, in any degree adequate to procure happiness, a supply of their physical, moral, and intellectual wants. At present, the most numerous class of beings which compose the human race are a prey to many physical sufferings; and all classes of society in all countries, both high and low, are *generally* void, we will not say of moral notions, but of moral habits.

The mode of instruction followed in schools, which *generally* has for its sole object the cultivation of the intellectual powers, is essentially defective and incomplete. And yet we see in all countries honourable and generous men, uniting to extend knowledge, instruction, and useful information throughout society; and in England we see enormous sums annually expended with the professed, and, we may fairly admit, the real object of diminishing human suffering, and improving human character.

The intentions of these true friends of humanity are certainly beyond all praise, and words are wanting to express the thanks they deserve; but the best intentions may err, if not in the design, at least in the means of accomplishing it. Now we think that the way for the public teacher to fully accomplish his noble endeavours, and one day reap the delightful fruit of his labours and his zeal, and indeed the way to make all instruction, both domestic and public, efficacious, is to let *intellectual* be preceded by *moral education*, or at least to combine them. We are, indeed, firmly persuaded

that moral education is the basis, the foundation, and the test, not only of every system of instruction, but of the whole social edifice.

It is then to moral education, so much neglected in these times, that we must direct the skill, the attention, and the capacity of every one who devotes himself to instruction.

Instruction by itself is an instrument of which either a good or bad use may be made That which is learned in elementary schools, and which consists in knowing how to read, write, and cipher, cannot exercise much influence on morals. In fact, we should be puzzled to understand how it would be possible to give a man regular habits and just moral sentiments, by merely teaching him to perform certain operations almost mechanical, such as reading and writing are. We can much easier imagine that even a superior kind of instruction, when purely intellectual, is likely to cause a multitude of social wants to spring up, which, if they are not satisfied, often incite to crime: for instruction multiplies the social relations; it is the soul of commerce and of industry; it also creates among individuals a thousand opportunities of fraud or bad faith, which do not often exist among a rude or ignorant population. We will admit that the cultivation of the intellect *alone* has *some* effect, in so far as it tends to make immediate impulse yield to reason, and tends also to form *some* habits of order and industry. But it is at least *insufficient.*

In England*, in France†, in Germany‡, in the United States§, where a few years ago the happy influence of knowledge upon moral improvement was so much extolled, it is already acknowledged that it is not enough to establish schools in order to stop the progress of demoralization, and that it is necessary to seek out speedily some remedy for the evils which disorder society‖.

* Minutes of Evidence taken by the Committee appointed by the House of Commons to inquire into the State of Mendicity and Vagrancy in the Metropolis and its Neighbourhood. Ordered to be printed 11th July, 1815—1816.
Mr. Hume's Speech in the House, 1st July, 1812.
Mr. Brougham's Speech, 28th July, 1820.
George Harrison on Education.—*Edinburgh Review*, Nov. 1810.
Livingston on Prison Discipline.

† Rapports de la Société Philanthropique de Paris.
Plan de l'Education pour les Enfans, par M. de Laborde.
Rapport de M. Barbé Marbois à la Société Royale des Grisons, 1815.
Du Système Pénitentiaire, par Lucas.
Etablissement et Direction des Ecoles primaires gratuites d'Adultes, etc. par M. Basset.

‡ Journal de la Société de la Morale Chrétienne, No. 73.

§ Letters on the United States, by Cooper.

‖ Two magistrates of the Cour Royale of Paris, who have recently made a tour through the United States of North America, where, in the course of two years, they have collected a considerable number of documents of the greatest

It is not our intention here to attempt a complete essay on education; all we propose is, to fix the basis of a good system of instruction, by putting moral education before all other kinds of education, as indeed it seems to us to claim the pre-eminence.

It appears that three conditions are necessary to enable a man to decide as to any course of action, and at the same time to decide well. He requires something to excite him, such as wants, instincts, feelings or imagination; something to enlighten and direct him, as intelligence and reason; and lastly, he requires an inward strength which renders him capable of submitting instinct to intelligence, the exciting to the directing faculties, and hasty determination to mature reflection.

Without imagination and instincts, a man would not act at all. Without reason and intelligence, he would be in danger of acting ill, and if he had not the power of subjugating passion to reason, of what use would reason be to him? It would be better for him to have been confined to the simple impulses of nature like the brutes, than to have received reason without the power of profiting by it. Reason, if he had not the power to follow its dictates, would only serve to embitter his life, and fill it with useless remorse.

These three orders of faculties, *feeling*, *understanding*, and *virtue*, are not developed at the same time. At first, man only follows his imagination and his passions, and his early determinations are all instinctive. Afterwards his understanding is formed; but habit and inclination continue to make him follow the track of his first impressions, and he persists in doing evil a long time after he is convinced that he could do better. At length, but slowly, he learns to make his actions coincide in some measure with his understanding, and the impulses of passion with the dictates of knowledge.

The development of his activity follows precisely the same track whatever direction it may take; that is to say, in his actions as in his conduct, in his relation to things as in his

interest relative to the application of the penitentiary system and to criminal statistics, report that, in the state of New York, five hundred thousand children are educated in the public schools out of a population of two millions, and more than two hundred and forty thousand pounds are annually expended for this purpose. It would appear, that an enlightened population, which is not in want of any of the capital which agriculture, commerce, and manufacturing industry offer, ought to commit fewer crimes than a population which possesses the latter advantages, without having the same knowledge to turn them to a good account; yet we do not think that the diminution of crime in the north should be attributed solely to instruction. In Connecticut, where education is still more extended than in the state of New York, crimes are seen to multiply to a frightful extent, and if we cannot blame knowledge for this prodigious increase of crimes, we must at least confess that it has not yet the power to prevent them.

relation to himself or his fellow creatures, he always begins by acting instinctively; then experience begins to warn, and observation to instruct him, and at last he learns to act consistently with his judgment; he does not suffer himself to be led so blindly by his feelings, and his actions are distinguished by less impulse and more reflection.

Now, in what way can his activity become *moral,* and when may we say that it is so?

The adjective *moral* is evidently derived from the Latin *mos, moris, moralis.* Taking this word then according to its etymology, it would appear that we ought to apply it to every mode of action which has become a habit, custom, or practice, and that we should call an action *moral* when it is habitual, and the constant practice of the people or the individual who performs it.

This, however, is not the case; for, in the first place, we do not call those actions which relate to labour *moral,* however regular and habitual they may be; we reserve this qualification for those which relate to *conduct.* We make a distinction between the *morals* of a people and their *skill;* and whatever name we may give to those habits which direct us in the conduct of life, we do not always say that these habits are *moral.* We only give the name of moral to those habits which govern us when they are worthy to govern us, to serve us for rules, and are proper to form our character or manners. It is universally acknowledged that there are moral habits or manners, and immoral habits or manners.

Thus as long as our activity is confined to mere labour, as long as it is confined to industry, skill, dexterity, and intelligence, it can neither be moral nor immoral; whether our labours are governed by one unchanging routine, or are in a state of progressive amelioration, they are equally destitute of morality. We may say of an ingenious workman that he is clever, but that does not mean that he is moral; of an orator that he is eloquent; of a professor, that he is a man of talent, but we do not say that they are moral. Once more, we repeat, this qualification is only applicable to those of our actions which relate to the *conduct of life.*

Again, with respect to conduct, we must observe, that it is not moral while a man's resolves are purely instinctive, and so long as he only follows the impulses of desire, passion, and feeling. Indeed, it is well known, that the best feelings may lead a man to do wrong. It is possible that love, friendship, and paternal tenderness may induce a man to commit bad actions: much more then would those feelings which are usually connected with terms of dispraise, such as self-love, hatred, anger, pride or avarice, if he gave himself up to their im-

pulses, lead a man to that which is criminal; though even these feelings are capable of producing happy effects if well directed. In general, our affections, which are almost all good, and worthy of being cherished as stimulants and moving powers, are of no value as directors; and a line of conduct which is only governed by feeling, is very far from deserving the name of moral, as there is no one of our feelings, even amongst the most pure and sympathetic, which does not indispensably require to be regulated.

Further, a man's conduct is not called moral, simply because his feeling is enlightened by intelligence. He must doubtless learn to know what is good before he is capable of doing good; but, because he learns to know it, it does not follow that he is able to practise it. Demonstrate to a man as much as you please that virtue consists in a certain line of conduct, it is still very doubtful if he will follow it: it is highly probable, that, although he knows what is right, he will continue to do wrong. Such is the effect of the disposition of the greater part of mankind.

We know what a wide difference there is between an educated man and a virtuous man, between a man who merely knows what morality is and a moral man; and how much remains for us to do in order to become honest and honourable men, after we have perfectly understood in what honour and honesty consist.

Our conduct, therefore, is not moral so long as we live under the dominion of feeling, because our feelings are liable to lead us astray every moment; nor does it become so by merely enlightening the understanding, for knowledge in the understanding does not necessarily excite the faculties of the heart, and the perception of that which is good does not always give strength to do it. We only become moral men when we accustom our affections and talents to be directed by reason. It is a work that stands alone, a work totally different from that which has for its object the awakening of our sensibility, and from that which tends to perfect our knowledge: for the artist excites our feelings in vain, if he does not teach us the knowledge of what is good; and the philosopher enlightens us in vain, if he does not accustom us to practise it. It is absolutely necessary that, while art moves our feelings, and science instructs our understanding, another kind of labour should teach us to submit our passions to the counsels of reason.

Such is properly, or such at least ought to be, the object of that art which proposes to make us acquire good moral habits. Practical morality certainly requires that our sensibility should be awakened, and our intelligence perfected,

for virtue is only composed of feeling and reason; but the grand point, which is totally distinct from the two former, consists in *accustoming* our feeling faculties to act consistently with what is taught by our intellectual faculties; it consists in making us acquire, by certain exercises, the habit of coming to a good resolution, just as art and philosophy consist in accustoming us, also by practice, the one to have a nice perception, and the other to exercise a sound judgment.

We may observe in society several classes of persons and professions, who labour, or have attempted to labour, for the formation of morals. This is, or ought to be, one of the principal objects of domestic education, and of that of schools. This also is the principal object that should be aimed at by those who profess to teach of things relating to a future life; those who, under all systems of religion, devote themselves to the office of the priesthood. Indeed, government has no duty more imperative, no task more important, than that of forming the morals of the people; and if the immediate object of its intervention is to settle quarrels, to put a stop to or remedy disorders, its true and final duty is to prevent all these evils by endeavouring to correct the vicious habits which produce them. But to return to our subject: moral instruction we consider to be an integral and essential part of all education.

The first thing that strikes us in the present day, when we reflect upon domestic education, and especially that of schools in their relation to the formation of morals, is either the total want of such schools, or their insufficiency with reference to this object.

We do not speak of a speculative and purely intellectual inculcation of morality. We do not say that the education which is obtained in boarding-schools entirely neglects to instruct us in what we ought to do, and what we ought to avoid. It is quite true that our memory is charged with the names of a great many vices and virtues, and that we are told something of the evils which result from vice, and the happiness which proceeds from virtue, with the motives which we have for abstaining from the one, and for practising the other. But this instruction is extremely imperfect. Many actions are recommended as good, which are indifferent or really bad: many motives are assigned to good actions, which are either insufficient or vicious. This mode of instruction, however, does exist, and, right or wrong, we exercise our talents on morality in the same way that we exercise them on a multitude of other subjects. But it is *only* our talents that we thus exercise. It is, if you please, a part of the education

of the understanding, a branch of a course of philosophy, but it is nothing more; the impressions we receive in relation to this do not extend to our *will;* we are not taught to practise the good which we are taught to comprehend; in a word, the great thing that education neglects is *the formation of character and morals.*

This neglect is so apparent, that it is difficult not to perceive it; but it becomes particularly striking when we consider the care bestowed upon our other faculties. How many arts are occupied in preserving and bringing to perfection our physical and intellectual powers! What a variety of exercises is given to our talents! What a length of time devoted to their culture! The understanding of a youth is kept fully exercised for twelve or fourteen hours a day: he is made to go through a course of Greek, Latin, elocution, logic, mathematics, chemistry, natural philosophy, &c. But while whole days are given to the exercise of his understanding, scarcely a moment is employed in educating his will. It is the same with girls. What are they not taught in the present day! Masters of every description strive to fix in their memories all kinds of knowledge, and to impart to their bodies and limbs graceful forms and an easy carriage; but we can hardly say that they form their hearts to the practice of a single virtue. The education we receive in schools may perhaps teach us to discuss the precepts of morality; but we can hardly say that it teaches us to observe them. We learn how to argue, not how to live.

'*We wait till our life has passed away*,' says Montaigne, '*to learn how to live*,' and he adds—'*Le soing et la despense de nos pères ne visent qu'à nous meubler la teste de science, et pour ce qui est de la vertu, peu de nouvelles. Criez d'un passant, ô le savant homme! et d'un autre, ô le bon homme! Notre peuple ne manquera pas de tourner ses yeux et son esprit vers le premier**.' '*Diogène pourrait encore se moquer des musiciens qui savent accorder leurs flutes et qui ne savent pas accorder leurs mœurs; des orateurs qui s'escriment à disputer sur la justice, et qui sont incapables de la pratiquer*†. *Me veulx-je armer contre la crainte de la mort? C'est aux despens de Seneca. Veulx-je tirer de la consolation pour moy ou pour un aultre? Je l'emprunte de Cicero. Je l'eusse prinsse en moy-mesme si l'on m'y eust exercé*‡.'

It is, however, true that neither our minds nor our bodies can be educated without the concurrence of our will, and, consequently, not without accustoming this faculty to desire that which the others ought to do, and without labouring more

* Essais, tom. i. ch. 24.—*Du Pédantisme.* † Ibid. ‡ Ibid.

or less to give it instruction. Our education, such as it is, by compelling us to perform a certain work, necessarily inculcates certain virtues. Every kind of labour requires us to have a certain command over ourselves; every kind of labour exercises our patience in a greater or less degree, and makes us acquire habits of activity, application, and a sort of regularity, &c. Besides, education cannot develope our sensitive and intellectual faculties, without at the same time acting indirectly upon our will; it cannot awaken good feelings in us without exciting us to do good; it induces us in some degree to practise it, simply because it makes us know what it is, and shows us the advantages we may derive from it.

We also admit that this education is not absolutely confined to telling us what we ought to do: we are stimulated also to put it in practice by a more or less judicious custom of praise or blame, reward or punishment. The single circumstance of the pupils in a school living together has, to a certain extent, the effect of reforming that which is violent or unjust in their wills, for each of the pupils is more or less restrained by the rest, and obliged to check his evil dispositions.

The result of education then is to render our habits more or less moral, though it does not directly keep that object in view. But what we condemn in it is precisely that it does not make the formation of our moral habits a special object, because it does not subject the will as it does the understanding to regular exercise, and does not reduce virtue to a science like knowledge; although it is very well known that if it is necessary to study a science, it is much more indispensable to serve an apprenticeship to virtue.

This absence in education of exercises suited to form our moral character has been growing more striking ever since those changes in our social life, which have deprived the Church of much of its former influence in Europe. While men were entirely under the influence of the Church, we observe that exercises were enjoined, which were analogous to what is, in our opinion, now required. To the observance of duties purely religious, there were united certain usages, which might be considered as exercises suited to correct our evil inclinations, and make us acquire good habits. The exercise of prayer, the being obliged to retire and present ourselves frequently before God, good resolutions taken in the morning; self-examination in the evening, the confession of our faults to God or to our spiritual guide, whom we consulted on the mode of correcting our moral imperfections,—

all these things had undoubtedly this object in view. We shall not enter into a particular examination of these practices; we simply state that they did exist, that their aim was to correct our morals, and that, under this system, to know how to live was generally the object of a formal labour, and an express and positive study. But in proportion as this system decayed, the exercises we speak of were neglected: by degrees the form alone was attended to, while the true sense was forgotten; and what now remains of religious instruction is, in many schools, nothing more than a mere form, more fitted to demoralize the youthful mind than to inspire it with sentiments of religion and virtue. Generally speaking, then, this religious *discipline* has been abandoned, but in giving it up, it has not been replaced by a substitute; and in the education of the present day, the only thing that strikes us relative to moral habits is, as we have said before, the almost total absence of those exercises which are proper to form them. The only thing now thought important, is to enlighten the understanding, and keep it constantly in exercise. It is from this that every thing seems to be expected. We seem to think that the labour bestowed on the mind is sufficient to correct the faults of the character, and that the diffusion of knowledge must necessarily be accompanied by a reform in morals. These ideas are so thoroughly established, that the only thing, for example, that seems to be thought necessary to ameliorate the condition of the poorer classes of society, is the diffusion of primary instruction. It is supposed that these classes will become more moral, simply because they possess the rudiments of knowledge, and that in fact the number of delinquents in a given population is always in proportion to the number of individuals who can neither read nor write. This requires a little examination.

On what basis is this opinion founded in France? On the observation, that in those departments where instruction is most diffused, the fewest crimes are committed. But is this the case? Let us look at the whole question. To come to a conclusion, it is necessary to determine exactly the distribution of instruction, and that of crimes, in the different parts of the kingdom, during a certain number of years. We have now a sure method of knowing the extent of the diffusion of instruction. Ever since the census taken in 1827, the Minister of War subjects all the young men who are called to serve in the army to an examination, so that the number of those who can read and write is known at the moment their names are drawn. It is from the observations

made on this subject during three years, that a table of the comparative proportion of instruction in the different departments has been formed. This table deserves the greater confidence because it includes, during the same space of time, men in all classes of society without distinction. What strikes us at first, when we cast our eye over the table, is the *clear and luminous character* almost universally extended over the thirty northern departments. In some of these departments, among a hundred young men, whose names are on the lists, they reckoned from seventy-one to seventy-four, or nearly three-fourths of them, who were able to read and write. It is not in the southern provinces, as it is asserted, that the greatest ignorance is found, but in the western and central provinces, in Berri, Limosin, and Bretagne. Among a hundred young men of the department of Finistère, there were only fifteen who knew how to read and write; in Morbihan, fourteen; in Cher, Haute Vienne, and Allier, thirteen; while in Corrèze only twelve were found, or about one-eighth part.

In the island of Corsica, which was thought far behind the other departments in point of instruction, half the young persons, forty-nine in a hundred, can read and write. There are sixty departments which have not come up to this proportion.

Let us now look at this table in reference to crimes against persons and property. According to the Essay on the Moral Statistics of France, recently presented to the *Académie des Sciences*, the *maximum* of crimes is committed in the island of Corsica, in the south-eastern provinces, and in Alsace. Is it in these places that there is the most ignorance? Our table of the proportion of instruction furnishes proof to the contrary. Again, the *minimum* is found in the western and central provinces. Can it be said that it is here where most instruction is diffused? It is, therefore, evident, that the coincidence above-mentioned does not exist.

Unfortunately, then, this supposition is not true; but even if it were, it does not seem to us to be referred to its proper causes, or at least to all of them. There are several good reasons why fewer crimes should be committed where there is a greater number of persons who can read and write. The fact of a population being more instructed, supposes it to be in more easy circumstances, less exposed to the temptations incident to want and misery, and to consist of a greater number of well-regulated families, among whom good examples are found. In order for this population to know how to read and write, it is necessary for it to have passed some time in schools, where it has been superintended, restrained, and

obliged to conform to certain habits of order and discipline. The talent it has acquired allows it to read books from which some good stimulus may be obtained. It is not, therefore, surprising if it should be less disposed to evil, and should commit fewer crimes; but this result, when obtained, is not *solely* due to the little literary instruction which it has received. It is not a necessary consequence that there should be a union between the art of reading and the virtue of good behaviour, nor even generally between talent and virtue.

In order to act right, it is certainly necessary to know what is right; but it is well known what a difference there is between the knowledge and the practice. To practise the good we know is a very different merit from that of only knowing it, and is not acquired by the same means. We can be made learned without being sure of being made moral, and we know that the greatest casuists are not always the most estimable men.

It follows, therefore, that there is something extremely erroneous in that disposition of mind which leads us in the present day to expect the perfection of morals solely from the cultivation of the intellect, and which induces us to neglect in education, as useless, all effort and every exercise which makes their formation its immediate object.

But it does not follow that, because there is nothing established in schools to effect this object, it cannot therefore be attained; that because the art of forming morals can scarcely be said to exist at all, it is therefore impossible to form them. Virtue may be taught and learnt as well as any thing else. What says Plutarch? 'Men can fit themselves for every thing, and yet we cannot teach them the art of living well in the world! Men learn to sing, to dance, to read, to write, to dress, to cultivate the earth, to subdue the fiery horse; and yet that for which all other things are learned—a well-regulated and orderly life, and practical wisdom—depends entirely upon chance, and is the only thing that can be neither taught nor learned* !'

Montaigne observes, after Xenophon, that the Persians taught their children virtue as other nations taught their children letters. Rousseau is of opinion that there is no virtue to which we cannot serve an apprenticeship; and adds, further, that constancy, firmness, and the other virtues, are the apprenticeship of childhood. This novitiate is certainly not easy, but it is possible. Every one has not the same disposition for it: we are more or less qualified for virtue as we are for science; we are more or less fitted for a particular

* 'Virtue may be taught and learned.'—*Moral Works*, chap. vi.

virtue as we are for the study of a particular science; but there is no virtue to which we cannot in some degree form our will, as there are no ideas with which we cannot in some measure familiarize our understanding.

We can not only learn virtue, but we know what are generally the means of being successful in the study. It is by practice. '*Vouldrais-je,*' asks Montaigne, '*que le Palluel où Pompée, ces beaux danseurs de mon temps nous aprinssent les caprioles à les voir faire seulement, et sans bouger de nos places?*'* Well, then, if we cannot learn to cut capers merely by seeing them performed by others, much less can we learn virtue from only seeing it practised. Locke observes, 'It seems plain to me that the principle of all virtue and excellency lies in a power of denying ourselves the satisfaction of our own desires where reason does not authorize them. This power is to be got and improved by custom, made easy and familiar by an early practice†.' 'Children,' adds the same writer, 'are not to be taught by rules, which will be always slipping out of their memories. What you think necessary for them to do, settle in them by an indispensable practice, as often as the occasion returns; and if it be possible, make occasions. This will beget habits in them, which, being once established, operate of themselves easily and naturally, without the assistance of the memory‡.'

It is true that those philosophers who are most decidedly of opinion that the will can only be formed by exercising it, and calling it into action the same way as the understanding, are very much puzzled to say what those exercises are which are best calculated to discipline this faculty: how, for instance, to teach courage, patience, sobriety, justice, &c.; and yet, notwithstanding all this, there is no doubt but that there are methods for regulating the will, and there are means of forming our manners. There are persons who are particularly qualified to form the character, as there are others who are especially fitted to educate the mind. There might be establishments for the former of these branches of education, under the superintendence or direction of professors who might take the title of *educators,* in the same way that seminaries now exist for the second branch, which are in the hands of *instructors;* or at least the schools established for the education of our intellectual faculties might be so arranged as to include the cultivation of our moral faculties, which object is almost effected in the admirable institution of Zellweger, in the canton of Appenzell in Switzerland, assisted by M. Krusi,

* Essais, tome i. ch. 25, de l'Institution des Enfants.
† On Education, § 39. ‡ Ibid. § 66.

one of the teachers of this institution, and an old friend of Pestalozzi's. What should prevent a course of virtue or morality (which are synonymous) from being gone through in a well-organized school, as well as a course of science, or a course of gymnastics.*

We see in the memoirs of Benjamin Franklin, that at the period of his life at which he formed, as he expresses himself, '*the bold and difficult plan of arriving at moral perfection*,' he was able to unite to his labours and studies a practical course of study in the principal virtues in which he felt it necessary to improve himself. Nothing could be more ingenious and simple than the method he adopted. He drew on an ivory tablet, which he always carried with him, a certain number of lines transversely, in the margin of which were written the names of the different virtues which he wished particularly to acquire. These lines were intersected by seven perpendicular lines, with the days of the week written at the top. On this tablet he prosecuted his task. He rigorously devoted his attention for an entire week to each one of the virtues inscribed in the margin of his tablet, leaving all the others to take their chance, and he carefully noted the faults of the day every evening. The following week he turned his attention to the virtue which he had placed in the second transverse line, the next week to the third virtue, and so on to the end of the list. He thus went through a complete course in thirteen weeks, and four courses in a year. As he persevered in these useful exercises, he had the satisfaction to see the marks which noticed his faults become less numerous, while he made actual progress in morality. What is to prevent a similar plan from being adopted in schools of both sexes? Why should not a table of the good habits we wish to be inculcated, be drawn up for each class according to the age of the pupils? Why not let each of the virtues in its turn become, for a specific time, the common study of all the children in the same class? Why not excite their emulation to practise it by persuasion, and gentle, affectionate, and sensible exhortation? Why not notice the efforts ostensibly made by each pupil to attain to it, and accustom them to examine their youthful consciences every evening themselves, and to recall to mind the faults they have committed during the day? The efficacy of these plans might be increased by a judicious use of all those stimulants which are suited to make the will act in the direction we wish it to take,—by mildness, by *good example*, by appeals to the good feeling of the pupils, by exercising a careful influence over

* See his life and posthumous works.

their reason, by explaining to them with simplicity and truth the consequences resulting from good or bad habits, by teaching them how habits are acquired or lost, how much easier a first action or a first self-denial renders a second, how we may accustom ourselves by degrees to perform actions or suffer privations which at first sight appeared to be painful, &c. It is easy to perceive that so difficult an art as that of a practical moralist is not to be learnt in a moment; and though it is hard to say *all* that ought to be done, it is quite clear that *something* can be done. It would be easy, for instance, to inculcate such a love of truth as would influence a child's conduct through life, and form the basis of a good and decisive character. The misfortune at present is, that most children are brought up without any character at all, and of course are subject to be influenced by such motives as circumstances present to them.

If, then, little time and attention are bestowed, in most schools, on the formation of moral habits, we must allow that it is not for want of means, but because the means are not used. There is no doubt but that schools might as well be appropriated to the education of the will, as to that of the understanding; we might be taught the art of leading a virtuous life, as well as the art of reasoning correctly; we might learn order, justice, sincerity, foresight, and the government of the passions in schools, as well as arithmetic, grammar, and rhetoric; and we might make as much progress in the practice, as in the theory of morality.

If we are assured that virtue may be reduced to a science, it is not the less certain that this science is of a nature to exercise the most extensive and salutary influence upon society.

We all know what an indispensable element in social life good habits are. We cannot be ignorant that, of all the elements which enter into industry, private and civil virtues are the most indispensable; for labour without good habits hardly ever produces any result which is beneficial to the moral state of society. We need not say how important to all other arts are those which strive directly to produce virtue; how much real value they impart to man, and what power and facility in action they procure for him in every thing which he has to do. This is a fact that needs no development or proof.

But those arts which tend to the formation of our moral habits are not only important because they render all others easier, and supply them with the most essential ingredients of their freedom of action, but they have a more immediate utility. Like all other sciences which exercise an influence upon man, they have the advantage of immediately cultivating

his intellect, and are perhaps those of all others which contribute the most to its improvement.

There are some sciences which are devoted to the amelioration of man's physical condition; others labour for the excitement of his imagination and his affections, and others apply themselves to the development of his intellectual faculties; but if it is important for him to be healthy and handsome, full of active perception, and intelligent, of how much greater importance must it be to him to become virtuous? And those arts which teach him to submit his imagination and feelings to the dictates of his understanding are indisputably, among all which aim at his improvement, those which contribute most to his dignity and happiness.

Virtue, that inward power which, without stifling our natural affections, gives us the ability of restraining them within the limits prescribed by an enlightened judgment,—virtue is the most noble and precious of all our faculties. Without it there is nothing but disorder or weakness in our actions. Virtue alone has the power to prevent our reason from being a barren gift, and our passions a hurtful one. It deprives our passions of their poison, and reason of its impotence: it makes feeling serve to animate and excite our reason, and reason to elevate and direct our feelings. Virtue thus corrects the two orders of faculties, the one acting upon the other, and it equally perfects them both.

Those passions against which so much has been said may all contribute to the perfection of our being,—even those which are taken in a bad sense, and generally denominated evil. *Hatred* becomes a good feeling when it is only directed against vice; it is commendable in a king to show himself *sparing* of the blood and treasure of his subjects; *pride* may preserve us from baseness; *self-love* may be in a certain sense justifiable, and so on. But on the other hand all passions may debase and render us miserable; even those which are the most estimable may produce injurious effects. What shameful disorders have been caused by bigotry, and the wrong direction of religious feeling! How much vice and misery mistaken charity develops! What crimes and madness even love has occasioned, the most tender and benevolent of all the passions! All our affections, therefore, are alternately good or bad, salutary or hurtful, according to the direction we give them. It is the effect of virtue, and of those arts which bring it forth, to deprive them of what is evil by keeping them within proper limits. It is the peculiar property of these arts so to modify our inclinations as to induce us always to act in that way which is most conformable to our real good, and consequently to our happiness,

If they act usefully upon our passions, they do not exercise a less salutary influence on our reason. We have before observed, that it is possible to be well versed in the theory of morals, without being necessarily a moral man.

'Postquam docti prodierunt, boni desunt.'

'Since learned men have abounded, good men are scarce,' said an ancient moralist. Science, however, is not an obstacle to virtue; and Seneca is decidedly wrong in representing knowledge as the enemy of virtue, since our best feelings need to be enlightened to prevent us from acting wrong. But although science is not opposed to virtue, we must allow that it is not sufficient to produce it. We know how common it is to see men of learning who are deficient in morals; men who are chaste in their conversation, and very irregular in their habits; men who are very liberal in theory, and extremely unjust and despotic in practice; men very lavish in all that concerns themselves, but cold and selfish in relation to the well-being of others.

This contrast of an enlightened understanding and uncultivated morals will always be the more striking among a people who have paid the greatest attention to the former, and have neglected the improvement of their habits in the same proportion as they have bestowed their time and care on the perfection of their reason.

This is precisely what we have done in the present day. It appears that the formation of morals was never less attended to than since we have been so zealously occupied in the diffusion of knowledge. It is this imperfection in our habits, compared with our extended information, which doubtless makes so many persons think that the progress of knowledge is injurious to well-regulated habits; a very unreasonable idea, it is true, but one which can only be removed by new methods of instruction founded on the science of moral education. It is the province of this art to remove that contradiction which is thought to exist between morals and knowledge, and, by taking as much pains to bend the will to the direction of the understanding, as other arts and other modes of instruction devote to the development of the understanding itself, to remove the anomaly of an enlightened mind which has no power over its own conduct; to teach reason what it has the capacity to learn, by making it acquire that power of will which gives the finishing stroke to its cultivation, and without which all it has learned only serves to make it feel its own weakness, and its natural and humiliating dependence on the passions.

The art which labours to make our desires agree with our knowledge, not only removes us from a very humiliating state,

out also delivers us from a very painful one. What can be more painful than the war which our reason and passions carry on within us—than the state in which our *moi*, (self,) as Buffon remarks, appears to be shared by two persons; one of whom, namely, the reasoning faculty, blames what is done by the second without being strong enough to counteract it; and the second, that is, the faculty of passion, does what the former condemns, without being able to escape from the judgment which its other half forms of this conduct, and which opinion embitters all its pleasures? What can be more miserable than a learned man who cannot govern himself—than a man whose judgment combats against a bad action, but is yet drawn on by his inclinations to do what his mind condemns? It would be better to be without either feeling or reason altogether, than to be thus tossed about by opposing faculties. But what is far better than being without passion or reason, is to possess at the same time the sensitive and reasoning faculties, when a good moral education has afforded us the requisite strength to submit the former to the guidance of the latter.

The art which gives us this power, the art which develops the class of faculties in us which we call virtues and moral habits, is undoubtedly that which procures for us the most perfect pleasures. All others want something: the pleasures of sense are gross and evanescent; those of passion are filled with trouble and anguish; those of the understanding are mingled with insipidity; the pleasures of virtue alone are perfect. These pleasures, without excluding others, exclude that which corrupts them; they are composed, above all, of that security, tranquillity, and elevated satisfaction produced by self-command, and the habit of only yielding to our affections that which an enlightened understanding approves.

Thus the art of the practical moralist, or *preceptor*, has not only the effect of creating an order of means indispensable to the freedom of all the rest, but gives us the most important of all instruction. Whilst the other kinds bring our physical organs to perfection, cultivate our imagination and affections, and enlighten our understanding, this teaches us to submit the faculties which move us to those which ought to direct us, and to make a judicious and moderate use of both. In this manner it preserves them all, and renders the various pleasures which they procure for us more lively and permanent; and this constitutes happiness, the thing which all desire, and few attain.

PRUSSIAN IMPROVEMENTS IN PUBLIC EDUCATION.

Historical Sketch of the Improvements effected by the Prussian Government in the system of Public Instruction, with a Statistical Account of the number and extent of the Seminaries for Teachers of the Lower Schools in the Prussian Dominions.

Fifty or sixty years ago, the system of public instruction in Prussia did not materially differ from that of many other countries on the continent of Europe. The instruction of the higher classes of society was left to the care of young persons who had taken holy orders, or who intended to do so. Such persons of course directing their views to a good church-living, and considering the acquirement of it as the principal object of their efforts, were not much inclined to view the promotion of public instruction as one of their most important duties, or disposed to make any considerable effort to improve it. As they had been taught in their youth, so they continued to teach the children entrusted to their care. The instruction of the lower classes was still worse. It was in the hands of persons who, having been unsuccessful in other walks of life, and possessed of a few slender acquirements, considered the teaching of the lower classes as the means of saving themselves from the miseries of extreme want and indigence; such teachers were always anxious to find an opportunity of abandoning a mode of life which deprived them of many enjoyments. From such persons, of course, no improvement in the art of teaching could be expected.

A law enacted by the Prussian government some sixty or seventy years ago, made a slight improvement in the instruction of the upper classes; and may be considered as establishing a principle, from which the numerous improvements that have been since introduced are derived. By this law it was enacted, that no young clergyman could claim a church-living, if he had not for some years previously been a teacher in a *public school;* and that his claim would be stronger or weaker, according to the manner in which he had performed his duties as a teacher.

This law was quite at variance with the practice of the times. Noble families and persons of influence had previously always succeeded in engaging the ablest young clergymen as private teachers for their children; because they had it in their power, by their influence with some members of the ministry, or the provincial governors, to promote such clergymen to the richest church-livings: the latter consequently

had always preferred such engagements to being employed in schools. For many years the new law was evaded; but at last, the government got the better of the usage to which we have referred, and the law was generally executed.

Slight as this improvement must appear, it soon led to another of much greater importance. Some of the best instructed clergymen, who were thus obliged to dedicate some years of their youth to teaching in public schools, took such a liking to these new duties, as voluntarily to renounce every preferment in the church, and to resolve to employ their talents and time in this new profession, which gave them so much satisfaction. It is easy to conceive that long practice in teaching and continued experience supplied them with the means of considerably improving the art of instruction, and that schools which enjoyed the advantage of having such teachers, soon acquired a great superiority over those which were managed by only temporary teachers. Government soon became sensible of the change thus effected, and tried to turn it to better account by favouring those, who had sacrificed the greater advantages of a more easy occupation, for the more laborious duties of a teacher. Whenever the head master of a gymnasium or grammar-school was to be appointed, preference was always given to those teachers, whose resolution not to accept of a clerical benefice was known; while others who did not possess the qualities required for a head master, were confirmed in their resolution by some honourable distinction or pecuniary remunerations.

The effects of this measure were soon felt in the improvements made in methods of teaching, and in the greater mass of useful knowledge imparted in the schools. At the same time, a greater number of young men began to devote their talents exclusively to public instruction. It next occurred to the government, that all these advantages would be greatly increased, if those young men, who had come to such a resolution, were regularly trained up for the performance of their duties. Hence arose these institutions, which in Germany are known under the name of *pædagogical and philological seminaries,* and which at present, we believe, are annexed to every German university. In these seminaries young students are instructed by able teachers and experienced professors in the general principles of education, and in the most advantageous methods of imparting to children scientific knowledge: besides, they have many opportunities of improving their acquired knowledge by practice and experience, as these seminaries are connected with schools, in which the students by turns are practised in teaching what they have learnt.

But, as the Germans, perhaps not without reason, continue to consider the knowledge of the ancient languages as one of the most important parts of public education, as they further know that the teaching of languages is also one of the most difficult tasks of a schoolmaster, and as the professors who teach the ancient languages at the universities do not always possess a sufficient knowledge of other sciences, the *philological* seminaries have been separated from the *pædagogical*, and are now exclusively designed to teach the best methods of attaining and communicating to others a knowledge of the languages of antiquity. The effect of these seminaries on public instruction has, indeed, been astonishing, and beyond all expectation. To prove it, we shall mention a fact, which will probably not be disputed: before the establishment of the philological seminaries, perhaps not more than fifty persons were found all over Germany who were able to prepare a critical edition of a Greek author; at present, we believe we may assert the number of such persons to exceed many hundreds. In fact, few grammar-schools are now found in Germany, which do not number one or two such persons among their teachers.

Most of the pædagogical and philological seminaries were established in the last twenty or thirty years of the past century; and at the beginning of the present, the public instruction of the upper classes of society had already been improved to a considerable extent. The consequences of this began to become every day more conspicuous, and far exceeded the expectations which had been raised by the establishment of this system. Meanwhile the public instruction of the lower classes was still entirely neglected, and it was not till the beginning of the present century, that government, encouraged by the unequivocal success of its former efforts, began to direct its attention to this most important branch of internal policy. Experience had already pointed out the way by which the improvement of the lower schools might probably be effected. It had become a settled conviction of government, that no considerable improvement in public instruction could be permanently effected, except by providing teachers more skilful than those who up to that time had been employed. This principle gave rise to the establishment of *seminaries for schoolmasters of the lower schools.* There existed, indeed, in the Prussian dominions before the beginning of the present century, five or six institutions of this kind. But as most of them had been erected at the expense of private persons, who had laid down the rules and principles on which the whole establishment was to be conducted, and as that had been done in times when they could derive but

little advantage from previous experience, the organization of all these institutions was found to be vicious and defective, and the effects in no way corresponded to the expectations of their founders.

To form a just idea of the gratitude which the inhabitants of Prussia owe to their government in this respect, it may be worth while to consider to what description of persons the instruction of the lower classes was formerly entrusted. Nearly all of them were persons of very slender acquirements, and often of a low and sometimes an immoral character. We ought not to be astonished at this fact, when we observe that public opinion thought every person fit for teaching an elementary school, who knew how to read and write a legible hand, whilst it required from the meanest mechanic an apprenticeship of from three to five years to qualify him for his business. The choice of a teacher was a matter of great embarrassment for those who had that duty to perform. No sooner was it known that the place of a schoolmaster in one of the lower schools was vacant than various candidates presented themselves. But of what description were these persons? Nearly all of them were mechanics, who had not succeeded in their trade, disabled soldiers and adventurers of every kind. Having already tried other modes of life, they had contracted habits which rendered them unfit to be instructors of the rising generation, in a moral point of view. Among candidates of such a description, the most cautious choice could only fall on persons very indifferently qualified for leading the children in the path of virtue and knowledge. But even when they were not quite unfit for their task in this respect, their most persevering efforts in the performance of their duties were rendered abortive by the want of method. They had not the slightest idea of a regular mode of instruction, and were entirely unacquainted with the most simple means of imparting knowledge. They were no better acquainted with the character and the dispositions of children; they did not know the most common modes of correcting their faults, nor the art of taking advantage of their inclinations and propensities to forward the object which they had in view. What they knew was little indeed, in comparison with what they were obliged to learn, in order to render themselves fit for the instruction of children, with any tolerable success. How many years of continual struggles and efforts, how many sacrifices on the part of the teacher, and what a degree of humane indulgence on the part of his superiors was required, before such teachers were able to impart with success their own scanty knowledge to their pupils, though the subjects taught consisted only of reading, writing, and the catechism. To find a teacher who

added to this stock of knowledge the first principles of arithmetic was not a common occurrence. Having had, in the first years of his manhood, other objects in view than the acquisition of knowledge, the teacher had not contracted either a habit nor a desire for self-improvement; and thus his own stock of knowledge remained, of course, stationary, except in the rare case where a man of superior judgment and talents was by chance thrown into this branch of business. It commonly happened, that when such a teacher, by perseverance and uninterrupted efforts, had acquired the qualities necessary for the successful performance of his duty, he felt that his activity of mind began to abandon him, and that the infirmities of age were coming on; and in a short time he was obliged to yield his place to a person of more vigorous years, but as little qualified for the task as he himself had been at first. Such continual changes kept the instruction of the lower classes in a depressed state. These changes were still increased by the circumstance, that many teachers considered their employment in a school as merely a temporary occupation, and as they did not think it a very agreeable one, they laid hold of the first opportunity that was offered of entering into some other engagement more congenial to their character and habits.

The bad effects of such a state of things had not escaped the observation of some private persons, and to their liberality and humanity the establishment of those seminaries was owing, which existed in Prussia before the beginning of the present century. But as the effects produced by these institutions were far from answering the expectations which had been raised, government rather tolerated, than encouraged and promoted them. No sooner, however, had the eminent success which attended the seminaries for the teachers of the upper classes become obvious to every body, than government applied itself with vigour to the promotion of the instruction of the lower classes, by the establishment of seminaries for *schoolmasters of the lower schools.* Like a prudent farmer, however, who wishes to ascertain the value of any improvement in agriculture without exposing himself to considerable loss, the Prussian government began its operations on a small scale. At the beginning of the disastrous war in 1806, the number of such institutions did not exceed *eleven,* comprehending six which had been erected at the expense of private persons in the last century. In the unhappy period which followed the termination of that war, when the authorities of Prussia were obliged to submit to the never-ceasing pretensions, claims and vexatious demands of the then French government, they still had the wisdom and for-

titude not to lose sight of this important object. Some of the salutary effects of the new system had begun to be felt, and this, no doubt, encouraged government to persevere in its design. Consequently we find, that the number of these seminaries in 1816 had increased to *sixteen*. Since that time the progress has been more rapid, and the effects more decided. Government adopted a regular system of operation which has been gradually improved as experience pointed out its deficiencies, and which at present seems to have acquired a certain degree, if not of perfection, at least of completeness.

In the next number of this Journal, we shall give a detailed account of these institutions; we here subjoin a statistical table, which represents their state in the years 1826 and 1831, and may convey some exact idea of the present number and extent of them in the Prussian dominions.

No.	Names of the places where Seminaries are established.	1826.		1831.	
		Number of Teachers.	Number of Pupils.	Number of Teachers.	Number of Pupils.
	I. *In the kingdom of Prussia.*				
1	*Königsberg*, for Protestants	4	30	5	42
2	*Karalene*, for the Protestants in Lithuania	6	30	6	60
3	*Klein Dexen*, for Protestants	3	44	4	50
4	*Braunsberg*, for Roman Catholics	3	22	4	36
5	*Jenkau* near Danzig, for Protestants and Roman Catholics	7	38	3	25
6	*Marienburg*, for Protestants and Roman Catholics	6	56	7	44
7	*Graudenz*, for Roman Catholics	4	60	4	80
8	*Angerburg*, for the Protestant Poles	did not	exist	3	30
9	*Mühlhausen*, for Protestants	did not	exist	2	7
10	*Baldenburg*, for Protestants and Roman Catholics, a private institution	did not	exist	1	53
	II. *In the province of Brandenburg.*				
11	*Neuzelle*, for Protestants	7	90	9	90
12	*Potsdam*, for Protestants	6	63	8	81
13	*Alt Döbern*, for Protestants	did not	exist	7	36
14	*Berge* near Nauen, for Protestants, a private institution	did not	exist	3	15
15	*Berlin* (destined exclusively for the instruction of teachers for the middling classes) for Protestants	did not	exist	2	50
	III. *In the province of Pomerania.*				
16	*Alt Stettin*, for Protestants	5	32	6	40

No.	Names of the places where Seminaries are established.	1826.		1831.	
		Number of Teachers.	Number of Pupils.	Number of Teachers.	Number of Pupils.
17	*Cöslin*, for Protestants	4	34	4	46
18	*Greifswald*, for Protestants	2	5	3	16
19	*Pyritz*, for Protestants	did not	exist	3	12
	IV. *In the province of Silesia.*				
20	*Breslau*, for Protestants	6	80	6	90
21	*Bunzlau*, for Protestants	15	75	11	127
22	*Breslau*, for Roman Catholics	6	83	9	131
23	*Ober Glogau*, for Roman Catholics	4	67	4	54
24	*Schlegel*, in the county of Glatz, for Roman Catholics	did not	exist	2	12
	V. *In the province of Posen.*				
25	*Bromberg*, for Protestants	4	51	4	25
26	*Posen*, for Roman Catholics	5	40	8	68
27	*Fraustadt*, for Protestants	did not	exist	3	15
28	*Fordon*, for Roman Catholics	did not	exist	2	18
29	*Trzemeszno*, for Roman Catholics	did not	exist	4	13
	VI. *In the province of Saxony.*				
30	*Magdeburg*, for Protestants	12	70	13	61
31	*Halberstadt*, for Protestants	4	43	11	40
32	*Weissenfels*, for Protestants	6	61	6	65
33	*Erfurt*, for Protestants	13	113	13	74
34	*Gardelegen*, for Protestants	did not	exist	5	24
35	*Eisleben*, for Protestants	did not	exist	3	14
	VII. *In the province of Westphalia.*				
36	*Soest*, for Protestants	5	57	6	70
37	*Büren*, for Roman Catholics	3	50	5	52
38	*Petershagen*, for Roman Catholics	did not	exist	3	30
39	*Langenhorst*, for Roman Catholics	did not	exist	3	32
	VIII. *In the Rhenish provinces.*				
40	*Neuwied*, for Protestants	4	38	3	38
41	*Meurs*, for Protestants	3	30	4	30
42	*Brühl*, for Roman Catholics	5	100	5	100
43	*St. Matthias* near Treves, for Roman Catholics . . .	3	45	2	45
			1510		2071

Note.—It will be observed, that in a few seminaries the number of teachers is much greater than that of the seminarists seems to require. This is the case in some large towns, as in Breslau, Bunzlau, Magdeburg, &c., and is to be accounted for by stating that in such places distinguished teachers in some peculiar branches of knowledge are found, and that they are engaged to teach such branches also in the seminaries, without properly belonging to the establishment. In all the other places they are numbered among the teachers, but not in Berlin.

We shall only make a few observations on this statistical account. We find the number of these institutions in 1826 to have been eight-and-twenty, whilst in 1816 they amounted only to sixteen. Twelve new ones, consequently, were added in ten years. Still greater was the increase between 1826 and 1831; during these five years, fifteen new seminaries were added.

The number of pupils instructed in these seminaries at both periods, is pretty nearly proportionate to the number of seminaries. In 1826 it amounted to 1510, and in 1831 to 2071. The time which the pupils are obliged to remain in these seminaries of instruction is not the same in all; it varies from two to three years, so that the number of those who, after terminating their studies, leave these institutions to be employed as teachers in the elementary schools, is not one-half of the whole number, but considerably exceeds one-third. According to a statement for the year 1831, more than one-half, namely 1082 pupils, were instructed in those seminaries, where the time of residence was fixed at three years, whilst 969 were placed in those in which the course of preparatory studies did not extend beyond two years. From the former 361, and from the latter 485 teachers were annually sent out: the whole number consequently amounted to 846 in 1831.

This supply is not yet quite equal to the demand for new teachers, in the elementary schools of Prussia. By experience it has been ascertained, that the proportion between the demand for new teachers, and the number of those employed in such schools, is nearly as four to a hundred. Now the total number of schools of the lower class, in all the Prussian dominions, amounted in 1831 to 22,612, and that of the teachers in these schools to 23,921. According to the above established proportion, the number of annual vacancies was not less than 956, and as that of the teachers duly trained for the business in the seminaries amounted only to 846, the choice of 110 teachers must still have fallen on persons not duly qualified for this important task. But if the Prussian government continues for a few years longer the wise policy which it has followed, the system in this respect will soon be complete.

REVIEWS.

HEBREW GRAMMARS AND DICTIONARIES, &c.

ALL the *modern* followers of the Rabbins are very prone to occidentalize, if we may use such an expression, Hebrew grammar, and to deviate in this respect from the great Jewish grammarians of the middle ages. In our last article on Hebrew instruction, we already specified a few occidentalisms; and we now conclude our section on the grammatical works composed by Jews, with another striking instance of this kind, which is repeated not only in the work which we lately reviewed, but occurs also in other books of the same class, and contains such an insult to grammatical sense, that it may be well to contribute to its final abolition. Our readers know that the Hebrew nouns have no real declension, and that most cases are formed by prefixed letters, which are abbreviations of prepositions, or by the prepositions themselves; for instance:—

dictum	הַדָּבָר	the word
dicto	לְדָבָר	to the word
dicto	מִדָּבָר	from the word
dictum	אֶת דָּבָר	the word
dicto	בְּדָבָר	by a word

Several grammarians have classed these variations in imitation of the Latin declensions. We will not object to this practice, which may be useful for those who cannot yet comprehend grammar but by comparison with the forms of the Latin. We will also gladly bear with the name of *declension*. But we decidedly object against calling the סְמוּךְ *regimen*, or the *status constructus* of Hebrew nouns, their *genitive*, for it is quite evident that this form rather signifies, that a *following* noun shall stand in the genitive. This we will illustrate by a few examples: בֵּן *filius*, is in *statu constructo* בֶּן, and means in this form also *filius*, and never *filii*, e. c. בֶּן־אָב *filius patris*: therefore, the change of (ֵ) into (ֶ) in the word בן, signifies that the following word אָב is to be understood in the genitive case. בֶּן means *son of* . . . . whilst those grammarians who call בֶּן the genitive of

בֵּן, lead their pupils into the error of translating *of the son*, which invariably will give nonsense. בָּנִים *filii* plur. in *statu constructo* בְּנֵי *filii*, as in בְּנֵי קֶדֶם *filii orientis*, and never *filiorum oriens* בְּנֵי עֹרֵב; *pulli corvi*, never *pullorum corvus*. Now since the *status constructus* of a noun *never* signifies the genitive case of that noun, it is absurd to call the *status constructus* the *genitive case*. This accommodation in terminology tends to bewilder the mind of beginners, and ought therefore to be discontinued.

The English compounds *ship-master, coach-man, fifteen*, are something like the construct-state in Hebrew. But in English, as in other occidental languages, the determining idea precedes that which is to be determined, whilst in Hebrew the converse takes place.

Before we turn to those grammatical works, the authors of which have employed the study of cognate dialects in order to illustrate the Hebrew grammar, we will briefly notice a grammar lately published, which seems to belong to no class.

Rudiments of the Hebrew Language, with and without Points. By James Noble, A M., Author of an 'Arabic Vocabulary,' and 'The Orientalist, or Letters of a Rabbi.' Matthew Lockhead, Glasgow.

Mr. Noble expresses his opinion that the principal defect of the common treatises on Hebrew grammar seems to be, that they are confined entirely to one system of reading, their authors being always strenuous and uncompromising advocates either for the pointed or unpointed system. He, therefore, intends to exhibit the principles of the whole Hebrew tongue in as concise a manner as possible; so as at the same time to afford to the student of this most simple and primitive language, an opportunity of soon acquiring the knowledge of it, either in the way of reading by the letters alone, or, with a little additional trouble, by the letters, points, and accents. Mr. Noble says:—'In the unpointed part of the work, I have followed Wilson a good deal, whose "Elements of Hebrew Grammar," notwithstanding its many errors, present us the most rational view of the language on the unpointed system that has yet appeared. Frey's, and the Sorbonne Hebrew Grammar, published by M. L'Avocat, in 1765, I have followed chiefly on the pointed system; the one being the best in English, and the other the best in French that I have seen for the elements on that system.' We do not perceive how the circumstance of M. L'Avocat having written in French entitled his work to this compliment; and

we are fully convinced, that if Mr. Noble had examined the works of Gesenius, Ewald, Moses Stuart, and especially Lee, he might have seen something better than he found in the two authors from whose works he extracted. Mr. Noble says, 'All inferior details, such as the variety of changes which the points undergo, the *surprising* powers possessed by the accents in explaining difficult texts, &c., must be learned from the erudite treatises of the Buxtorfs, Leusden, Schickard, Walter Cross, Boston, Robertson, Lee, Roorda, and others, whose names are conspicuous amongst the promoters of Hebrew learning, and followers of the Rabbies in modern times.'

In reference to this great moderation in imparting knowledge, we observe, that a mere list of the names of accents cannot greatly benefit the beginner. A mere nomenclature should be omitted in an elementary work. Mr. Noble might have communicated to us a few clear ideas about the 'surprising powers of the accents' of which he talks; but we think it likely that he knew as little of these surprising powers as other grammarians. We are weary of hearing constantly the usual assertions about becoming abstinence in Hebrew grammarians, who are pleased to remain silent about 'surprising powers,' and are satisfied with mentioning between thirty and forty hard names, to which they attach no explanation. Let us confess that we write little about the accents, because we do not yet sufficiently know their 'surprising powers.'

Mr. Noble, like some other authors, seems to think that it is much easier to study Hebrew without than with the vowels. To this we reply, that in the nature of the thing it is easier to *write* abbreviations than to write the words out fully; but it will always require a more intimate knowledge of any language to read it when expressed by abbreviations or by short-hand. It is, for instance, easier to write S. P. Q. R., than to write fully *Senatus Populusque Romanus;* but a beginner of Latin might be at a loss whether he should read the above abbreviations, *Sentina Populi Quondam Romani*, or perhaps with Leusden, *Stultus Populus Quærit Romam*, or *Sancte Pater Quare Rides?* To which question a reply is contained in the same characters, read in the opposite direction, '*Rideo Quia Papa Sum.*' Nearly as vague are the interpretations of those pretenders to Hebrew knowledge, who neglect the vowels, and who prefer to make a new language instead of acquiring that of the Old Testament. It might be an easy, but a disagreeable task to collect from some modern interpreters of the Old Testament examples of pseudo-explanations, just as

vague as the above readings of S. P. Q. R. A pretty instance of this kind occurs in the Talmud of Jerusalem, which tells us, in illustration of Gen. xxii. 4, 5, that Abraham, on the third day of his journey to Moriah, asked his son Isaac whether he saw anything before him, to which he replied; I see the Shechinah on the top of the mountain. After this, Abraham asked his servants likewise; but they replied, We do not see anything. In reference, therefore, to their inability to perceive the Shechinah, Abraham said, v. 5, to his servants, 'Sit down here, ye עִם הַחֲמוֹר *generation of the ass,*' instead of (when we take the real pointing עִם *with*), 'remain here *with* the ass.'

It is true that no real Hebrew scholars can be misled by rabbinical absurdities of this kind, nor by the systematizing violence of modern dogmatists; but it is unreasonable to expect that a beginner can learn Hebrew without the vowels, whilst he must feel himself constantly at a loss to decide how to read some consonants, which may convey a great variety of meanings according to the different vowels wherewith they may be pronounced, just as in English *wll* may be read *will, well, wall,* &c.

It is true that the works of Lowth, Kennicot, and other great Hebraists, have been printed without the vowels; but from this it does not follow that their respective authors acquired the Hebrew language without the knowledge of them; nor that they unreasonably expected beginners should learn Hebrew without knowing the vowel system. Most modern Jewish Hebrew publications are also printed without the vowels; but every Jew learns to read with the vowels before he attempts reading without them. The reason why, in modern Hebrew publications, the vowels are so often omitted, is the great expense, and the very great knowledge and care required for printing them properly. But it is quite erroneous to infer, from the circumstance of great scholars printing Hebrew without points, that they were all anti-punctuists, or that they thought proper to omit the vowels in elementary publications; although they justly expected that their readers, like all advanced scholars, could read Hebrew without the points. We doubt if there is a single instance on record of any individual having obtained, without ever attending to the vowels, such a knowledge of the Hebrew language as to read and understand it readily. But however unreasonable and unsuccessful the attempts of the anti-punctuists to teach Hebrew may have been, they have better reasons for their proceedings than Mr. Noble can produce in support of his professedly *compromising* system.

According to Mr. Noble, 'there are three methods of reading Hebrew, viz. first, by the letters alone; secondly, by the letters and points; thirdly, by the letters, points, and accents. As it is no doubt best to begin with what is simplest, and proceed thence to what is more complex, we shall at first use the method of reading by letters *alone*, and introduce the study of the other methods afterwards. According to this plan, we shall now exhibit a specimen of the mode of reading by the letters alone, with a literal translation underneath.' To this we reply, that there is only one right method of *reading* Hebrew, although there are various methods of abbreviation, from which the reading is as independent as *English reading* is from the various kinds of short hand.

We do not perceive how it could facilitate the study of Hebrew to learn, page 5, that א is ā, in order to comprehend afterwards, page 131, that א is 'a gentle but guttural sound:' it ought to have been said, that it is 'like the *spiritus lenis* of the Greeks.' At page 5 we are taught that ה is ê; but page 132, we are informed that ה is *h*, as in *home*. Page 5 we have to learn that ו is *u* or *oo*, which we have to unlearn in order to admit, page 132, that ו is *w* or *v*. According to page 6, י is ī or *ēē*; but according to page 132, י is *y*, as in *young*. Page 6, the beginner is informed that ע is ō; but the more advanced scholar has to learn that it is never ō, but like *gh* or a flat *g* articulated in the throat, a sound seldom attended to; and at the end of the word it is *ng*.

We do not perceive how the previous error should facilitate the understanding of the subsequent truth, and we therefore recommend pupils to begin immediately with the right pronunciation, instead of acquiring at first a totally different one. Many almost illiterate Jews obtain a very fair knowledge of Hebrew by beginning in their infancy to read Hebrew with the vowels, so that they are afterwards enabled to supply the vowels of an unpointed text with great readiness.

On pages 10—40 are exhibited the first 120 verses of the 119th Psalm as a specimen of reading, under which is marked Mr. Noble's pronunciation according to the unpointed system. The remainder of this Psalm, according to the pointed system, is given on pages 138—146. We do not perceive how it can facilitate the study of Hebrew to read at first יהוה '*Jêūê*,' and afterwards to read the same word *Jehovah:* (it should be *Y'hovah.*)

בכל at first	'*becel*' afterwards	*b'col*
תורה	*tureh*	*thorah*
הלכו	*êlecu*	*halchu*

Verse 4 is at first to be read—Athê tsuēē thê pekedēēc

leshemer mād; but afterwards—*Ättă tziveetha pickudecha lismor* (should be *lishmor*) m'od.

To the whole of the 119th Psalm an interlinear translation has been added, which Mr. Noble calls *literal*, though it is not so, but only *almost* literal. Since every student has access to translations of the Bible which are *almost* literal, a new translation exhibited in a grammar can only have some value by being so *entirely* literal, that every Hebraism is expressed in a western language with which the student is fully familiar; and that even no conjunction and no article are written in the translation, when they do not stand in the Hebrew text. The first word of the 119th Psalm אשרי Mr. Noble translates *happy;* but it means literally *beatitudines, blessings of*, or *happinesses of*. The second word תמימי is translated as if the reading was התמימי; and instead of דרך, the word is translated as if it were הדרך: ההלכים translated *walkers*, means literally walking ones, *euntes*; יהוה literally *Eternal*.

The want of precision in Mr. Noble's expressions will be perceived in the following sentences, pp. 9 and 10: 'The class of serviles, consisting of the other eleven letters, are those which are *always* (?) used in the formation of derivatives, or branches from the root.'

P. 40. 'Nouns in Hebrew, and in *perhaps* all the oriental tongues, are considered as only masculine and feminine.'

P. 6 and 7. 'The names of the letters in Hebrew are significant words: viz. ox, house, leader, &c. Hence it is evident, that the letters of the alphabet were at first intended as pictures of these objects, or something similar, which their names are still found to denote.' This opinion of many grammarians has lately received an unexpected confirmation by Champollion's discovery of the phonetic value of the hieroglyphics; but the conclusion of the sentence seems to be a little extravagant—'and as this origin of written language took its rise most probably amongst the Phœnicians, a nation of navigators, with whose pursuits the science of astronomy was intimately combined, the letters, in general, seem to be merely astronomical hieroglyphics; for which reason, the mode of writing in Hebrew, and in all its dialects, with the exception of the Ethiopic, is from right to left, like the march of the stars.'

So much for the first chapter. The following chapters on nouns, adjectives, pronouns, verbs, defective verbs, verbs peculiarly defective, verbal affixes, numerals, composition of words, syntax, points in general, distinctions in grammar

made by the points, the pointed verb, and accents, are very superficial; but they contain less error than the first.

This may suffice for the *compromising* grammar system. We can only be justified in devoting a few pages to this work after those of Lee, Moses Stuart and Hurwitz have appeared, by the consideration that the value of different things is best understood by contrast, and also with the view of warning beginners of Hebrew not to lose their time, courage, and hope of final success, by using a book which contains such shallow information.

The grammar by which Reuchlinus, more than 300 years ago, first introduced the study of Hebrew to the more general notice of Christian divines, is by far more useful and intelligible than this and similar modern publications. It was owing to the deadening influence of such incoherent systems that the knowledge of Hebrew was nearly extinguished in Great Britain, until it was revived during the last ten years by the general desire of examining thoroughly the correctness of the interpretations advanced by some great agitators in the religious world, and by the light of German philologists reflected from America upon Great Britain. Moses Stuart, the associate professor of sacred literature in the institution at Andover, in the United States of North America, alluding to the German neologists, exhorted his pupils וְנַצַּלְתֶּם אֶת־מִצְרַיִם, 'to spoil these Egyptians of their כְּלֵי כֶסֶף וּכְלֵי זָהָב jewels of learning;' and he set them a good example by rendering the results of Gesenius's investigations accessible to English readers, in a grammar which by far surpasses in value all those elementary publications of which Great Britain has been even more productive than Germany itself. The study of Hebrew in England has been carried on mainly by pious individuals in the middle and higher ranks, who follow the pursuit partly as an amusement; in Germany the Hebrew language is almost exclusively the province of future theologians.

We now proceed to the following work:

A Grammar of the Hebrew Language, by Moses Stuart, Associate Professor of Sacred Literature in the Institution at Andover. Fourth edition, reprinted with the concurrence of the Author. Oxford: D. A. Talboys, 1831, pages viii. 248, price 14*s*.

This work has served for some years as a text-book in the colleges of the United States. Dr. Nicol, the late regius professor of Hebrew at Oxford, recommended it to his pupils;

and in consequence of the recommendations of the present regius professor, the European reprint has been undertaken. The former editions of this grammar were by far more voluminous than the present. Several teachers of Hebrew requested Professor Moses Stuart to compress the substance of his work within narrower bounds; and in compliance with their wishes, and in accordance with his own views, the author has nearly rewritten the whole work, and a small part of it even seven or eight times over. Yet, he says, 'I have not accomplished all I could desire. The *ideal* of a more complete grammar seems to present itself to my mind; but years of labour would be necessary to accomplish a plan such as I have mentally sketched out.' . . . 'The urgent duties of my station, and the pressing call for a new edition of this grammar, have not allowed me sufficient leisure to accomplish all I could wish as to this compressed edition. A few additions and corrections I have inserted at the end of the book, choosing rather to expose my own lapses, than to keep back anything which might be of service to the student.' These additions have been inserted in their places in the Oxford edition now before us.

The Hebrew grammars of Professor Stuart follow the works of Gesenius; they are, however, not mere translations from the German originals, but rather *eclectic imitations*, by which he has given a new impulse to the study of Hebrew among the Anglo-Germanic tribes on both sides of the Atlantic. If we compare the Westminster Hebrew Grammar, and similar elementary works which were much in use before the labours of Gesenius were made accessible to English readers by Professor Stuart, we perceive that a great improvement has taken place in sacred philology. We shall briefly point out in what manner the book before us might still be improved, in our opinion.

Professor Stuart says in the Preface, p. 6, 'In regard to the copiousness of the grammar, it does not exceed the number of pages in the abridged edition of Gesenius's Hebrew Grammar, which has now gone through nine editions (the tenth has been printed in 1831). That it contains much more than these abridged editions is true; for these continually refer to the large *Thesaurus* by the same author. Experienced teachers, who have a thorough knowledge of the Hebrew, and who wish to communicate a radical knowledge of it to their pupils, will never employ *a skeleton* grammar. The testimony of such scholars as J. D. Michaelis, Vater, Gesenius, Hoffmann, and many others, against

this practice, is sufficient to render it very doubtful; and the nature of the case decides altogether against it. Whoever uses a skeleton grammar *merely*, must either remain ignorant of more than one half of the grammatical phenomena of a language, or he must consume his time in filling up, by means of his teacher or of other grammars, the skeleton he uses. How much loss of time, and how much perplexity and discouragement this would occasion, it is not difficult to foresee.'

From this paragraph we disagree in various points. We doubt if all the eminent scholars above mentioned bear testimony against the use of *skeleton* grammars. Vater himself has published one of the shortest skeletons ever printed for the use of beginners; and the very nature of the human mind, incapable of simultaneous intuition, renders abridgments absolutely necessary, in order to understand clearly the more perfect and circumstantial communications of knowledge. It is true that whoever would use a *skeleton* grammar *exclusively* must remain as ignorant of grammar, as a foreigner, exclusively using the small map on which the principal streets of London only are exhibited, must remain ignorant of the metropolis of England. Nevertheless, a small exhibition of the principal streets will be more useful to the foreigner at his first arrival in town, than the most exact representation of all the thousands of lanes and narrow passages with which he afterwards must become acquainted. The very same reason which leads the authors of large maps to exhibit also in a corner the same geographical space on a very small scale, should lead grammarians to accompany their elaborate works with a short skeleton, by which the beginner might learn to read more copious grammars. As long as this is neglected, most beginners will find more satisfaction in the imperfect elementary treatises, published chiefly by Jewish authors, than in the erudite works of the greatest linguist.

What Professor Stuart says is true, that whoever uses a *skeleton* grammar must either remain ignorant, or fill up by means of a teacher, or of other grammars, the skeleton which he uses; at least he must fill up the defects of the skeleton by occasional grammatical observations of his own, but these will be really his own, because their nature is understood and their necessity felt, consequently they will not easily be forgotten. We do not, therefore, consider this consumption of time to be a *loss*, but the most proper *use* of time; and we have witnessed by far greater *loss* and discourage-

ment occasioned by elaborate Hebrew grammars being put into the hands of those who could not yet separate the non-essentials from the essentials.

'To avoid the evil, however, of obliging the learner to occupy himself too much, and for too long a time, with the dry details of grammar, before he knows anything particular of the use of them,' Professor Stuart has marked a great part of the passages in the present grammar with *brackets*, which should be omitted as a matter of study, during the first time that the contents are passed over. These brackets he has continued only as far as the declensions of the nouns, for he would advise the student, when he gets thus far, to *begin* the practice of reading and parsing his Chrestomathy. But we would rather advise the student to begin the practice of reading in the first hour of his studying Hebrew under the *vivâ voce* instructions of a master, and to refer only afterwards to the grammar in order to recollect the instruction of his master, and to settle some doubtful points. We are fully convinced that nine tenths of Hebrew students will not read more than a hundred closely-printed pages before they perceive something of the use of the rules developed in them. If Hebrew were usually taught like Latin to boys, entirely under the control of the master, there would be a possibility of following Professor Stuart's direction. But Hebrew is usually commenced by adults, who have too much understanding to be prevailed upon to study grammar first instead of reading the language. Professor Stuart's motion: 'Let all the rest be learned in the way of *practice* gradually,' should be amended thus by omitting two words, 'Let *all* be learned in the way of practice gradually.' We doubt if there has ever existed a great scholar who learned otherwise; though there have been, and are still many scholars who have so far forgotten the difficulties attendant on the acquisition of knowledge, that they cannot sympathize with beginners, and give impracticable directions for the study of theory before the beginning of practice.

We have a high respect for the treasures of grammatical investigation contained in the grammar before us; and we rejoice to observe that Professor Stuart has not often deviated from the following principle:—'*Present general usage is all that is aimed at in this grammar*,' page 25. We view with pleasure the human mind struggling with difficulties in its systematizing efforts, although these efforts are sometimes apparently unsuccessful; but we believe that Professor Stuart might still render a very important service to the students of Hebrew, if he would compose

an elementary work in full accordance with the above sentence, and into which consequently paragraphs like the following (§ 48) would not be admitted. 'The quantity of the *shevas* is, at least in *theory*, the same; i. e. none of them are considered as a proper vowel. E. g.

פְּקֹד *p*ᵉ*quōdh*, זְהַב *z*ᵃ*hāb*,

אֱלֵי אᵉlē, חֳלִי hhᵒlī,

are all considered as *monosyllabic*. What practical difference between these sounds existed cannot now be determined.' Nevertheless, we read at the conclusion of § 52 the general remark: 'There can be but little doubt that the *composite* shevas were more distinctly sounded than the simple ones. Hence their application to the gutturals, which peculiarly needed more vowel aid to enounce them than other consonants. Hence, too, their use in regard to other letters for the sake of more distinct pronunciation. § 51. But all the niceties of living vernacular pronunciation are now lost, no more to be recalled,' &c.

If this be the case, we would advise a learner of Hebrew not to spend his time in studying closely the orthoëpy, which is here subdivided into many paragraphs; the divisions, sub and sub-sub-divisions are properly marked by various kinds of type, in order to explain, by remarks upon remarks, '*Aspirates, Quiescents* (distinguished from *Otiants*), *Gutturals*, *Liquids*. . . . *Long, short, and medial* (!) *vowels; long by nature and by position, pure long vowels, protracted impure vowels, doubtful appearances of them, dageshed impure long vowels, vowels long by position, proper short vowels, medial vowels, kind of syllables in which the various vowels may stand. Kibbuts vicarious,' &c.*

The rules laid down under these heads are so much interwoven with exceptions, that they should not stand in a grammar which professedly aims only at present general usage, especially if we are convinced of Professor Stuart's statement, page 36. '*The student need not be perplexed, if he occasionally meets with instances not conformed to the general principles. Mistakes in printing and transcribing have occasioned some of these anomalies, and conceit has increased the number.*' And page 58, '*All these changes are very frequent in Hebrew. The laws of declension, in such cases, supersede the usual laws of the vowels applicable to other cases; so that one can call no vowel in Hebrew absolutely immutable, all being liable, in certain cases, to change; but when and where this happens can be learned only by practice.*'

We are so fully convinced of the truth of the last sentence, that we consider it useless, and more than useless, to introduce into *elementary grammars* those attempts to teach theoretically what, as the authors of grammars themselves constantly assert, can only be learned practically. Whole pages, like the following, may be interesting to the accomplished scholar, who beholds even unsuccessful attempts at systematizing with mental gratification; but they will greatly discourage and perplex the beginner.

'§ 115. *General principle which regulates quiescence.* The letters א, ו, י, (*Evi*) quiesce, when a homogeneous vowel precedes them (53); and according to the analogy of other consonants, they would stand at the end of a *mixed* syllable, and take a simple sheva silent, expressed or implied. § 56. 2.

'E. g. מָצָא instead of מָצַא = מָצְאָ, בִּיהוּדָה instead of בִּיְהוּדָה, יִיטַב instead of יְיִטַב, הוּשַׁב instead of הְוּשַׁב

'*Note.*—If the preceding vowel be naturally *heterogeneous* still, in very many cases, it does not exclude *quiescence*. But a peculiar expedient is adopted to effect this; see § 117. 1. Comp. with this, § 56. 3.

'Such is the general rule for cases of *quiescence* (subject, however, to many exceptions.) But quiescence is not limited to this case only; for

'§ 116.—Quiescence sometimes happens, when the *Evi* would (by analogy) have a *vowel;* specially when they would take a *furtive* one; § 119. c. 2. § 120.

'E. c. קוֹם instead of קָוֹם, קוּם instead of קָווּם, נִמְצֵאת instead of נִמְצָאֵת, רֹאשׁ instead of רֹאְשׁ, גִּלּוֹת instead of גִּלְוֹת, שִׁבִּית instead of שִׁבְּיִת; and so often when the vowel preceding the furtive one is homogeneous; but usage only can enable the learner to distinguish such cases.

'§ 1. 17.—The general rule demands that the preceding vowel should be *homogeneous*, as a condition of *quiescence*, but quiescence is often effected (in cases when such preceding vowel would be naturally heterogeneous) in two different ways; for

'(1.) The vowel may conform to the quiescent, in order to become homogeneous.

'E. g. for הְוּשִׁיב (which would be the regular form) is substituted הוֹשִׁיב, i. e. the heterogeneous short Hhireg in the syllable הִוֹ, conforms to, or becomes homogeneous with, the vav in הוֹ. So עוֹלָם for עִוֹלָם, גָּלִיתָ for גָּלַיְתָ, etc.

'2. The quiescent may conform to the vowel.

'E. g. קָאם for קָוַם, גָּלֵה for גָּלַי, שָׁלֵה for שָׁלַי, etc.

'Practice only can teach the student when the cases which come within these rules take place.'

In the following pages occur repeatedly such phrases as, 'Usage only can determine the cases, in which it is admitted.' And 'Usage only can determine all the respective cases of these different powers.'

These assertions amount to as much as to say, that the rules given are *no* rules, but only some undetermined observations which might be interesting if placed in a 'Thesaurus Observationum Grammaticarum,' from which the linguistic skill of future generations may perhaps succeed in eliciting the still latent rules; but they are entirely out of place in an elementary work on grammar, because whatever attention the reader may pay to these vague and indetermined sayings is so much time taken from real rules and their systematic exceptions. Grammar is the systematic survey of grammatical rules, and of the effects produced by the collision of these rules. Whatever depends upon mere usage, and is incapable of easy generalization, may be placed in dictionaries and commentaries.

We consider that this grammar would be more useful if all those numerous rules were omitted which end in such formulæ as the following; 'but the cases are numerous, in which Rule II. does not have any influence.' 'The whole thing is a mere arbitrary euphony,' p. 65, or

'All these under *e* are very unfrequent; and it is difficult to decide, whether they should be attributed to mere euphony, to negligence in transcribing, or to a principle of the language. Both these usages are very often neglected.'—pp. 64, 65.

We should remain quite as ignorant of other languages as we usually are of Hebrew, if, in studying them, we were to spend our time and energy on collecting and marking solitary occurrences, which cannot be reduced to general rule.

The observations on vowels changed by accents run through § 143—149, and are terminated by the following *general remark*:—'The effect of pause-accents is not uniform. In a great number of cases no change is occasioned by them. On the other hand, most of the *disjunctive* accents, and even several of the conjunctives, not unfrequently produce the same effect in prolonging syllables, as the pause-accents. For example, (a) *Disjunctives*, יִרְבְּנוּ, יִרְבְּנוּ; בְּעָיוּ, בְּעוּ; שִׁמְעָה, שִׁמְעָה; טַמְנוּ, טַמְנוּ; רָכְשׁוּ, רָכְשׁוּ

Ps. v. 12, etc., (*b*) *Conjunctives*, as תתהללו, תתהללו; גשו, גשו; ברכתך, ברכתך; חסידה, חסידה, etc.' The entire want of any regular system in regard to the influence of the accents over the vowels shows very clearly that such influence belongs only to the *occasional* method of reading certain passages or words, and not to the essential mutations of the language itself.'

We might quote many other paragraphs equally fluctuating, and consequently unintelligible, useless, and discouraging to beginners, but the above example may be sufficient. The treatise on the changes of the vowels is especially liable to this objection. The grammar often appears to be like some complicated machinery, in which more power is consumed by friction than the execution by main force would require. We believe that the rules, which govern the changes of the vowels in English and French, are more difficult than those in Hebrew; and if we were to advise a beginner of modern languages to commence his study with some Diversion of Purley, or with a Grammaire des Grammaires, we might see the same result which we witness so frequently in Hebrew; namely, that the student, after some weeks or months of useless fatigue, utterly despairs of learning the language, and discontinues his studies. But it is proper to remark that Part I., on Orthography and Orthoëpy, and Part II., on the Changes and Peculiarities of Consonants and Vowels, are especially liable to these objections, and that they are less applicable to Part III., on the Grammatical Structure of Words, and Part IV. on Syntax. We would therefore recommend the beginner to pass over, in his first reading, Parts I. and II. almost entirely, and after having understood the alphabet, to turn immediately to Etymology, endeavouring constantly to apply the theory of grammar to the practice of reading, and seeking, *vice versâ* during the practice of reading, for the theory of grammar. This will be very much facilitated by the selection of easy lessons, with references to the grammar which has been published under the title of a 'Hebrew Chrestomathy, designed as the first volume of a course of Hebrew, by Moses Stuart, Associate Professor of Sacred Literature in the Institution at Andover. Andover, 1829, 8vo.' (pages viii. 243.) We have pleasure in adding that, according to the promise of Mr. Talboys of Oxford, a reprint of this Chrestomathy may shortly appear. The title Chrestomathy, from the Greek χρηστομαθία, (*simple* or useful *instruction, easy learning*,) is in Germany often given to Delectuses with grammatical illustrations and references.

The chief defect of Professor Stuart's grammar consists in the attempt to avoid every defect, and in the consequent admission of lexicographical materials, by which the grammatical rules are obscured. A few other deviations, from what we consider best in elementary grammars, are of less moment, but still we mention one of them. On page 72, the word מָלַךְ (literally *he reigned*) is translated *to reign*, and יָשַׁב *to sit*. In reference to this incorrect manner of translating the preterites by infinitives, we find this note:

'The infinitive in English is used in this work, merely for the sake of brevity, in preference to the præter, which would exactly correspond to the Hebrew root.' We do not perceive that much brevity has been gained by the sacrifice of exactness; and even if it had been possible to gain more space by deviating from correctness than is swallowed up again by the explanatory note, we should prefer, in elementary grammars, a real, instead of a slovenly, translation. If the student is already so firm in Hebrew as not to be misled by a want of precision, he scarcely requires an elementary grammar any longer.

Our limits hardly allow us to enter into further particulars, and we therefore conclude by expressing our high respect for the learning of the author, who has reflected the rays of German biblical knowledge from America upon Britain.

The Oxford reprint, although it contains by far more errata than those four which are marked at the end of the volume, is nevertheless, comparatively speaking, very well printed, and does credit to the carefulness of the revisers. Only few of the errata amount to more than an occasional omission of Dagesh, Chirek, Cholem, or the diacritical dot over ש—a permutation of ד and ר, or an *inhumanis* for *inhumanus*, p. 167. The rare form קָטַלְתָּה for the more usual קָטַלְתְּ should not have been adopted in the paradigms of the regular verb.

Before we extend our notice to other grammars, we have to observe that the following lexicon corresponds to the last edition of Professor Stuart's grammar:

A Manual Hebrew and English Lexicon, including the Biblical Chaldee, abridged, with the latest Improvements, from the works of Professor W. Gesenius, and designed particularly for the Use of Students, by Josiah Gibbs, A.M., Professor of Sacred Literature in the Theological School in Yale Col-

lege, U.S. London: published by John R. Priestley, 47, High Holborn. 1833. 8vo. pages viii. 227. Price 9*s*. This Manual, first published in America, September, 1828, is intended to embrace, in a condensed form, all the *results* of the Hebrew and English lexicons published at Andover in 1824, and reprinted London, 1827 and 1832.

The Manual contains all the articles in the larger lexicon, arranged in the same order, that is, alphabetically, and not according to the roots; all the appellatives, verbs, and particles, even some of those which are found only in the various readings, or in the Keri and Kethib, the more important of the proper names, usually with their appellative signification in parenthesis, and all the variety of significations commonly given in larger lexicons, are found here. Each distinct signification is separated by a semicolon or a longer pause, and each meaning, thus distinguished, has at least one passage to support it from the Hebrew Bible. In some cases, for the sake of perspicuity, the different meanings, or classes of meanings, are numbered by figures in parentheses. In the cases of words which occur only once in the Hebrew Scriptures, the passages mentioned are to be understood as the only passages in which the word occurs.

The declension of the nouns is marked by figures referring to the paradigms in Gesenius' and Stuart's Hebrew Grammars. All the conjugations, or rather voices, as Kal, Niphal, &c. are distinctly noticed, so far as they occur in the Bible. Verbal derivatives are referred to their roots. Whenever a verb occurs twice in the lexicon, or whenever a noun is repeated in the same form, the two articles are to be considered as radically distinct. But all meanings given under the same article are to be regarded as etymologically connected. Thus by multiplying the roots, Gesenius and his followers endeavour to lessen the irregularities of the language. This we will illustrate by the following quotation from the Manual, p. 40:—

גְּמוּל m. 1. one's actions or conduct in relation to another; one's treatment of another, merit, desert; a recompense, a benefit; —הֵשִׁיב גְּמוּלוֹ ל to render to any one his desert, to recompense one's actions upon him.—R. גָּמַל

גְּמוּלָה f. 10. id.

גָּמַל fut. יִגְמֹל, to show, to bring upon any one good or evil, especially to show good, to treat kindly, to favour, to recompense, requite good or evil.

גָּמַל fut. יִגְמֹל, to wean a child from the breast of its mother;

to ripen, to bring to maturity; also to grow ripe.—Niph. to be weaned.

גָּמָל c. 8., pl. גְּמַלִּים, a camel, male or female.

According to the lexicography of the old school, all these words were to be classed under the root גמל. The method, not invented, but more generally introduced by Gesenius in his manuals, facilitates the beginning of Hebrew; but the old method of classing the words according to roots recommends itself so strongly to the advanced scholar, that Gesenius himself has re-adopted it in his great lexicographical work, which he began to publish in Latin in the year 1829, under the following title:—Guilielmi Gesenii Thesaurus philologicus criticus Linguæ Hebrææ et Chaldææ Veteris Testamenti. Tomi primi fasciculus prior. Editio altera, *secundum radices digesta*, priore Germanica longe auctior et emendatior. Lipsiæ, 1829, sumtibus typisque Chr. G. Vogelii.' Price, in Germany, three Prussian dollars, or about nine shillings. The fasciculus, which has appeared in this country, contains, in 308 pages quarto, only three letters of the alphabet.

Sonne, in his register or list of words, annexed to his Lesebuch, goes still a step farther by endeavouring to bring cognate roots, as רום, רמם, ראם, ארם, or רוע, ירע, רעע, into one article. But this principle cannot be adopted on a large scale, because it presupposes a far greater familiarity with Hebrew than is reasonably to be expected on the part of the student, and it is too arbitrary in its application.

We prefer the old method of classing all the words under their respective and alphabetically arranged roots, because this enables an attentive student to find the word readily, and leads him on to a more profound knowledge of that synthetical nature of etymology, by which the Hebrew language is so strongly characterized.

After this digression, we return to the *Manual* before us. The Chaldaic words found in the Bible are noticed as distinct articles, supposititious meanings have been excluded, phrases and idioms have been introduced only sparingly. The more difficult and anomalous forms are omitted. Professor Gibbs intended to supply this defect by an alphabetical vocabulary of difficult and anomalous forms, accompanied with a full analysis. This plan has been adopted by Gesenius in the Latin edition of his smaller dictionary, where the advantages resulting from an alphabetical arrangement are, in some degree, combined with that of a classification according to roots.

The radices are all printed with so large a type that they strike the eye at once. This work is now the best Hebrew dictionary extant in any language. But even here, there is still room for improvement, which will probably, in some degree, be introduced by the lexicographical work of Lee, which has lately been announced. In this Manual, as in the Lexicon lately reprinted for Duncan, Mr. Gibbs adheres to the philological principles of Gesenius, and dissents from his opinion only in a few instances. The reader will perceive from our description, that this Manual, as well as the Lexicon published by the same author, are not mere vocabularies, but judicious condensations of the lexicographical works of Gesenius. Some of our readers will probably be glad to know the exact titles of those lexicographical works which either directly or indirectly originated from this distinguished scholar.

1. *Hebräisch-Deutsches Handwörterbuch über die Schriften des Alten Testaments mit Einschluss der geographischen Nahmen und der Chaldäischen Wörter beim Daniel und Esra Ausgearbeitet von* Dr. Wilhelm Gesenius. 2. Theile, pp. 1344, 8vo. Leipzig, 1810-12.

2. The *Thesaurus* just quoted.

3. *Neues Hebräisch Deutsches Handwörterbuch über das Alte Testament mit Einschluss des biblischen Chaldäismus. Von* W. Gesenius, pp. 920, 8vo. Leipzig, 1815.

This work has passed through several editions, and has been lately remodelled by the author, and published in Latin under the title,—

4. *Lexicon Manuale Hebraicum et Chaldaicum,* 8vo. Sold, in London, by Black and Young, for 22*s*.

5. *A Hebrew Lexicon to the Books of the Old Testament, including the geographical Names and Chaldaic Words in Daniel, Esra, &c.* by Dr. Wilhelm Gesenius, Doctor and Professor of Theology at Halle. Translated from the German by Christopher Leo. Cambridge, printed at the University Press for Treuttel and Würtz, &c. Soho Square, London, 1825, two volumes, 4to.

This is a translation of the larger Hebrew-German Dictionary of Gesenius. The bulk, as well as the price of these two quarto volumes, has prevented their circulation, especially after Professor Gibbs at Andover published his translation of the *Handwörterbuch* under the title,—

6. *A Manual Hebrew and English Dictionary after Gesenius.* Andover, 1824, and London, 1827 and 1833, one volume, 8vo. Sold by James Duncan, Paternoster Row, for 25*s*.

7. The *Manual* now under review.

The mere list of these lexicons, added to Gesenius's 'History of the Hebrew Language,' and his two grammars, the smaller of which, in 1831, reached a tenth edition, and produced in English the grammatical works of *Moses Stuart* at *Andover*, and of *Celérier* at *Geneva*, in French, may convince us, that, since the days of Buxtorf, no single individual has exerted so great an influence upon the study of Hebrew as Gesenius.

Gesenius' reasoning from grammatical analogy, from the usage of the Hebrew language, from the context, from the kindred dialects, and from the ancient versions, recommends itself to the understanding. He has also avoided the extravagant use of Arabic derivations, which some critics have adopted without regarding the fact that the Hebrew is a distinct dialect, and as such has its peculiarities. He has seized the primary physical acceptations of words, and placed them first, and the other significations in the order in which they might be supposed to be derived from the primary. Each signification, and each construction, is supported by pertinent citations. Where the different meanings of a word seem to have no logical connexion, they are distinguished by Roman numerals; in other cases by Arabic numerals only. The lexicographical works of Gesenius, and those of his followers, are further distinguished by containing some account of the construction of verbs with different prepositions; by an explanation of phrases and idioms; by a notice of poetical words and inflections, with the corresponding prosaic expression; by a notice of the more modern Hebrew, as distinguished from the more ancient; by an account of those words which are defective in some of their forms, like the anomalous verbs in Greek.

Whoever will compare the Manual before us with another similar publication, namely, the smaller Hebrew and Chaldee Lexicon of Professor Simonis, translated and improved from his second edition (published at Halle in 1766) by Charles Seager. London: published, for the Author, by Valpy, 1832, pp. xvi. 65, will perceive that between lexicography and making a vocabulary there exists a difference quite as great as between historiography and a mere chronological arrangement of dates.

It could scarcely be expected that the mere translation of a vocabulary, published more than half a century ago, should be so well adapted to the present state of Hebrew philology as the 'Lexicon Hebraicum et Chaldaicum in libros Veteris Testamenti ordine etymologico compositum, in usum Scho-

larum. Edidit M. Ernestus Fridericus Leopold. Lipsiæ. Sumtibus et typis Caroli Tauchnitii,' 1832. Price 16 gutegroschen, or 2*s*. To enable the reader to make a comparison between these dictionaries, we will here transcribe the article גמל. According to Seager's translation גָּמַל to recompense, wean, ripen; גְּמוּל m. ה f. recompense; גָּמָל camel, תַּגְמוּל recompense.

The same article is treated by Leopold as follows:—

גָּמַל (fut. יִגְמוֹל) retribuit, affecit alqm. alqa. re sq. dupl. accus.; ל et עַל, beneficio affecit. II. ablactavit (depulit lacte infantem); maturavit, maturuit (de frugibus). *Niph.* lacte depulsus est.

גְּמוּל m. retributio; id quo alter alterum afficit, sive bene sive male factum.

גָּמוּל (lacte depulsus) N. pr. m.

גְּמוּלָה f. retributio; beneficium.

גְּמַלְיָאֵל (retributio Dei) N. pr. m.

תַּגְמוּל m. remuneratio, beneficium.

גָּמָל com. camelus; pl. גְּמַלִּים.

גְּמַלִּי N. pr. m.

Leopold's Lexicon costs, in Germany, about 2*s*.

There have been lately published in Germany and France several similar works, by Stadler and others.

Winer's edition of Joa. Simonis Lexicon Manuale Hebraicum et Chaldaicum, which bears also the title of Lexicon Manuale Hebraicum et Chaldaicum ordine etymologico descriptum edidit Dr. Georg. Benedict Winer. Lipsiae, 1828, belongs now to the most useful works of its kind, especially for students who have overcome the first difficulties of the language, and are familiar with Latin. Winer describes his labour bestowed upon the last edition of Simonis in terms which exactly correspond with what we have observed on the principles of lexicography,—'Nihil potius nihilque prius habui, quam ut vocum significationes naturali quodam ordine componerem. Exorsus enim a simplicissima uniuscujusque vocabuli potestate eas, quæ sensim natæ viderentur ita adjeci, ut in earum descriptione non latinorum verborum, quibus responderent, sed ipsarum *notionum*, quæ exprimerent, rationem haberem.' Winer's Lexicon we should unhesitatingly declare

the best Hebrew dictionary, if there had not just appeared Gesenii Lexicon Manuale Hebraicum et Chaldaicum.

The following work is employed in the college at Belfast, Ireland:—'A Grammar of the Hebrew Language,' by Edward Hincks, D.D. This work is a pleasing proof, that in Ireland also the study of Hebrew is now cultivated on better principles. Dr. Hincks has penetrated deep enough into the study of Hebrew to see that many materials usually found in modern Hebrew grammars are not essential, and consequently he has avoided the introduction of lexicographical matter into the elementary system of language. To those phenomena of language, which have not yet been reduced to rule, he merely alludes by saying, 'the exceptions are far too many to be enumerated.' p. 15—Or 'other euphonic changes, which sometimes occur, are reducible to no settled rule, and can only be learned by use.' We approve of this omission, and would prefer to consider these changes as *not yet reduced,* rather than as '*not reducible.*'

The appearance of the book, in spite of the very indifferent Hebrew types employed, is less discouraging than that of Stuart's grammar, in which the paragraphs are illustrated by notes, and the notes again by general remarks. Hincks' Grammar contains less learning than that of Stuart, but seems to be more intelligible for a beginner.

This little work, as it seems to us, might be improved in some respects. It is divided into thirty-four co-ordinate chapters, which contain the elements and the etymology of the Hebrew language. The syntax is to form a publication distinct from this work. This omission of the syntax is less important than it may appear to those who have not observed the luminous simplicity of Hebrew constructions. This simplicity enables the learner to discover the sense of passages as soon as he has understood the import of the separate terms, and their etymological relation to each other. The numerous Hebraisms with which we become familiar by reading the authorized translation of the Holy Scriptures, greatly contribute to that facility wherewith intelligent students translate correctly before they have paid particular attention to the syntax of the Hebrew grammars.

The first page contains the alphabet. To classical students the power of א might have been explained by means of the πνεῦμα ψιλὸν better than by the words, '*is not sounded.*' The power ascribed to צ, as dz in *adze,* contradicts the general practice of Jews and Christians. To ע is ascribed the power of *h.* as in *hay,* which has no support. The Oriental and Ita-

lian Jews pronounce it nearly ng, or exactly like the Arabic *atin* ع, which corresponds also with the practice of the Septuagint of expressing ע in proper names often by *gamma,* as in Γαζα Γομορρα.

We read, p. 17, 'The distinction effected by *Dagesh lene* is, in this country, not observed with respect to the two letters gimel and kaph.' But the Jews pronounce כ like the Scotch gh in *night, right,* like the German ch in *nacht, recht.*

To the use of the words *conjugation* instead of *voice,* and the word *declension* instead of *flexion* of the verb we object, because these words, although appropriate in themselves, have already obtained a fixed meaning in Latin and Greek entirely different from the use made of them by Dr. Hincks.

The whole § 263 contains only the following words, '*Hophal,* a conjugation of rare occurrence, is the passive of Hiphil.' This is too defective a statement, which should have been illustrated by examples, because the knowledge that הִקְטִיל means *fecit interficere,* does not tell us whether הָקְטַל means *factus est interfici,* or *fecit interfici,* or *factus est interficere.* These questions, which necessarily present themselves to a thinking student from the words of the paragraph are left entirely unsolved. It is true, that in other elementary works, like the Grammatica Linguæ Hebrææ Westmonasteriensis, the 'Short, plain, and comprehensive Hebrew Grammar for the Use of Students in the Universities, London, 1775'; the grammars by Keyworth and Jones, and that published by Bayley, &c. no solution of those questions is offered. But it is expected, in our days, that the author even of an elementary Hebrew grammar should take some cognizance of what has been said on those subjects in works like the 'Kritische Grammatik der Hebräischen Sprache ausführlich bearbeitet von D. Georg Heinrich Ewald. Leipzig, 1827, and the Grammatik der Hebräischen Sprache des A. T. in vollständiger Kürze neu bearbeitet von Georg Heinrich August Ewald a. o. Professor zu Göttingen.' Leipzig, 1828.

Some obscurity arises, especially in the latter part of the volume, from the omission of illustrative examples. We read, for instance, in § 329, 'the future in Kal has the preformative sometimes pointed by *Chirik,* in which case the quiescent *yodh* is sometimes omitted, but oftener present, and sometimes by *tsere,* in which case the yodh is frequently omitted. When the preformative is pointed by *tsere,* conclusion is in the *E* declension, unless a guttural or pause-accent should cause the *A* one to be preferred; but if the preformative be pointed by chirik, the conclusion is generally of the *A* de-

clension, very rarely of the *O* one.' Paragraphs like this require more abstraction than can be expected from beginners, for whom this volume is intended.

In the paradigms that are given, most forms are fictitious. We acknowledge that this practice is very apt to confine the attention of the student entirely to the grammatical changes to be illustrated, and thus to exhibit a kind of grammatical algebra. Nevertheless, since all linguistic studies are historical, and grammar is a branch of historiography, we prefer examples really extant to the fictitious or imaginary ones invented by grammarians. All grammatical observations should rest on a broad base of facts, and even in mathematics we prefer to exercise our pupils by those problems which really occur in astronomy and mechanics, instead of those which we might ourselves invent.

In passages like the following, the rationale should not have been entirely omitted, § 387. 'Futures, preceded by a *waw*, so pointed, are to be translated as preterites; there are, however, many unquestionable instances, in which futures must be so translated as in the last §; so that the distinction cannot be depended on.' So what is said, § 389, about אֵת as a particle merely expletive, signifying the objective case,' is insufficient. We doubt the existence in any language of mere expletives, which are not significative at the same time.

In conclusion, we observe that a systematic work, like a grammar, should not be divided in a manner so arbitrary as that of thirty-four co-ordinate chapters, of which Chap. XX. is inscribed *Nouns*, and XXI. *Nouns continued.* In this respect the arrangement adopted by Moses Stuart is preferable, because it facilitates the survey of the whole. The essence of grammaticography, as well as of every systematic or scientific arrangement of facts, consists in a judicious subordination, so as to enable the student to conquer the difficulties of language according to the maxim *divide et impera.* It is true that all idle distinctions, divisions, and subdivisions, which are not founded upon the *materiale* of the sense, rather impede than further the progress of the students, and are therefore entirely to be rejected. But whilst we reject irrelevant distinctions, we must retain the essence of science, and consequently we cannot approve of divisions, which befit a novel rather than a grammar, as *Nouns* and *Nouns continued.*

In the grammar of Dr. Hincks no comparisons of the Hebrew with other Shemitic dialects are made; nevertheless, we thought it most suitable to notice his work here, because it has been written under the indirect influence of the linguistic comparisons instituted by others. The same apology we have to

make for introducing in this place the following grammar, in which no comparisons of the cognate dialects are made:—

Elements of the Hebrew Grammar, with a Praxis on the Book of Jonah, by William Thomas Philipps, B.D., Fellow of Magdalen College, Oxford. Bristol, 1830. Pages X. 311. Price 10*s.* 6*d.*

This is a very well printed volume. The author has adopted in this work the plan of a grammar published many years ago by Dr. Bennet. Every section is numbered, and a praxis upon a portion of the Bible added, from which continual references are made to the preceding rules. The advantage to be derived from this method is, that the most necessary rules are the most frequently referred to, and consequently make an impression on the memory in proportion to their importance; and as the learner is not obliged, in the first instance, to make himself master of all the rules, there can be no reason for limiting their number, or omitting any thing which may be essential to his future progress. The first part of this grammar explains the Elements, the second the Etymology, the third contains the Syntax. The subdivisions are all co-ordinated. We think that a subordinating division would have been better. The first sentence of § 1. is as follows:—'The Hebrew alphabet consists of twenty-three letters, which are all consonants.' We do not approve of this deviation from the usual number of twenty-two Hebrew consonants by counting ש and שׁ separately, because if we *will* number, as separate consonants, all those the pronunciation of which is affected by points, we shall have like the Arabians twenty-eight consonants.

The second chapter explains the Hebrew vocalization, which is here given almost entirely according to the vulgarisms of the Polish Jews. The pronunciation of the Spanish, Italian, Portuguese, and Eastern Jews, which has been generally adopted in Christian colleges, should have been preferred, because it is supported by the analogy of other Shemitish languages, and is at the same time more agreeable. The rationale of the grammatical rules is generally omitted in this grammar. The paradigms are taken from Gesenius. The analytical praxis of the book of Jonah will be very useful to beginners, who cannot obtain the assistance of a well qualified teacher during the first month of their study of Hebrew.

The various typographical helps to the acquisition of Hebrew, invented during centuries past by Arias Montanus, Elias Hutter, and others, have been lately offered to the British

public, collected in a well-printed thin folio volume, under the following title:—

An easy Introduction to the Hebrew Language, on the Principles of Pestalozzi, by Parens. Consisting, Part I., of a Teacher's Assistant for developing the Elements of Hebrew, with a Praxis. Part II. a short Hebrew Grammar, with and without points. Part III. the Hebrew Roots arranged in twenty-four tables. Intended to enable Parents and Teachers, who consider the Original of the Word of God the most suitable object of early instruction, to acquire it themselves in the act of teaching. London, 1831: published by R. B. Seeley and W. Burnside: price 25*s.*

This work originated in the convictions of a parent, that if a dead language be the proper material for training the early powers of the human intellect, Hebrew ought to be the first dead language presented to the mind of a Christian child. Of Hebrew, the author himself knew little more than the alphabet; and on inquiry, it was found that the universities paid so little attention to this subject, that a most experienced assistant in Homer and Horace was not likely to render him any assistance in Hebrew. Remembering that he had seen teachers at Yverdun succeed in carrying on different branches of instruction, with which at the commencement they were but little acquainted, he resolved to follow their example, remembering that the important point in such a proceeding is, that the teacher should not pretend to a knowledge above the pupils, which he is himself conscious that he does not possess, for their acuteness of observation is sure to detect his deficiencies at no distant period in the process. He resolved to proceed by candidly stating, with one who was a pre-eminently successful teacher in Pestalozzi's institution, '*Now, children, you have come to the end of my knowledge on this subject, but we will proceed to study it together.*'

The author having perceived the absurdity of adopting another kind of reading than that according to the points, (which he thinks were probably introduced about the fifth century,) resolved to proceed with the help of Montanus's interlinear Latin translation, and Hutter's valuable Hebrew Bible, in which the servile letters are printed in open character.

Parens says, 'It is a melancholy reflection, that while the Delphin Classics, Clarke's Homer, Davidson's Virgil, &c., have afforded the worldly parent every aid for the instruction of his child in the corrupt and corrupting courses of heathen literature, the path of sacred literature has not been at least rendered equally easy to the Christian parent by furnishing him

with a verbatim English translation similar to the Latin of Montanus, and connected with a reprint of Hutter's Bible, in octavo.' In reply to this, we inform our readers that now a reprint of Hutter's Bible, in octavo, has been begun by Messrs. Justins and Son, Brick Lane, London. But the continuance of this most expensive undertaking will depend upon the degree of encouragement given to it.

The labours of Lee, Robertson, Parkhurst, and Bythner, as well as more popular treatises, have been freely made use of wherever they presented the desiderata of precision, brevity, and elegance. In providing examples, the concordances of Calasius and Taylor have been resorted to, and are suggested here as abundant sources from whence a teacher may provide additional instances. Experience has proved to the satisfaction of the writer, that the principles of Pestalozzi are calculated to put life even into the study of a dead language. The efforts made to count the number of times that a particular letter may be found in a given passage, or to tell which of two similar letters are most numerous in a given passage, will fix the forms of the letters indelibly on the mind. The process of teaching a language, according to Pestalozzi, should be threefold:

First, to develope (or lead the pupil to discover the existence of) the rule or principle to be acquired, from an example or fact exhibiting it.

Secondly, to express the rule so discovered in a good form of words, with due attention to precision, brevity, and elegance, and then commit it to memory.

Thirdly, to lead the pupil to search for as many examples as can conveniently be brought before his attention, whereby he becomes familiar with its use, and has it fixed upon his mind. Every lesson should be made intelligible to a child, which will be a great step towards making it agreeable. The teacher should lead the pupil to discover for himself the truth to be acquired, because when so attained it is better remembered, and the faculties are more exercised. The teacher should rather superintend than assist. The teacher must ensure the activity of every mind in the class, and must be in possession of the steps by which each child is endeavouring to arrive at the proposed end, although those steps must originate with the pupil rather than with the master.

One step should occupy the attention at a time. Thus in learning Hebrew, the *alphabet* is first mastered, then the *vowel-points*. Then the desire of understanding the words is called forth. Some passages being translated by the teacher, the nature of radical and servile letters is developed, first in a general way to establish the knowledge of the principle; then

in detail to form the tables of verbal and nominal serviles. After a considerable familiarity with the use of the serviles is attained, it becomes desirable to enter upon systematic grammar. The author (Mr. Synge) is convinced that the beautiful simplicity of Hebrew has been much obscured by the efforts of grammarians to account for its grammatical changes on the more complex principles that pervade the Greek and Latin languages.

The first chapters of the work before us are accompanied with what the author calls example questions, by which he endeavours to show how a teacher should put questions to his pupils; and also with recapitulatory questions, to enable the teacher from time to time to retrace the ground he has trodden, and to ascertain how far he has been successful. It was not deemed necessary to carry out all the details beyond the first two chapters; for the teacher, who, after going through these, has not discovered tact enough to apply the principle for himself, must be unfit to proceed. As the pupils advance, the process of developing will become less and less necessary, so that what was highly valuable at the outset will be found tedious and inconvenient as they proceed. For the four remaining chapters, therefore, only recapitulatory questions are given. The tables of roots contain an English translation of Elias Hutter's Cubi.

Mr. Synge does not intend in this excellent elementary work to provide for every possible case, and thus to encumber the outset with what ought to belong to a more advanced stage. He only provides for grammatical facts of frequent occurrence, leaving it to more elaborate works to furnish the explanation of insulated cases.

In conclusion, we will briefly notice some small publications indirectly bearing upon the study of Hebrew.

Lecture on the Philosophy of the Jews, delivered at the London Tavern to the Society for the Cultivation of Hebrew Literature, Dec. 1830. By the late Arthur Lumley Davids, Member of the Asiatic Society of Paris, &c. To which are subjoined, Three Reviews of his Turkish Grammar, and his Letter on the Emancipation of the Jews. London, 1833, pages viii. 56, price 2*s.* 6*d.*

The first division of this discourse endeavours to show that what he terms the biblical philosophy is philosophy *à priori*, and consistent with the experimental philosophy of Newton, which is in truth *à posteriori*, and that they mutually illustrate and support each other. The second division treats of the scholastic or rabbinical philosophy, consisting of that of

their schools and sects: the opinions of the Pharisees, Essenes, Sadducees, and those of the Jews at Alexandria, who were under the influence of Greek literature, are here briefly noticed. The principles taught at Alexandria were as follows:

'From nothing, nothing can be produced. Since the distance between existence and nonentity is infinite, matter is too imperfect in its nature, and approaches too near to nonentity to be self-existent. The Being from whom all things proceed is a spirit, uncreated, eternal, intelligent, percipient; having within itself the principles of life and motion, existing by the necessity of its nature, and filling the immensity of space. This spirit is אין סוף, or the infinite. This external fountain of existence sends forth from itself natures of various orders, which, nevertheless, are still united to their source; the nearer to this fountain is an emanation, the nearer to perfection and divinity is its nature. The world is a permanent emanation from the Divine Being, in which his attributes and properties are unfolded and variously manifested. Before the creation of the universe, all space was filled with the אור אין סוף, or the intellectual light of the infinite Being; but when the volition for the production of the universe was formed in the divine mind, the eternal light, hitherto equally diffused throughout infinitude, withdrew in every direction to an equal distance from a certain point, so as to cause a spherical vacuum, into which the emanations were to be evolved, and by which all things were to be produced. In the sphere from which the divine light was thus withdrawn, there were still however some portions left of the divine essence, which were to become the receptacles of rays sent forth from the eternal fountain, or the basis of future worlds. From a certain point of the concavity of infinite light which surrounded the opaque sphere, the energy of emanation was first exerted, and rays were projected in right lines into the dark abyss. The beam of light thus produced was united to the concave of light, and being directed towards the centre of the opaque-sphere, formed a channel through which streams were to flow for the production of worlds. From this luminous channel streams of light flowed at different distances from the centre in a circular path, and formed distinct circles of light, separated at various distances by darkness or empty space. Of these circles of light ten were produced, which are called ספירות *sephirae;* they are fountains of emanation subordinate to the first, and they again communicate essence and life to inferior beings; they are not, however, the instruments of the Divine operations, but media, through which the Deity diffuses himself through the sphere of the universe producing whatever exists; and they are conceived to be dependent upon the first fountain, as rays upon a luminary, which sends them forth

with a power of drawing them back at pleasure into itself. The doctrine concerning the existence of the human soul by the power of emanation is of a similar nature. The soul, proceeding by emanation from the Deity, is an incorporeal substance of the same nature with the divine intellect. Being united to the body, our complex nature is produced, endowed with reason, and capable of action. The human soul, according to this system, consists of four parts: *nefesh*, or the principle of vitality; *ruach*, or the principle of motion; *neshamah*, or the power of intelligence; and *yechidah*, a divine principle, by means of which it contemplates superior natures, and ascends to communion with its infinite source of emanation.'

In the last part of his discourse, Mr. Lumley Davids promised to treat on the modern philosophy, or the philosophy of those learned men among the Jewish nation, who have flourished since the destruction of their schools; but it contains only some notices about Moses Mendelsohn, and his opinions. The praise bestowed upon this distinguished Jew is rather extravagant. 'He not only cast a lustre over the Jewish name, but even produced a new æra in the literature of Germany. Truly has it been remarked, that *Moses* the son of Amram delivered his brethren from bodily slavery; but the glorious task of emancipating their *minds* was reserved for *Moses* the son of *Mendel*, whose talents so justly acquired him the appellation of the *Jewish Socrates*.'

Passages of this kind are indicative of the enthusiasm of the youthful author, who died of cholera at the age of twenty-one, July, 1832, shortly after the publication of his Turkish Grammar. It is greatly to be regretted that so much early promise was destroyed by the author's sudden and unexpected death.

We have the pleasure of noticing here another sign of the increasing attention bestowed in England upon the study of Hebrew, viz.:—

An Introductory Lecture, delivered publicly in the King's College, London, November 17, 1832, by the Rev. M. S. Alexander, Professor of Hebrew and Rabbinical Literature in the College. London, 1832. p. 29.

This pamphlet begins with three stanzas of the Hebrew poem which Leb Ben Zeb has prefixed to his grammar written in Hebrew. The lecture itself gives a brief sketch of the history of Hebrew and Rabbinical literature, and states the various advantages which may be derived from an accurate acquaintance with the same.

The following publication will enable the students of the Hebrew language to acquire that faculty of reading with ease, in which even scholars are generally deficient:—

סדר תפלות ישראל המאמינים בישוע המשיח *Liturgiæ* Ecclesiæ Anglicanæ partes præcipuæ, scilicet preces matutinæ et vespertinæ nunc primum in Hebræam linguam traductæ. Londini, Impensis Friderici Bialloblotzky.

These prayers, which were never before printed in Hebrew, are read every morning and evening at seven o'clock, and the appointed psalms and lessons are expounded from the Hebrew, in the Hebrew Institution, Great Randolph Street, Camden Town.

The grammar of Lee, which is one of great merit, will form the main subject of a subsequent article.

LITTLE LESSONS FOR LITTLE LEARNERS.

Little Lessons for Little Learners, in words of one syllable. By Mrs. Barwell. London: Westley and Davis. 1833.

This is the title of a little book of one hundred and seventy-six pages; but though its title is so humble, and its object so unpretending, it is not for that reason less deserving of notice. All persons who have ever taught a child to read, must have felt the want of a book sufficiently simple in the choice of words, and free from objection as to the nature of the subject matter. All the lessons in this book consist of monosyllables: those in the early chapters are words of two and three letters; while in the latter chapters there are occasionally monosyllables of five and six letters, such as *prize, young, strike.* We think this is a good idea, and we believe that by lessons of this kind a child may learn to read very well in a few months. Our language contains a great number of monosyllables, and when these are well learnt, the transition from them to a large class of dissyllables is very easy. Thus when the words *just, quick, black, red,* &c., are acquired, it is easy to learn *justly, quickly, blackish, reddish,* the new sounds *ly* or *ish* being capable of being added to a great number of words already well understood. When we say a child may learn to read by means of such a book as this in a few months, we do not mean to assert that he will read *any* book, for every one knows that the power of reading books, even in his own language, is a *progressive* one, and that there are many books which a child of ten or twelve cannot read, and ought not to attempt to read. But we mean to say that a child of five or six years of age, may by the aid of a proper lesson-book, acquire in a few months the power of reading any book that is adapted to his comprehension. Such books, it should be observed, would neither contain hard words, nor treat of any things, but such as were included in some degree at least within the child's *experience.*

The good sense shown in the little preface to this little book is the more pleasing, as its occurrence in elementary works is rather rare.

'She hopes to have succeeded in making the progression from words of three to words of six letters as gradual as possible. She has also endeavoured to render the language like that of childhood; and those who attend to the prattle of young children, will perceive that they invariably express themselves in monosyllables, except where the names of objects, and the past tenses of verbs, compel the use of polysyllables.'

This remark is true, and we only wish that the whole system of education was as much in harmony with the ascertained phenomena of mind, as this adaptation of reading lessons to the capacity of young children. The authoress further says:

'In order to instruct children advantageously, their feelings and their understandings must both be addressed; and this can best be done by employing their own mode of speech. With this view, and with the desire of leading to the love of knowledge, by directing the mind to facts, these lessons have been written; and the utmost simplicity of expression has therefore been sought. Tautology is frequent, but it is intentional; repetition of the same words, in different combinations, being absolutely necessary to impress them on the minds of learners.'

So far we agree pretty nearly in what the writer says: as to what follows, we differ somewhat in opinion.

'Many children begin to read before they are sufficiently instructed in spelling: the eye gets accustomed to the forms of words, and they read them without being able to repeat the letters of which they are composed. This system can never lead to good results. The learner should acquire a correct knowledge of the sounds formed by one, two, and three letters, used separately and in conjunction, and when this is done, he may begin to read; the teacher being careful that the progress in spelling keeps in advance of the progress in reading.'

In teaching there are no absolute systems: each may contain something good, and also many things that are bad. But all systems that are founded on truth must agree in the main. We agree partly in what is here said, but not entirely. The eye 'getting accustomed to the form of words,' is the very object to be attained, and a child without any previous training in the alphabet, (which we believe to be injurious,) will soon learn to recognize a very great number of little words, and give them their names, just as he knows how to name various quadrupeds, insects, flowers, when he sees them. A child may, according to our experience, commence Mrs. Barwell's book at once without any previous instruction; and, we also

believe, might read the whole through without ever learning to spell a word, and that too without disadvantage and with profit. But it happens that children soon begin to analyze words, and to ask for the names of their component parts. This curiosity when properly gratified may be turned to good account. When the child can read such words as *cat*, *dog*, *tom*, &c., it may be well to let him know, as soon as he begins to inquire, what are the *names* of the several pictures or letters which collectively convey the notion of *cat* and *dog*. The child will then readily learn to answer the question 'what letters make the word *cat*,' without looking at a book. So far, and in this sense, we approve of spelling; so far and no farther. According to our view, spelling in this stage simply consists in the child being able to tell the teacher the *names* of the letters which compose a word, and the *order* of their arrangement. The *sounds* of the letters can only be learned in *combination:* no correct knowledge of their powers can be got by considering them *separately*. While people think they are teaching the *sounds* of letters, they are only teaching the *names*; and one great impediment to learning to read, is this practice of confounding two things which are quite distinct. How is the *sound* of *g* to be taught? It has two different sounds, both of which are determined by the vowels which follow it; and for this reason the *sounds* of this and many other letters cannot be learned apart from those other letters, without which their sounds do not exist. How *is* the sound of *w* taught? We are quite sure that Mrs. Barwell would not teach her children to call it *double u*, which is merely the name; but she would teach them to sound it like *oo* in *boor*. But those who teach the alphabet *do*, in many cases at least, teach children to call it *double u*, and then a child is expected to understand such words as *wit*, *wise*, &c. It is supposed that a child when he has learned the *names* of the letters, will readily give the correct *sounds* when they occur in words. It would be just as reasonable to expect a child to call a dog a dog, after being taught that it was a cat. We believe that the shortest way of learning the sounds of letters in combination, or, in other words, learning to read, is to begin with such an excellent little book as Mrs. Barwell's, perhaps combining with it small sets of words classed on cards according to certain resemblances, such as *big*, *pig*, *wig*; *bad*, *mad*, *sad*, &c. And we think it would be useful after a little progress had been made in reading, to examine the child as to the letters which enter into the composition of words, taking them both in some such natural order, as *big*, *pig*, *wig*, &c.; and also without any order, as *cat*, *pig*, *Dick*, *man*. As soon as the art of writing is acquired, the practice of transcribing

from a printed book is the surest way of attaining a competent practical skill in orthography.

The following is part of Mrs. Barwell's first lesson. We should observe, that instead of being printed in small type like our extract, the book has a beautiful full type, with large spaces between the lines. Each page, when full, contains only twelve lines, and this we think is a great advantage for young learners, who are very naturally averse to casting their eyes on a large mass of print.

1.—'Let us go out. It is a hot day; do not run now, it is too hot to run. I see a pig and a dog; the pig is fat, he cannot run, but the dog can run. See! the dog has got the pig by the ear. Oh! dog, do not do so to the fat old pig. Tom, put the pig in the sty, and do not let the dog get at him: he has bit his ear you see, for it is all red.'

The general tendency of the lessons is favourable to the inculcation of good principles in children and the formation of good habits, without that continual preaching and giving of pious advice which children do not like, and parents ought not to inflict on them. For surely, every parent who observes with any care, knows that his own example is the first lesson in morals to his children; that a good tale is more efficacious than general precept, and that a large part of the anonymous *good* books so plentifully supplied for the use of children, come from hands whose only object is to furnish that which they think will please the prejudices or flatter the opinions of their purchasers.

We give a specimen of Lesson 20.

'Pray give me my new slate, I wish to draw on it. My slate has a fine red edge. I will draw a boy; what a long nose he has and but one arm. Now, I will draw a cow, and a milk-maid with her pail. Here is a pig, and a hen and a duck. Why, the pig has but two legs, and the duck has four. Well, I can rub out two of the duck's legs, and give them to the pig. Here I will have a man with a whip in his hand; he is come to put the pig in the sty. Why, the man is not as tall as the pig. I must rub them all out, for they are not well done, and draw a tree; then I will have a man with an axe in his hand, to chop down the tree. Next I will draw a mill with the sails, and a cart full of sacks of corn. Here is a boy with a nest full of eggs in his hand. He is a bad boy to take a poor bird's nest.

'Here is the maid come to take me to bed: pray put my slate by for me, that I may have it safe when I next want to draw.'

This is a good lesson. We have no great objection to the boy being called 'bad,' because he takes a bird's nest; but we do not think the use of the word 'bad' is the best way of treating the subject. In many little books, boys are called

good and bad for reasons which are utterly without foundation; and the only consequence of such lessons, if they have any effect, is that the child's notions of good and bad are just as indefinite as his ideas of any thing else that he does not comprehend. Mrs. Barwell calls a boy good when he learns a lesson, and bad when he does not.

11.—'Why does that boy turn his face to the wall? He did not read well; he did not say his task like a good boy, and so he has been made to turn his face to the wall; what a bad boy he was.'

Suppose the task too hard for the boy; or suppose what is generally the case, that what he is trying to learn is not worth knowing: is he a *bad* boy because he cannot learn his task, or because it is so uninviting that he cannot bear to look at it? According to this principle, however absurd the task imposed may be, the notion of badness is to be attached to the want of ability or inclination to learn it. The next specimen is still more curious.

'The cat can eat fat; but I cannot eat fat. Ann says I am a bad boy not to eat fat; so I try to do all she bids me.'

This is a very good specimen of Ann's instruction, whom we conjecture to be the maid who came a short time back to put the little boy to bed. Perhaps it is only inserted to give a gentle hint to those people, who not having time to look after the education of their children, intrust it to such moralists as Ann. The boy tries to eat fat, though he does not like it, in order to earn the approbation of Ann, who declares that it is wrong not to eat fat. Ann has derived the knowledge of this fact, from observation of the brute creation, and she reasons thus: cats eat fat; boys ought to do what cats do; therefore boys ought to eat fat. For similar reasons also, they ought to eat mice, and when their education is carried to the highest perfection, we have no doubt they will catch them too.

But setting aside these objections, which are however rather weighty, we think this little book has so much merit, as to deserve notice; and we only hope our criticism will not prevent any one from looking at it. There is only one chapter in this book, and that the last, which treats of the Deity, and we think it displays more rational and practical views with reference to good living than what we generally find in children's books on this most important subject.

37.—'Mamma, you tell me that there is a God who made all things, and who takes care of us by night, when we sleep, and by day; that He is a good God, and that I must love and fear Him. But I do not see God. I see you and I see papa, and you are good and take care of me; but I do not see God Mamma, have you seen God?

'No, my dear, I have not seen God, nor can we see Him, as we see men? but I will tell you how we see Him. We see all that God has made—the earth, the sea, the sky, the sun, the moon, and stars, with all that lives and moves and grows. All these things seem to be made for us; for all are of use to us, or serve to make us glad.

'In these things, then, we see how great, how wise, how good God is. We do not need to see his form, since we see God in his works. If we are sad, it is that we are bad, and make a bad use of the things God has made, and which he made to bless us. If we do wrong, we cannot have a glad heart. Then it seems to us that God looks at us through these His works, with a frown; and then it is we dread the wrath of God. We fear he will not love us, and take care of us, and bless us.

'But when we have done no wrong, when we have been good and kind to all, at all times, how gay we feel when we look at the earth, the sea, and the sky; and the sight of them seems to make us more glad; for we feel that we have done no ill.

'Then it seems to us, that God looks at us through these his works with a smile; and then it is we love God, and are sure that he loves us; for we feel we are good and may hope for his love. It is true that we still fear Him; for we must think on his great name, and view his great works with awe. But the fear I now speak of is not like the dread we feel of his wrath for our ill deeds; it is a fear which makes us shun what is wrong, and look up to Him to shield us, and keep us in the right way. Thus, then, though you do not see the form of God as you see me, you see as much as is good for you to know; and if you think of this as you ought to think, and do to all men as you would have all men do to you, you need not fear but that God will love and bless you, both in your youth and in your old age.'

THE SCHOOL AND FAMILY MANUAL.

The School and Family Manual, adapted for the Use of Preparatory Schools, and for Domestic Instruction. Vol. I. Conversations on Geometry. London: Longman and Co.; and J. Taylor. 1833.

When we had finished our observations on the method of teaching geometry, contained in the former part of this number, the work with the preceding title came into our hands, the plan of which coinciding in a great measure with the views we expressed, has induced us to devote a little space to its examination. It gives us great satisfaction, not only to find the author agrees with us in the propriety of making a knowledge of the facts precede the study of the reasonings, but also to be able to recommend to our readers a work which will be of most

material assistance to those who may adopt the plan of instruction which we have advocated.

Having had occasion, in preceding volumes, to criticise various attempts at the simplification of elementary science, and to regret that this important task is usually neglected by those who really possess the adequate knowledge, we are the more inclined to value a production, which, in addition to other merits, really contains sound knowledge; and to receive it as evidence that the formation of a system for children of ten years old has not been thought beneath the attention of an author, who, as we gather from various illustrations employed in it, is acquainted with the higher mathematics. We have often regretted that the elements, the first principles, the hardest things to explain, have generally been left to writers whose acquaintance with the subject is not profound, to say the least; and who are, therefore, incapable of viewing the foundation by a light which can only be obtained at the higher parts of the subject. As an example of the contrary in p. 148, the Differential Calculus has suggested to the author a highly appropriate elucidation of the proposition that prisms and cylinders of equal bases and altitudes are equal in solidity. Some words are wanting, not in explanation, but to check the reader, and prevent his admitting the elucidation as a rigorous proof. A number of half-pence, piled one above the other, give a sufficiently correct idea of a right cylinder; and the same when formed into a leaning tower, not very much inclined, are well adapted to represent an oblique cylinder of the same base and altitude. But the leaning pile of half-pence presents a series of steps on one side, and of inverted steps on the other: which irregularity it is necessary to explain, by showing that the thinner the half-pence become, the smaller the steps become, and the more nearly does the leaning pile represent an oblique cylinder. In the hands of the author of this treatise, this additional explanation would have been the means of showing a glimpse of the Differential Calculus in an easy and palpable form. Nor would it have been misplaced; for unless the student gets it in some way, he will be led into a misconception by the illustration itself: our opinion is, that he will get it tacitly, and act upon it, and we therefore think it should have been prominently brought forward.

The work itself consists, as its name imports, of lessons on the Elements of Geometry, in the form of conversations. The demonstrations of the propositions are all ocular, and are explained in a manner which renders them perfectly intelligible. Some reasoning is occasionally brought forward, but not of a difficult character; and the simplest arithmetical applications

are introduced in their proper places. The extent of the work includes the main propositions of the first six books of Euclid, together with the elements of solid geometry. An appendix contains questions upon each conversation. The character of such a work, except where it teaches errors, or falls into remarkable obscurity, must be judged of by the impression left upon the mind by the whole of it, and little good would be done by the citation of particular parts. As we have said on several former occasions, mistake or confusion is perceptible and tangible, while we must quote nearly a whole book to establish its general simplicity and correctness. For instance, when the author says—

'*Mr. L.* If two angles of one triangle be equal to two angles of another triangle, will the third angles be equal or unequal?

'*Henry.* They will be equal, because each of them must have that magnitude which is necessary, *in addition to the two equal angles*, to make up two right angles.

'*Mr. L.* To prove two triangles to have equal angles, then it will be necessary only to prove that *two of the three angles are equal to each other*, since the third must then be likewise equal.'

We can prove by so simple a citation, that obscure expressions are found, as is evidenced by the words we have put in italics. But when we quote the following extract, a reader will see nothing but what is clear and intelligible.

'I have here suspended a half-penny between the points of two pins pressed against the edge of the coin, at points of the edge immediately opposite to each other: by blowing with the mouth, I shall now cause the half-penny to revolve rapidly. What appearance does it now exhibit.

'*Henry.* The motion is so quick, that it has the appearance of a complete ball or sphere of copper.

'*Mr. L.* This is one way in which a sphere is described in mathematics. It is said to be produced by a circle revolving on one of its diameters.'

Nevertheless, two hundred pages of matter like the first quotation would constitute an obscure treatise; and like the second, one remarkably good and clear. We can say in favour of the present work, that the character of the second quotation predominates most decidedly throughout it; and we can, therefore, recommend it as a valuable and interesting addition to a child's library.

With regard to the conversational form in which it is written, we must, without expressing a decided opinion, doubt whether it has the advantages which are commonly supposed. Unquestionably, a young person is more instructed by direct conversation with a man well acquainted with the subject, used to teaching, and possessing an imagination on which to draw for

illustration of difficulties as they arise, than by the reading of any book whatsoever. But it does not, therefore, follow that the form of dialogue possesses any advantages in print. In real conversation, the explanation addresses itself to the particular mind of the pupil, and has reference to his particular difficulties; but until a method of printing is invented, which shall make the same characters present different appearances to different individuals, this advantage cannot be transferred to the paper. Again, the personality of the instructor and his pupils is very imperfectly preserved by the Mr.. A's, and the Charleses, and Louisas, or whatever their names may be, which by being printed at the head of the paragraphs, create the form of a dialogue. If the remarks of the several persons were printed in different types, this defect would be somewhat ameliorated, though far from being removed. Let any one compare his recollections of a play which he has seen, with those of one which he has only read, not so much as to *what* was said, as to *who* said it, and he will see what we mean. In printed dialogue, the remark of the child fixes itself on the memory with the same force as that of the tutor, though at the same time the difference of persons is likely to be forgotten. If, therefore, the remark be such as might be expected from a child, it is liable to be mistaken and retained as information. But if, which is generally the case, the child is made to express himself in a manner above his years, the whole advantage of the dialogue appears to us to be lost.

There is also something in the conversational form which may discourage the young beginner. If the tutor says any thing which he cannot understand, it is in some measure what he has reason to expect, and he therefore applies himself to read the sentence over again with undiminished confidence. But if the imaginary pupil, having raised a difficulty, is satisfied with an explanation which is not equally convincing to the real one, the latter is discouraged. Those of his own household are against him, and he begins to suspect some defect in himself. He does not, therefore, renew his efforts with the same satisfaction, and the matter is made worse by the constant practice of putting remarks in the mouths of children which could not by possibility have come from them. Perhaps, on the other hand, the imaginary pupil acts as a decoy duck to the real one, and leads him to think he understands what he does not, by mere instinct of example. For this reason we very much object to the practice of putting expressions of satisfaction in the mouths of the pupils in the dialogue: we have sometimes, though not in the present treatise, been much amused by the tact of authors, in securing to themselves an applauding

audience, at the smallest possible expense of knowledge or illustration.

The real utility of this form of composition consists in the licence which it gives of familiar illustration, and the substitution of the emphatic forms of common conversation, for the formal and often affected phrases of written style. But these advantages are not peculiar to dialogue alone. It needs only a little boldness to secure them to any other form of writing, and if an excuse be wanted, which may disarm fastidious criticism, the epistolary form may be adopted. This seems to us to combine all the advantages of conversation, with those of connected explanation. If, in addition, a writer would study common language instead of searching for expressions, if he would talk Saxon instead of Norman, we are convinced his pupil would find no superior clearness in *written* dialogues.

The remarks of the pupil in the treatise before us are by no means those of a child; though being well expressed and simple, they are excellent additional illustrations. Still they might have come from the tutor with equal advantage; and the questions at the end of the work would have guided a living instructor to real conversations, having the advantage already mentioned, of applying to the individual difficulties of the pupil.

This work in our opinion is worthy of the consideration of parents, who would wish to instruct their children in the preparatory part of geometry, without knowing much of it themselves.

THE HISTORY OF ANCIENT GREECE.

Ιστορία τῆς παλαίας Ἑλλάδος ἀπὸ τοὺς ἀρχαιοτάτους χρόνους ὡς τὴν ὑποδούλωσιν αὐτῆς εἰς τὴν Ρώμην. Κερκύρα, ἐν τῇ τυπογραφίᾳ τῆς Κυβερνήσεως, 1830.

The History of Ancient Greece, from the most remote times to the Roman Conquest. Corfu, at the Government Press. 2 vols. 8vo.

This is a translation into modern Greek, by Plato Petrides, of the 'History of Ancient Greece' published by the Society for the Diffusion of Useful Knowledge. Such a circumstance, while it cannot fail to be highly gratifying to all the members of that body, will, probably, also not be looked on with indifference by those who interest themselves about the remnant of a nation whose name is so intimately associated with the history of human civilization. It is, indeed, nothing new for works in

the various European languages, and among them our own, to be translated into Greek: but many of the works to which we allude are not at all calculated to exercise any beneficial influence on the Greek nation; nor has any attempt yet been made to present them with a series of elementary books which might serve as the basis for instruction. In some departments, books of merit were used in the University of Corfu a few years back, and perhaps are still in use; but nothing at all corresponding to the design of the present translator has yet been conceived.

It is his wish, he says, at the close of his Preface, to accomplish something beyond the present translation. The total want of elementary books for the Greeks, written in a manner suitable to be generally understood, has determined him to translate the greater part of what the Society has published; the profits of the present translation, whatever they may be, are to be devoted to the printing of other works. The treatises on 'Mathematical and Physical Geography' were (December, 1830) in the press.

The translation is accompanied by two maps of Greece, founded on those published by the Society, with some few alterations, and the insertion of the names in Greek characters. We regret to say, that the engraver has committed a considerable number of mistakes in the orthography of the names, and has not corrected some errors that are pretty obvious; but we ought to add, that it was engraved at Corfu by a young Greek who is almost self-instructed. As far as the execution of the map is concerned, it is very creditable, and better than what we see in most German books.

The study of the modern Greek language and of its pronunciation has hitherto made little progress in this country; nor perhaps can we expect that it should form part of regular school education. We think, however, that the more advanced boys in our schools would be pleased to compare the Greek of Petrides with the English original; a careful study of a dozen pages will enable them to read nearly the whole with little difficulty. Those who have occasion to go to modern Greece at the present day, find the acquisition of the language very easy, if they be provided with only a moderate stock of school Greek; and we have no doubt that a good Greek scholar would not require more than a few weeks of constant practice, to enable him to understand the people and converse in their language. Greece, it is to be hoped, will now enjoy repose; and though it will take many years to raise it to wealth and political security, we may still anticipate a rapid improvement. At Nauplia and Athens there are now printing-presses; many active and enlightened foreigners are at this moment in the

country; and among the Greeks themselves there are not wanting examples of men of character and acquirements, anxious to give stability to the new state of things, and to their countrymen the advantages of knowledge.

We here present our readers with a short specimen of the translation from p. 49 of the original, beginning, 'Since the Persian war, Athens had become the seat of philosophy,' &c. Those who feel any interest in the matter will have no great difficulty in referring to the English original.

Αἱ Ἀθῆναι, ὕστερον ἀπὸ τὸν Περσικὸν πόλεμον, κατεστήθησαν ἡ καθέδρα τῆς φιλοσοφίας καὶ τῶν τεχνῶν, αἱ ὁποῖαι διὰ πολλοῦ ἤνθησαν εἰς τοὺς καιροὺς τῆς ἡσυχίας τῆς πλουσιότητος καὶ τοῦ πολιτισμοῦ τῆς Ἰωνίας, καὶ αἱ ὁποῖαι ὅμως ἕως τότε ὀλίγον ἦταν καλληεργημέναι εἰς τὴν Ἑλλάδα. Ἡ αὔξησίς των ἐνεψυχώθη μὲ ἐλευθεριότητα ὑπο τὰς κυβερνήσεις τοῦ Θεμιστοκλέους, καὶ τοῦ Κίμωνος, καὶ ἐκείνη τοῦ Περικλέους ἐπροχώρησεν ἀκόμι περισσότερον εἰς τὸν ἴδιον δρόμον. Ἡ πόλις ἐστολίσθη μὲ ἀριστουργήματα τῆς γλυπτικῆς, τῆς ζωγραφικῆς, καὶ τῆς ἀρχιτεκτονικῆς· αἱ θρησκευτικαὶ ἑορταὶ ἐσυνοδεύοντο μὲ συνηρεσίας εἰς τὴν ποιητικὴν καὶ τὴν Μουσικήν. Ἡ τραγῳδία, ὁποῦ πρῶτα ἦταν χωριατικὴ ᾠδὴ εἰς τιμὴν τοῦ Βάκχου, ἀνυψώθη ἀπὸ Θέσπιν, Φρύνιχον, καὶ ἄλλους, εἰς διαγραφὴν τῶν ἀνθρωπίνων πράξεων καὶ παθημάτων· ἐνεδύθη ἀπὸ τὸν Αἰσχύλον μὲ τὸ μέγιστον ὕψος τῶν στοχασμῶν καὶ ἐκφράσεως, καὶ ἐπαρρησιάσθη μὲ ὅλα τὰ βοηθήματα τῆς Σκηνικῆς τέχνης, καὶ ἀκόμη κατεστήθη ὠφελίμη ἀπὸ τὸν Σοφοκλῆν, τὸν Εὐριπίδην καὶ ἄλλους πολλοὺς ἀξιολόγους ποιητάς. Αἱ κωμῳδίαι μολοντοῦτο ἐπαρρησιάζοντο, τῇ ἀληθεία, μὲ αὐθάδειαν ἄσεμνον, καὶ μὲ ἀναίσχυντον ἐξύβρισιν πρόσωπικὴν, ὅμως ἦταν γεμάται ἀπὸ ἀγχίνοιαν καὶ χάριεντισμὸν, ἀπὸ ζωηρὰς εἰκόνας χαρακτήρων, καὶ ἀπὸ ὀξὺ πολιτικὸν περίπαιγμα. Πολλοὶ περίφημοι φιλόσοφοι διέτριβαν εἰς τὰς Ἀθήνας, καὶ οἱ Πολῖται ἔτρεχαν κοπαδιαστὰ νὰ τοῦς ἀκούουν νὰ ὁμιλοῦν εἰς τὰς στοὰς καὶ εἰς ἄλλους τόπους δημοσίας συναναστροφῆς.

As far as we are able to judge, the translator has rendered the sense of the original with fidelity; how far he may have succeeded in attaining a style which his countrymen will admire, we are not able to determine. The language does not appear to us to be so perspicuous as the best specimens of Coraë.

Sketch of the System of Education, Moral and Intellectual, in practice at the Schools of Bruce Castle, Tottenham, and Hazelwood, near Birmingham. London: Baldwin and Co. 1833.

It is by no means a common thing among us, for instructors of youth to inform the public what are the principles on which they base their system of moral and intellectual discipline; we may safely assert also, that it is not common for parents to give themselves the trouble of inquiring. Accident for the most part, and not deliberate choice, determines the schools in which our children are to be educated; and accident therefore governs the most important period of our life.

We are of opinion that the system developed in this sketch is well worth the attention both of parents and teachers; it may induce parents to consider more seriously what ought to be the object of education, and teachers, who are anxious to discharge their duty, may derive benefit from the experience of others. We have often had occasion to remark, that it is a great error to lay down modes of instruction as *absolute*, as admitting of no modifications or deviations: but still there must be some principles in education, about which all may agree; and it is the inculcation of these fundamental laws which is more likely to produce good, than the minute details of any system, however excellent. In saying this, we do not mean to imply that a minute account of the operations of a good school is not a highly instructive lesson; but it is not the adoption of a few detached methods, which will operate a beneficial change in general education; nothing but a thorough conviction of the truth of certain great principles, and a faithful adherence to them in practice, can accomplish that revolution which we wish to see extended from one end of this island to the other. We beg our readers not to be alarmed at the word revolution, which, in our sense of the term, is, we hope, no very bad thing. It is in the words of the Sketch, 'to render pupils in the highest degree virtuous and intelligent men; and at the same time so to modify the education of each, as to enable him to pass with honour, success and happiness, through that path in life into which he will probably be thrown.' If a whole nation could accomplish this, it would be the noblest of revolutions, and the last that would be wanted. Let every parent reflect, that he may contribute to it if he chooses.

Nineteen 'principles of attainment' are here laid down, as the basis of the whole system; but it is remarked, that public opinion and the habits of the pupils already formed, determine,

to a certain extent, how far these principles can be followed. This is a most important consideration. When we are so ready to blame teachers for not introducing better methods into their schools, and substituting useful information for much that is useless, we must bear in mind that parents are not always prepared for such a change, and that a hasty attempt at reformation might prove the ruin of the teacher. The goodness of a school is generally measured by a standard, which would often prove very unfavourable to the introduction of new principles. Suppose, for example, a teacher, of whose qualifications no one could doubt, should announce that the study of Latin or Greek, particularly as now conducted, is of no manner of use even to the sons of the rich, who are designed for business, for the army, for the navy, and for a great many other occupations that might be mentioned; and that instead of wasting the usual portion of time on these studies, he proposed to instruct his pupils in English, French and German, in Geography, Mathematics, and the Physical and Moral Sciences; and that he further proposed to introduce such a moral discipline, as would give his pupils habits of veracity, punctuality, and industry, and all those qualities on which success in life depends,—what would be the result? Some would laugh at him for his pains; and others, who believed that he could accomplish what he promised, would still yield to the force of custom, and quietly submit their children to the slavery of Latin verse, and the perplexity of ill-learned Greek.

Such considerations as these must necessarily modify to a great extent the first principle laid down.

'1. Every study should receive attention in proportion to its importance, measured by its effect on the welfare and happiness of the individual pursuing it, and of society at large.'

There is no objection to lay down such a principle which, we believe, will be universally admitted; but the *measure* proposed is the very thing in dispute. One man has one measure, and his neighbour a different one. The proposition still involves in itself the very essence of the great debateable question, 'What should education be?' The principle, however, by being distinctly laid down may excite discussion, and thus do good.

We refer to the Sketch for a detail of these principles, noticing only a few which we conceive to be indisputable, and essential for the proper training of every human being.

'4. The formation of good habits, and the development of the mental and bodily powers, are of much greater importance than early acquirements.

10. Every child should be accustomed from infancy, thoroughly, to examine every idea which is presented to his mind, and to determine, whether he does or does not fully comprehend it.

'16. Artificial rewards and punishments, being evils, (though at present necessary ones,) should be used in the smallest possible degree.'

The meaning of No. 16, which we hold to be a principle of the highest importance, will be better understood by referring to the pamphlet for No. 15, and the remarks there made upon it.

Under the head of *Modes of Attainment,* the first is 'Punctuality and Economy of Time;' that virtue, without which no plan of education, however good, can lead to good results, and no talent, however great, can effect anything either beneficial to the individual, or of enduring advantage to his country.

'The success attending the arrangements for securing punctuality has been highly gratifying. The principles on which these arrangements are formed are, first, that everything laid down as a boy's duty shall, to an absolute certainty, be required of him; and, secondly, that he shall know the precise time by which his various duties are to be performed. Thus a boy knows, that the instant the clock strikes seven, the bell for morning-school will ring; that at a signal given, an exact number of seconds after the first stroke on the bell, he shall be expected to be in the muster-room; and that in twenty seconds more, he must occupy a particular place in that room. The boy is fully aware, that though he may be in his place as much before the time as he chooses, if he be a single second too late, he will incur a certain loss, which, though of small amount, is sufficient to produce the desired effect.

'Under the influence of this arrangement, we have known boys go on for more than four years without a single deviation from punctuality, arising from illness or any cause whatever; and yet the same precision is required at the first muster after the holidays, as on ordinary occasions. At these times, though the pupil may have gone to a distance of a hundred and fifty or two hundred miles, and though we may not have received any communication about his return, nevertheless, we count with almost absolute certainty on his appearance at the first muster.'

Modes of teaching have, of late years, attracted much more attention than the discussion of the question, '*What* ought to be taught?' The discussion of *modes* of teaching, even when the subject taught is not of primary importance, is still a matter that requires our best attention; for a really judicious and complete mode of imparting any knowledge, must be considered as a good mental discipline. We are not, however, of the opinion of those who think it is unimportant *what* children learn, provided they be well *drilled* (to use an appropriate military term); but still the mode of teaching may be so good,

as partly to remedy the evil resulting from the choice of a less appropriate subject. The sketch describes the modes of teaching two subjects, both of which are of primary importance, and one is absolutely indispensable; they are French and Geography.

The notions which a child gradually and imperceptibly acquires of the relative position of objects, are the foundation of the science of geography. His conception of places unseen, and his interpretation of the mode of representing them, can rest on no other basis than his experience of the localities around him, and a knowledge of the mode in which they can be represented on different scales. Topography, then, is the proper introduction to geography, and according to the Sketch, the teacher commences with the room in which the class is taught. The instructor draws a ground plan of the room on the floor, on which the pupil points out the several parts represented. This plan is then rubbed out, and the boys construct one on their slates. The same process is used in representing the house and grounds, and the pupil thus begins to understand what is meant by a *map*, and to have a clear conception that surfaces differing greatly in extent may be represented on the same slate, if the relative distances of the several objects are always the same on the slate, and in reality.

The transition from such a map as this to one of the surrounding country, will be free from all difficulty; the pupil will readily name, as they are pointed out on this larger map, (the position of which on the floor is determined by the cardinal points,) the most important localities, their bearings with respect to one another, the courses of roads and canals, and such spots as are remarkable for historical associations, or other peculiarities. With this previous training, the study of geography cannot fail to be both instructive and amusing. Instead of commencing with the universe, and descending to the solar system and the earth, with the phenomena of the seasons, of day and night, and the great divisions of our globe—it will be found more instructive and rational to let the pupil's conceptions of remote regions and of great distances rest on such previous acquirements as are described in the sketch, and be always tested by reference to some established *unit* of magnitude, distance, or other comprehensible notion. We refer the reader to the Sketch for a few more details well deserving attention.

The plan of learning French we are inclined to think a very good one; but as the elementary part of a science or language is the most difficult part of all to teach, we think it prudent to speak with caution on such a subject. It is stated, (page 21,)

"We think that French, and, indeed, all the living languages, should be acquired, as nearly as our means will allow, in the same manner as a child learns its mother tongue. Acting upon this conviction, we make the spoken language the subject of our first lesson."

The principle being admitted, there are several modes of reducing it to practice: that in use at Bruce Castle is described at page 22, &c. We should be glad to see the experiment tried of teaching boys to write and speak French before they commence Latin. The study of the dead language would be thus deferred till the age of twelve, at least, which we conceive would be a great advantage, as it would be quite impossible to teach Latin according to the system generally in vogue, to boys who had already mastered one new language. A more rational, agreeable, and expeditious process would be substituted, nor do we conceive that the difference between the teaching of a dead and a living language would be great. The difference would consist rather in the degree of completeness with which the two languages are acquired, than in the mode of acquiring them. In the French, the living teacher can readily supply from his own memory an abundant stock of modes of speech, and can generally determine, without reference to books, what modes of speech are admissible, and what precise ideas must be attached to single words. In the Latin, the teacher must stick to the authority of the best extant writers, and his knowledge of the language cannot go beyond what is contained in them. The precise meaning of words must be got at by etymological analysis and comparison of passages, while the knowledge of idiom is acquired only by a careful study of Latin books. But as far as means allow, the analogy between the two modes of teaching will be complete, and a good teacher will make the turning of English into Latin quite as important a part of the school business as the turning of Latin into English. In addition to the mental improvement supposed to be derived from the study of Latin and Greek, the power of reading a Latin and Greek book with facility ought surely to be acquired after four or five years' study at school. But is this the case or is it not? And can any body tell us why a well-educated man who can open Molière, La Fontaine, Voltaire, &c., and read them with ease and profit, should not be able to do the same with Terence, the Greek dramatic writers, Livy, Tacitus, Xenophon, and Herodotus? But the fact is, that not one in five hundred of those who learn Latin and Greek for half a dozen years, accomplish this desirable object; a fact not at all creditable to the present state of education. When the study of Latin really was a more

important object, which was the case a few centuries back, the number who learned it well comprehended the greater part of those who seriously made the attempt. The whole number of learners was small indeed, compared with the number now; but the number who could write Latin with correctness was, we believe, far greater than those who can now even read it with ease. The increase of the whole amount of human knowledge does not prove that each individual gets a greater share, though, under a good system of discipline, this ought to be the case; and if each individual has greater opportunities of learning a little of many things, it does not follow that he learns any one completely; and further it is possible, that some branches may be less perfectly acquired now than formerly, when the whole amount of knowledge was less: among these branches we place the Latin language. As to Greek, it is comparatively a modern study, and as yet in a very backward state, if we make the test of its acquisition to be the "power of reading Greek books with a degree of ease and pleasure, not equal to, but approaching to that with which we read a German, French, or Italian classic."

If Latin and Greek are still to be taught, it may be well to consider what are the chief impediments to their acquisition under the present system. *Among* these impediments we enumerate—beginning at a very early age, before any useful knowledge is acquired; and the practice of learning Latin and Greek at the same time. There are other impediments of no small importance: we will only mention one—the want of good teachers.

In the system described in the Sketch, boys do not begin Latin till they can write a tolerably good hand, possess a reasonable knowledge of their own language, and have made "a considerable determinate progress in arithmetic, English and Roman history, and geography." With such a previous training, we have no doubt that a boy who is under a good teacher will have made much greater progress in Latin, by the age of twelve, than he would if he had begun at an earlier age without this previous discipline. The age of nine or ten, at which boys generally begin Latin (see p. 33), is quite early enough. As to the age at which a boy should begin Greek, if he is to learn it, we should certainly defer it to a later period in his education than the time when he is able to read Cæsar. (p. 33.) Surely the Latin and French languages with geography, the elements of mathematics, and other branches, are amply sufficient without the burden of a new language. We are aware that, in matters of this kind, the judgment of the teacher may not exactly agree with the impatience of the

parent, who will be dissatisfied if his youngster is not put into Greek at a certain definite period after he is put into breeches. But if parents wish their sons to learn Latin and Greek, instead of being merely *said* to learn them, we entreat them to allow the child a little respite before they load him with such a variety of occupations, which may be as unfavourable to his health and temper, as it certainly is to his understanding.

We have briefly noticed a few of the most striking parts of this Sketch, and those principles and methods in which we believe all good teachers are now pretty nearly agreed. The section entitled '*Voluntary Labour*,' (p. 37) developes an important principle, that of accustoming boys to employ well the hours not engaged in study. It is necessary, in all schools, to have fixed hours for instruction, and prescribed exercises to perform; but if the master cannot go beyond this, if he cannot inspire his pupils with a real love of knowledge and a desire to improve themselves, his task is but half accomplished. Though boys have hours allowed them for play and relaxation, they often find this time hang heavy on their hands; and this is the first step towards the misapplication of it. It is, therefore, a desirable object to habituate them to seek their relaxation and amusement in voluntary labour, and to learn betimes that man is not happy because he has nothing to do. The system of voluntary labour, described in the sketch, appears, in principle, to be the same as that referred to in an early part of this Number, where we gave an account of Agren's Method of teaching Geography. We recommend the whole of this short sketch to the careful perusal of persons engaged in instruction, with the conviction, that if they do not assent to all they read, they will at least find something which they will desire to imitate; and with the hope, that those parents, who hand their children over to a master with less caution and deliberation than they intrust a horse or dog to a trainer, may be led to reflect on the important duties attached to the parental state, and to consider seriously what it is they propose to themselves by giving their children what is called a liberal education.

Choix en Prose et en Vers, à l'usage de ceux de MM. les élèves d'Eton, qui apprennent le Français: suivi de la Phraséologie expliquée et comparée, &c. J. Ch. Tarver, *Maître de Français au Collège d'Eton, &c. &c.* J. Souter, London, 1833. pp. 555.

Among the great number of books designed for teaching the French language, it is not easy to find many which are distinguished from the rest by a peculiar character of their own. So uniform in general are the grammars, dictionaries, books of extracts, dialogues, and all the various aids and appurtenances for learning French, that we must look to some novelty in shape, title-page, or author's name, rather than to any thing else, to enable us to know one book from another. We should be sorry, however, to make such remarks without some qualifications, because we believe that, while considerable improvements are making in education generally, the French language also is beginning to be taught in a better and more effectual way. When parents have become duly sensible of the advantage which their children will derive from learning French *well* and *completely*, (if they wish them to learn it at all,) and when teachers have begun to make the *writing* and *speaking* of French a more important part of their instruction, than mere *reading*—*then* the youth of this country, who spend so much time and money in trying to learn French, will be more successful in their endeavours.

Mr. Tarver has made a few remarks in his preface on the subject of books of extracts, which are entitled to notice. He observes that pupils, who read only one book for some time, are apt to get disgusted with it, and to feel the want of variety; and he mentions, as a proof of this, that he has known people unable to conquer their disgust for Télemaque, because it was the book which they had used in learning French. We partly assent to the correctness of his remark, but we think the Télemaque an unfortunate instance in the way of confirmation. Télemaque, though it will undoubtedly always remain a classical work, and though it has in fact great merits, is not in general a favourite with any class of people in this country; and the dislike which many have to it, is not founded on school recollections alone. If Ségur's History of Napoleon's Russian Expedition were made a text book instead of Télemaque, (supposing it to be in other respects as appropriate for beginners,) we do not think that after recollections of it would be so disagreeable as those often suggested by the mention of Télemaque. But whatever advantages there may be in a well-selected set of extracts, we ought to impress it strongly on a pupil that he will never mas-

ter any language so thoroughly as by making some one good book his study till he knows it perfectly. Mr. Tarver is fully aware of the objections to a series of short extracts or scraps, which dissipate the pupil's attention, and teach him nothing at all; and he has accordingly given extracts of considerable length. Without presuming to settle the question between books containing extracts of *considerable length*, and the use of a *single* book, we have no hesitation in condemning the scrap system as decidedly bad, and we hope to see it soon abandoned. We hope also to see the practice of writing and speaking French made the chief part of tuition in that language. Compared with this, it is of small importance what kind of a book is used in *reading* French, for *reading* alone never yet gave a person the power of writing and speaking; and though to many people the power of writing and speaking a foreign tongue is of small practical use, while the power of reading is often a matter of great importance, we must not forget that he who can write and speak can also read, and we think that the readiest means of attaining the *reading* power will be found in the extension of the practice of speaking and writing.

Mr. Tarver has added to the value of his little work, by giving, in addition to the extracts from old established works, such as Gil Blas, Télemaque, and Charles XII., some few extracts from modern writers, Mignet, Ségur, Jouy, &c. The poetical part of the volume is, we think, too large, being rather more than one-half of the whole; and we make this objection more with reference to the real use of the book than with the view of expressing an unfavourable opinion of French poetry. Few Englishmen, it is true, relish French poetry, except La Fontaine, and that part of the language is in all points of view, *as a matter of education*, of very little importance when compared with the prose.

We come now to speak of that part of Mr. Tarver's book which gives it a value above ordinary books of extracts. He has marked in italics those words in which the idiomatic distinctions of the French language lie, and has thus given a help to the eye, which we think is of great utility. The following is a specimen from Ségur's Retreat of the Grand Army, p. 133.

Mais *le six Novembre* le ciel se déclare. Son azur disparaît, l'armée marche enveloppée *de* vapeurs froides. Ces vapeurs s'épaississent: bientôt c'est un nuage immense qui s'abaisse et fond sur elle en gros flocons de neige. *Il semble que le ciel descende* et *se joigne à* cette terre, et à ces peuples ennemis pour achever notre perte. Tout alors est confondu et méconnaissable; les objets *changent d'*aspect; on marche *sans savoir* où *l'*on est, *sans apercevoir* son but; tout devient obstacle.

The student on turning to the *Phraséologie comparée* at the end of the volume, will find in the alphabetical order under the word *changer*, some other modes of expression similar to *changent d'aspect* in the passage which we have just quoted. He will also find other examples of the more ordinary usage of *changer*, accompanied with the equivalent English expressions in an opposite column. The manner in which this is done will be best explained by giving an instance. The usage of *sans* with an infinitive is marked, in the passage quoted, by italics, as requiring particular notice; and under the head of *sans*, in the Phraséologie we find

SANS has an infinitive after it, or the subjunctive mood.

Entrez sans *faire* de bruit.	*Come in without* making *a noise.*
Tâchez d'entrer sans qu'il vous voie.	*Try to come in without his seeing you.*
Ne le voyez-vous pas bien, sans que je vous le dise.	*Don't you see it, without my telling you?*

See CONJUNCTIONS and PREPOSITIONS.

SANS has also the sense of *had it not been for, were it not for.*

Sans moi vous n'eussiez pas réussi.	*Had it not been for me, you would not have succeeded.*

By turning to this Phraséologie the student not only learns the English equivalent to the French phrase, which occurs in his lesson, but he is also made acquainted, at the same time, with other important usages of the same word. We think that a student after going through those extracts carefully, will have aquired a very competent knowledge of those French idioms which are of indispensable necessity in writing and speaking. Mr. Tarver is, however, aware that a mere reference to the Phraséologie will not teach the idioms of the French language, and he therefore suggests the following mode of using it.

—To have the prose part interleaved, and to require the learner to copy on the blank leaf such phrases, out of those given in explanation, as may be adapted to the passages printed in italics on the other side; and after having made them say the phrases thus copied, to make them the subject of *viva voce* practice in speaking.

This may be useful as far it goes, but is hardly precise enough. The great difficulty in all languages, and perhaps more especially the French, is to learn those modes of expression which correspond as nearly as possible to the modes of our own language. This can never be acquired by learning *single* words, however extensive may be the vocabulary which we treasure up, and experience daily proves that it cannot be acquired by learning the English that correspond to French phrases. We must, therefore, learn thoroughly the French phrases that correspond to the English, and this is mainly

accomplished by the practice of writing and speaking. But the practice of speaking, which Mr. Tarver very properly recommends, can perhaps hardly be commenced as soon as that of writing. We think that the *Phraséologie* might be made of very great use, if the pupils were required to write first short sentences, and then short narratives, in which they should introduce the phrases acquired from reading the extracts and referring to the Phraséologie. Numerous important idioms would thus be fixed in the memory by the practice of writing, and in a short time the pupil would have confidence enough to use them in conversation also. Though we admit the great importance and necessity of leading the pupil on to conversation as soon as possible, we are of opinion that he may be led to it too soon, one disadvantage of which will be, that the difficulty of the undertaking, and his want of success at the commencement, may operate unfavourably, and discourage him in his future attempts. When the real mode in which languages *are* acquired shall be more generally understood and acknowledged as a truth, we shall see that there is no real difference in the mode of acquiring a dead and a living language,—except in the higher degree of certainty and completeness with which the latter is attainable*.

We consider the plan of this *Phraséologie* to be exceedingly well adapted to facilitate the acquisition of the French language, and also likely to be useful to those who have made some progress in it, and wish to continue the labour of self-improvement. It is a recommendation to Mr. Tarver's work, that the English idiom of the Phraséologie, though not free from errors, is on the whole good, and much superior to what most French teachers would have given us. Should, however, Mr. Tarver have occasion to make a second edition, he would find it worth while to submit that part of his work to some Englishman well versed in the idioms of both languages. We cannot commend the typographical execution of the work, which we believe to contain a great many misprints. The short extract which we gave from Ségur contains *two,* and in dipping into other parts of the volume, we have found such French words as *grant, objects, en l'armes, les bruit, enrinonne, remplivent, empoi, &c.*, which may puzzle beginners.

Mr. Tarver is already well known as the author of a useful dictionary of French verbs, and his efforts are the more laudable, as they are made in a place which is always backward in adopting improvements, and seldom the first to make them.

* See some remarks on the learning of Greek.—Journal vii., p. 110.

RUDIMENTS OF THE FRENCH LANGUAGE.

Rudiments of the French Language, containing Rules and Exercises on Pronunciation, Principles of Translation, with Exercises for translating French into English, and a Lexicon of Words, including Irregular Verbs, which cannot be found in any dictionary hitherto published. By L. T. Ventouillac, Professor of the French Language and Literature to King's College, London: Sampson Low, 1833.

We have given the whole of M. Ventouillac's title-page, though rather a long one for so short a book, in order to save ourselves the trouble of explaining the nature of his work. M. Ventouillac remarks in his Preface, that it is singular, while so many grammars have been written to teach the student how to translate English into French, no book (to his knowledge at least) has yet appeared to enable a beginner to translate French into English. The exercises in the present work have been made *progressive*, so as to lead the pupil from the easiest sentences to the most difficult passages. To the exercises have been prefixed, under the title of *Principles of Translation*, a series of rules, numbered for the purpose of reference, and pointing out the manner of translating, not only the exercises in this volume, but the idiomatic expressions and difficult passages which may be found in any French book.

M. Ventouillac's work is not intended to be a grammar, but a companion to any grammar, and to be designed to introduce a beginner to a knowledge of corresponding French and English idioms for the purpose of translating the former into the latter. We shall make a few remarks on the plan and execution of this work, premising that we do not yet think that any of the numerous French books lately published seem to satisfy altogether the wants of a beginner. The fact is, that the living instructor does more than any book can do; and although he must make use of such implements as books, the less he makes use of them at the beginning, the better, in our opinion. Some book for occasional translation is certainly necessary; and some book of reference, in which the pupil can find a number of the most essential French idioms, with the corresponding English, arranged in a series of progressive difficulty, is also useful, and perhaps indispensable. Such a book it seems to have been M. Ventouillac's object to make.

The author, in the few introductory pages on the Principles of Pronunciation, has very wisely, in our opinion, not attempted to represent French pronunciation by English characters; and this change, though but a slight one, we consider to be of great

importance. The pupil must learn the sounds from a master; and if he be a pupil past the ordinary school age, we are of opinion that one of the best steps for him to take is, to learn to *read* the language first, even before he attempts to translate or understand it. Of this, at least, we are certain, that those who begin to study a modern language without the aid of a master, and when they have made a little progress call in his assistance, do not act more wisely than a man who resolves to doctor himself up to a certain point, and then to call in the physician. The most economical and the most successful plan will be to have the teacher's assistance at the beginning, and to make the *pronunciation* of the language the main thing at first. *Words* cannot be learned without their *names*, that is, without the right pronunciation, and the pronunciation can only be learned by imitating the human voice. Those who have learned a modern language, without at the same time learning the pronunciation accurately, never can understand that language well, for want of attaching definite sounds to the words which compose the language.

The following is the first of the 'Introductory Exercises,' page 13.

REMARK.—The figure attached to a word refers to the *Rule* in the Principles of Translation, according to which that word should be translated.

I. ON THE ARTICLE AND THE SUBSTANTIVE.

Pages 31 to 35.

'J'ai le livre. Avez-vous la plume? Ils ont les ardoises. Nous avons des crayons. Elle a de l'encre. Ont-ils de la patience? Je n'ai pas de vin. Vous n'avez pas d'amitié. N'avons nous pas de plaisir? N'ont ils pas d'ambition? Aurez-vous des oranges? La maison du père. La voix de la sœur. Avez-vous la bouteille au[6] vin? Dans le marché au[6] poisson. Aura-t-elle des bijoux. Votre frère a-t-il des livres? Leur sœur a-t-elle des amis?'

Translate and Parse.

'Le palais du roi. Les maux[17] de l'homme. Aux yeux[18] de la sœur. Huit sous la livre. Il n'a pas d'enfans.'

The pages referred to at the head of this extract are those in which the uses of the article are exemplified by corresponding French and English idioms.

It has always appeared to us that there is considerable difficulty in saying what is the *best* way to begin teaching a child French, or any other modern language. That there are *many* ways of succeeding is shown by the fact, that children do learn in a variety of ways, and with masters of very different degrees of skill, though no doubt some methods are both more expeditious and certain than others. In all cases much depends on

the living instructor, who, if he is competent to his task, will make indifferent books answer better than good books in the hands of an inefficient teacher. This, however, is no reason why we should not improve our books as much as we can; but in all attempts of this kind it should be borne in mind, that books used in early instruction are more for the use of teachers than pupils, or at least ought to be.

To *know* a language, ancient or modern, is a word of very indefinite signification. Many people who have lived a short time in a country acquire the *conversational* language, and soon speak with considerable facility; but it does not follow from this that they could read with ease books that treat of philosophy, law, and other sciences. In the same manner, when a boy has learned to read the French found in historical books, and books of simple narrative, it does not follow that he can read comedies with any facility, or that he can hold a conversation in the language, or write a note on the ordinary affairs of life. If we admit that the power of conversation and writing are the main objects in learning French, *this* must have an effect on the mode of teaching: if, on the other hand, we think that to read a language is sufficient, the sooner we begin to read it the better. A student may no doubt acquire the power of reading a foreign language pretty well in one-half of the time in which, in his native country, he will learn to write and speak it even imperfectly. But the latter plan when pursued is the surer way of attaining a *complete* knowledge of a foreign language, which of course includes the power of reading any author.

We do not assert that M. Ventouillac undervalues the practice of writing and speaking French, as a means of learning the language; all we can infer from this work is, that he has felt in the course of his instruction the want of an introduction to the *reading* of French, which he has endeavoured to supply. There are so many modes of speech in which the use of the article, the verbs *avoir* and *être*, the negatives, the use of *que*, &c., so constantly recur in varied forms, that they constitute a large part of the language, and one of much more importance to be mastered at an early period than a mere list of names of things. From these introductory exercises, studied in connexion with the principles of translation, we have no doubt a boy would learn a large part of the most important French idioms in a short time. If, after translating the exercise into English, he were required to turn his own English into French both by writing and orally, we think this would render the exercises doubly useful.

The introductory exercises on Translation only fill five pages,

which seems a very small allowance, and by no means sufficient. To impress the idioms on the memory, we should have a set of progressive exercises, which should present every now and then a kind of recapitulary set, comprehending the idioms of all the lessons preceding. This would necessarily make a much larger book than M. Ventouillac contemplated. The promiscuous exercises which follow occupy twenty pages, and consist of extracts, some of them very short ones, and not much recommended to us by the subject matter. One long extract or two from some good idiomatic writer would be worth more than all the anecdotes of the French kings and Marshal Turenne. The well-known story of the Young Marseillais and Montesquieu is, however, a morsel that we cannot find fault with: independently of its intrinsic beauty, it has the higher recommendation of teaching a good moral lesson—generosity well applied without ostentation, and mutual affection between father and children founded on mutual esteem.

The English idioms given as corresponding to the French, appear to us all through the book to be very pure and correct, and this is no small merit. It is the business of a teacher who instructs a foreign nation in his own language, to make himself master of theirs also; and though we are not of the opinion that a person might not teach French very well with a very moderate allowance of English, we think that all French teachers will add to the respectability of their profession, and consult their own interest, by making at least the idiomatic usages of the English language a special part of their study.

C. Sallustii Crispi *de Catilinæ Conjuratione deque Bello Jugurthino libri. Cod. scriptis simul impressisque quadraginta amplius collatis, recensuit, atque adnotationibus illustravit* Henricus E. Allen. Londini, apud T. Cadell, mdcccxxxii. (12mo. pp. 330, Price 10*s.* 6*d.*)

Our third Number contained a brief examination of two recent editions of Sallust, one without a single merit to recommend it except its cheapness, the other by Professor Anthon of New York, a work not at all discreditable to American literature. The edition before us is the production of a gentleman whose name is already known to our readers by a treatise on some of the Latin particles which was noticed in our seventh Number (p. 134); but the present work is not in every respect such as we had expected from so industrious and accurate a scholar. The leading object with Mr. Allen seems to have been to give the purest text of his author, and he has spared

no pains to effect this. Five and twenty manuscripts in the British Museum, of which all but two belong to the Harleian collection, have been carefully examined by him, and as many as sixteen diligently collated *verbum cum verbo.* Of the Harleian MSS. Mr. Allen refers that marked 5412 to the eleventh century, but its character he deems by no means worthy of its antiquity. The most valuable among them by far has the number 2520, though not claiming an age above the fourteenth century. After this he gives the preference to those numbered 2643, 2475, 2540, (the two last agree generally with those which Cortius calls Senatorius II. and Heussianus) 2521, 2657, and 2675. The labour, however, of Mr. Allen in the examination of so many manuscripts does not seem to have been repaid by a very fruitful harvest; for the changes which he has made in the text seldom amount to more than the suppression of some little unimportant words supposed to have been interpolated, and an occasional alteration in the order of the words; and in both these points we think he has generally gone too far. The *brevitas* of Sallust is, we are aware, often spoken of by the ancient writers; but we cannot allow Cortius or Mr. Allen the right to strike out any and every word not essential to the meaning, merely because it is omitted by one or two among some fifty MSS. And more than once they have struck out words without which the meaning is, to say the least, obscured. In the 71st chapter of the Jugurthine war, for instance, the words *literae* in the 1st line, and *literas* in the 7th or 8th are omitted, because, in the first place, they *can* be understood from the mention of the word *literas* in the preceding chapter some six lines from the end; and secondly, one, and that an inferior manuscript, omits the former, two of no better note the latter. If the text of an historian is to be a series of riddles, there may be no objection to this; but for our part we are unwilling that Sallust should be stripped of every spare word in this rigid fashion. Again, Adherbal's letter in c. 24, before the edition of Cortius, ended with *si ulla apud vos memoria remanet avi mei Masinissae.* However, *remanet* did not appear in two MSS. of Cortius, and was therefore banished. In this state the passage came into the hands of Mr. Allen. One of his *worst* MSS., changing the order of words, gave *Masinissae avi mei.* This transposition was enough. The two (as we should have thought them) inoffensive words, *avi mei*, were rejected as '*putidissima*,' and '*nunc tandem respirat Sallustius, tamdiu interpolationis onere oppressus.*' We should not be at all surprised if, on a closer inspection of *all* the MSS. of Sallust, some *one* were found without *apud vos;* and then by some future editor the clause may

be reduced to *si ulla memoria Masinissae, i. e.*, to about 50 per cent. of the original amount. But we are, perhaps, betraying our own ignorance, for Mr. Allen concludes his triumphant vindication of Sallust with this terrible warning: *facinus ausus sum quod qui reprehenderit, eum credam invisum musis auras vitalis carpere.* In c. 43, the MSS. have *Consules designati provincias inter se partiverant; Metelloque Numidia evenerat,* &c. In place of *partiverant* some critics have written *paraverant,* which, though not necessary, is still good Latin. But Cortius and Allen, besides this, in deference to *one* MS., have made *provincias* a prisoner between brackets, that it may be ready for exile on the first opportunity; and this solely because a passage in Cicero's letter has *paraturum* by itself in such a sense. It is enough to say, that in Cicero, the very line above has the word *provincia,* the repetition of which is therefore unnecessary.

We will take another passage where we think Mr. Allen's excision has been too severe, and we select the passage the more readily, because, though we differ from him in the present application, the examples he quotes establish an idiom too much neglected in our grammars. To be understood we must give three or four lines from Sallust:—(*Jug. c.* 33.)

'Post ubi silentium coepit, producto Jugurtha, verba facit. *Romae Numidiaeque facinora ejus* memorat—*scelera in patrem fratesque* ostendit—*Quibus juvantibus, quibusque ministris egerit, quamquam intellegat populus Romanus, tamen velle manifesta magis ex illo habere; si vera aperiret, in fide et clementia populi Romani magnam spem illi sitam: sin reticeat, non sociis saluti fore; sese suasque spes corrupturum.*'

In place of *si vera aperiret* and *sin reticeat* Mr. Allen reads simply *aperiat,* ———; *reticeat,*—. His note in defence of this we will give in his own words:

'Vulgo, *si verum aperiat* . . . .; *sin reticeat,*—Cortius, *si vera aperiret.* At Harl. 1. [No. 2643] sinceritatis insigne exemplum edidit, supplemento *si verum* seu *vera* non recepto: Harl. 12. [No. 2597] (si) *summum aperiat;* ceteri varie *si verum, vera, vero.* Itemque in secundo membro librarii alius aliter ellipsin expleverunt, *si, sin, sin autem.* Irreptitiis igitur ejectis, nunc tandem Sallustius elegantiam suam recuperavit. *Cic. Phil,* xi. 8., '*Assensero,* ambitionem induxero in curiam; *negaro,* videbor . . . honorem homini amicissimo denegasse.' *Ibid.* xiii. 2. '*Recesseris,* undique omnes insequentur; *manseris,* haerebis.' *Idem in Ver.* v. 65., '*Cognosceret* hominem, aliquid de summo supplicio remitteres; *ignoraret,* tum . . . hoc juris in omnes constitueres, ut, ——.' Et *ad Att.* ix. 11., '*Accipiam,* quid foedius? *negem,* repudiari se totum . . . putabit. et *Parad.* v. 2., 'An ille mihi liber, cui mulier imperat? . . . *Poscit,* dandum est; *vocat,* veniendum; *ejicit,* abeundum; *minatur,* extime-

scendum.' *Terent. Eun.* II. 2. 20., 'Quidquid dicunt, laudo: id rursum si negant, laudo id quoque. *Negat* quis, nego; *ait*, aio. *Idem H. T.* I. i. 26., 'Vel me monere hoc, vel percontari, puta: *Rectum est*, ego ut faciam; *non est*, te ut deterream.' *Livius*, viii. 13., *Vultis* crudeliter consulere in deditos victosque, licet delere omne Latium; . . . *vultis* exemplo majorum augere rem Romanam, [victos in civitatem accipiendo;] materia crescendi per summam gloriam suppeditat.' (ubi odiosam interpellationem uncis inclusi.) Adde notam ad c. 64. extr. infra. Et in illo Ciceronis, quid faciunt conjunctiones, nisi elegantiae officiunt? *ad Att.* viii. 14., 'Simul et elicere cupio sententiam tuam; *si* manet, ut firmior sim; *si* mutata est, ut tibi assentiar.' Compositionem autem, *aperiret—reticeat;* quae Cortio placuit, agnoscunt quidem Harl., 2. 6., 14., 16., 19., 23.; sed causa erroris in aperto est, sc. antecedens illud, "ni socios sceleris *aperiret*.'"

To this we merely answer that a construction perfectly admissible in the *directa oratio* is not, therefore, as a matter of course, admissible in the *obliqua oratio*. The foundation of the idiom in question is the interrogatory form, and the mark of interrogation, though not essential, may in most, perhaps in all cases be inserted. Now we need not add that, in the oblique forms of expression, the interrogatory forms are all out of place. Thus, in all the instances quoted by Mr. Allen, the idiom is correct, for they are all in the *directa oratio;* still we deny the application to the passage in Sallust. But Mr. Allen refers us to a sentence in c. 64, and a note of his upon it. The passage runs thus: '*Dimidia pars exercitus sibi permitteretur, paucis diebus Jugurtham in catenis habiturum;*' and in the note the construction of *permitteretur* is explained by *si* understood. But surely this subjunctive has the power of *requesting* merely, which is so common with the *imperfect* tenses of that mood in the oblique oration. In defence of his explanation, Mr. Allen quotes or refers to *Cic. ad Att.* xi. 2, *requirent*—Livy xxi. 44, *cessero*—Horat. Serm. 1, 3, 15, *dedisses*—ib. 2, 3, 292, *levarit*—Ib. 2, 6, 39, *dixeris*—Virg. Aen. vi. 30, *sineret.* All of these, however, again fail in the point above mentioned; they are all from the *directa oratio;* yet in the same note, upon the strength of these phrases, Mr. Allen proceeds to wage war upon three or four passages in Cicero and Livy. In the *De Officiis*, c. 20: '*si* se consulem fecissent, brevi tempore Jugurtham se redacturum'—in Livy, i. 46: '*Si* sibi eum quo digna esset Di dedissent virum, domi se propediem visuram regnum fuisse'—in Livy, vi. 18: '*Si* singuli singulos aggressuri essetis, tamen acrius crederem, &c.'—in Livy, x. 16: 'Nihil abesse, *si* sit animus Etruscis, qui Porsenae quondam fuerit, quin, &c.' —in every one of these the conjunction is either condemned or grievously suspected. To us, on the contrary, this conjunc-

tion appears essential to the first, second, and fourth passages, and all but essential to the third. If Mr. Allen strikes it out, he must also change *fecissent* in the first to *facerent*, *dedissent* in the second to *darent*, and in the last *sit animus Etruscis*, &c. must precede *nihil abesse*. When so changed, the three passages become parallel to that in the text: '*dimidia . . . . permitteretur, paucis . . . . habiturum.*'

We will take this opportunity to correct an omission in the syntax of Zumpt's Grammar, (Mr. Kenrick's Translation) § 76, 2. Note 3. '*Without any particle of contingency the present and perfect subjunctive are used to denote a case supposed or supposition granted.*' The other tenses of the same mood should not be excluded. We have above seen that *dedisses* (Hor. Serm. 1, 3, 15) *sineret* (Aen. vi. 31) *cognosceret —ignoraret* (Cic. Verr. v. 65) are so used; and we will here add *daret* (Cic. de Offic. iii. 19). It may be observed too, that in general it is found to add to perspicuity, if the verb so used be placed first in its own clause.

From these idioms connected with *si*, we will proceed to one of a somewhat startling nature, in which *nisi* is said to be used for *non nisi*. In Jug. c. 54, the old editions had: *Ubi videt bellum renovari, quod, nisi ex illius lubidine, geri non posset, statuit*, &c. Three of the Cortian MSS. omitted *non;* and it was straightway banished by that critic. Mr. Allen adopts a similar construction in c. 83, *bellum . . . . incipere, cuivis, etiam ignavo, licere; deponi, nisi cum victores velint.* Now nearly all the best MSS. have *deponi cum victores velint;* one has *non deponi nisi cum v. v.* Again in Cat. c. 83, he proposes in a note *libertatem quam bonus nisi cum anima simul amittit.* Every MS. but one has *nemo bonus*, &c., and the one excepted, pronounced by Mr. Allen himself to be *exigui pretii*, has merely *bonus cum anima simul amittit.* Cortius, and after him Mr. Allen, defend the omission by the common formula *non modo . . . sed ne . . . quidem;* somewhat injudiciously we think. It is not correct to say that *non modo* in this phrase is put for *non modo non.* The truth is that the negative in *ne . . . quidem* preceding the verb, or predicate, as it always does in the passages referred to, conveys a negative to that verb; and thus through the verb affects the whole clause. The passages given by Facciolati are *Cic. de Off.* iii. 19. *audebit—ad Att.* x. 8. *tolerabile*—xi. 24. *liceat—ad Fam.*, i. 9. *partem reliquit—Ibid. compulsus.* And Manutius quotes *Cic. ad Fam.* ix. 17. *scire—ad Att.* ii. 16. *fructum rettulerunt—De Oratore*, i. 46. *perspicit—In Rullum*, ii. 29. *intellegetis—Tusc.* i. 36. *caret—Tusc.* v. 33. *attingerent.* In every one of these, the verb has the position we contend for, viz., after *ne . . quidem.* On the other hand, the negative is essential to the

first clause in such a sentence as the following: *ad Fam.* x. 10. 'Cujus rei non modo *non* praeteriit tempus, sed ne maturum quidem etiam nunc fuit,' because the verb *praeteriit* precedes *sed ne*, &c. Zumpt too has pointed out this distinction in § 83. (p. 417), giving the example: 'Caesaris non modo res gestas *non* antepono meis, sed ne fortunam quidem ipsam,' though he has not given what appears to us to be the true explanation of it. But to return to the supposed use of *nisi* for *non nisi*, we will merely express with Gronovius our strong suspicion of the idiom, referring those who wish to examine the question more fully to *Cic. de Legibus*, i. 20. *nisi quod honestum*, &c.—*Liv.* xxvi. 21. *nisi manente bello*—xxxiv. 16. *nisi in virtute*—xxxvii. 5. *nisi expugnata urbe*—*Columella.* vii. 3. 15. *nisi validissima*, (a passage evidently corrupt)—*Florus*, i. 12. *nisi capta urbe*—*Solinus.* 37, *nisi abrasa parte.* Our own language affords an idiom somewhat parallel in the use of *but* for *only*, for example: 'There was but my brother,' for, 'There was *no one* but my brother.' But the similarity we believe to be deceitful.

We will briefly point out a few more passages where Mr. Allen has made unnecessary efforts to clip and pare away the phrases of Sallust. In c. 31. *Verum id frustra an ob rem faciam, in vestra manu situm, Quirites*—one would think, could offend no one, yet Mr. Allen affixes his *obelus* to *faciam*. It is fortunate that he spares *situm* and *Quirites*. In c. 31. *Ita quam quisque pessume facit, tam maxime tutus est*, is the reading of *all* the *best* MSS.: four, however, of the *very worst* (we take their characters as given by Cortius and Mr. Allen) either omit *maxime* or misplace it. This evidence is sufficient with our editor, inasmuch as *maxime* is not essential to the passage. In c. 38. we have, *Interea die noctuque exercitum tentabat*, but a single MS. of no great authority omits *que*, and in c. 23. *dies noctes* without a copula is found. Accordingly *que* is condemned. We beg to plead in its defence the authority of some forty MSS., including all the best, to say nothing of Sallust himself, who has the very phrase at least twice, c. 44. *Lixae die noctuque vagabantur*, and c. 70. *Bomilcar inceperat die noctuque fatigare animum.* It would be difficult to imagine passages more completely similar. Again in c. 29. Mr. Allen extirpates the three words in italics from the clause 'In Numidia *et exercitu nostro* pax agitabatur.' Our eye casually catches another specimen in c. 70. 'Suspectus regi et ipse *eum* suspiciens,' from which the pronoun is expelled, because one MS. of little note has *regem*, and two others, scarcely superior in value, give a different position to the little word. A graver error appears in c. 95. in the attempt to exclude *dicere* (found in every MS.) from 'idoneum visum est de natura ejus cultuque paucis

dicere.' Mr. Allen was perhaps thinking of *paucis te volo*, often incorrectly explained by *alloqui* understood, or possibly he may have been guided by the elliptic phrase *de natura ejus pauca:* but *pauca* is not *paucis;* and secondly, he must not forget that after *idoneum visum*, even the elliptical *pauca* is inadmissible. In the beginning and end of the 17th chapter, Mr. Allen will see two sentences which fully justify the use of *dicere* with *paucis.*

Cortius has himself indeed too often set Mr. Allen the example in this style of criticism, as in chapter 30, 'a vero bono*que* impediebat;' where the omission of *que* is not to be justified, as Cortius supposes, by the phrase *aequum bonum.* In the earlier form of the Latin language it is well known that the omission of the copula was frequent, and many phrases were handed down in this quaint form, but this singular brevity ceased to be a living idiom, if we may say so, of the language*. No new phrase could well be formed upon the same model. The fixed phrases, *faustum felix, aequum bonum, ruta caesa,* and some others, the catalogue of which is not numerous, born in the olden time, still survived in the age of Cicero, but we shall doubt the correctness of *verum bonum,* until we see better authority for it than a single MS., which has received from Cortius himself the character of *satis corruptus.* On the other hand, Mr. Allen would not have been guilty of any great violence, if, in c. 21, he had expunged the copula from *Senatus populique verbis nuntient, velle et causere,* &c.' Seven MSS., including the oldest of the Harleian, actually omit it, and the omission is fully justified by practice in this technical phrase.

A more important change has been made by both critics in *Cat.* c. 21. Before Cortius the passage we allude to, ran: *Petere consulatum Antonium . . . . . ; cum eo se consulem initium agendi facturum.* Now, as must always be the case in a large collection of MSS., one omits *cum*, some have *consule* for *consulem,* and from five or six the little *se* has escaped. The critics upon this boldly commence their attacks. Cortius is satisfied that *cum* and *se* are spurious, but *eo* genuine; which last then passes with him for an adverb, to the great detriment of the Latin idiom and the sense of the passage. Mr. Allen restores *cum,* but is inexorable as regards *se,* the omission of which he justifies by *Cat.* c. 20. *Haec consul agam,* and Jug. c. 16. *L. Opimius tum in senatu potens, quia consul acerrime victoriam nobilitatis in plebem exercuerat.* He has forgotten to notice that *agam* in the first of these possesses already in its last letter what is

* We do not wish this exclusion to be applied to those phrases where two opposed words are united without a copula, as *clam, aperte; hinc, illiuc; velim, nolim.*

equivalent to a pronoun. This is also true of *exercuerat,* to say nothing of *Opimius* having been just expressed. In fact, the indicative and subjunctive moods, having nominative pronouns already incorporated in themselves, have little occasion for a more marked insertion of them; but in the infinitive, which is devoid of these characteristic terminations, the addition of the pronoun is requisite for perspicuity. In the example before us, this is the more essential, as the preceding verb *petere* had a different subject, *Antonium.* We beg then to restore to Sallust his own: *cum eo se consulem,* &c.

We will now turn to another branch of criticism in which the old school of editors have been, we fear, very deficient, we mean the order of words. Often will the reader of Livy, for instance, find a ludicrous arrangement of words in the text even of Drakenborch, while his notes actually quote the true reading from the excellent codex Florentinus.

A careful revision of the really valuable MSS. would, we feel convinced, add greatly in this respect to the correctness of the text, even in these authors which are supposed to have received the best editorial care. But here again, Mr. Allen (the blame, however, belongs as much to his materials as to himself) has disappointed us. He has made many changes such as we speak of, but few of any value, and some decidedly injurious to his author's text, as in c. 14. '*Numquamne ergo familia nostra quieta erit? Semperne in sanguine ferro fuga versabimur?*' &c., which is sacrificed for the *elegans* διαζευγμα—*in sanguine semperne, ferro,* &c.' Again, c. 35. once began, *Erat ea tempestate Romae Numida quidam;* and many must have noticed how common it is to commence a formal introduction of some new person or scene with the verb *est.* See c. 47. *Erat haud longe ab eo itinere . . . oppidum Numidarum nomine Vaga,* &c.—c. 48. *Erat in ea parte Numidiae . . . flumen . . . nomine Muthul,* &c.—c. 65. *Erat in exercitu nostro Numida quidam,* &c.—c. 71. *Erat ei Numida quidam,* &c.—c. 89. *Erat inter ingentis solitudines,* &c. See also Virgil, Aen. 1. 159. *Est in secessu,* &c.—1. 530. *Est locus, Hesperiam,* &c.—2. 21. *Est in conspectu Tenedos,* &c. That *erat* then should be placed first can scarcely be doubted. Cortius, it is true, has transposed the words, but we may safely conclude that it was an inadvertence, since, contrary to his usual practice, he has failed to mark the change in his notes. Mr. Allen, however, adopts the transposition with his eyes open, under the protection of two MSS. The difference between these readings may appear trifling to those who disregard the order of Latin words; but those, on the contrary, who pay a due attention to this point, will readily perceive that *ea erant tempestate* gives to *ea* an emphasis which in this passage it is

wholly incapable of supporting. *Erat ea tempestate* signifies simply, 'There was at this time;' but *ea erat tempestate* means, 'It was at *this* time,' &c. If any phrase was safe from interference, one would have thought so of *omnibus modis;* but in c. 55. Mr. Allen is encouraged by his favourite MS., standing however by itself, to transpose them; and he appeals in defence of *modis omnibus* to the example of Cortius, who, it is true, in *c.* 39, on authority still weaker, adopts the same awkward version, calling it a *positura elegantior.* In the same spirit Mr. Allen changes the old reading *uti res posceret* (in c. 70) into *uti posceret res,* forgetting how common even in Sallust alone are such phrases as *uti res monebat, uti res postulabat,* &c.

In c. 31. we have a still stronger instance of his reforming ardour. The old editions have a reading *Viro flagitiosissimum existumo impune injuriam accepisse,* in which indeed *viro* is conjectural, the great majority of the MSS. having *virum,* but two omitting the word altogether, to which indeed there could be no great objection. The conjecture *viro* is declared by Mr. Allen to be a *most flagitious corruption* of the text, *vix contemtissimo librario digna.* And with the same contemptuous air, quoting (from c. 110), *Nam ut ego aestimo regem armis quam munificentia vinci minus flagitiosum,* he asks the *boni viri,* why they do not, for consistency, read—*regi* armis . . . vinci, &c. Is it possible that Mr. Allen can overlook the different position of the adjective in the two cases, *Virum flagitiosissimum impune injuriam accepisse,* and *regem armis vinci minus flagitiosum?* The reader will be a little amused, we think, at Mr. Allen's own conjectural arrangement: *virum injuriam, flagitiosum existumo, impune accepisse.* He admires it *because* it is *involutior.* That quality it certainly has. Did he throw the words into a bag, and shake them into this happy confusion? We will proceed to one or two more passages. The reader will find in c. 53, this plain, simple statement: *At Romani, quanquam itinere atque opere castrorum et proelio fessi laetique erant, tamen quod Metellus amplius opinione morabatur, instructi intentique obviam procedunt.* It is not a very extraordinary thing that men should have been fatigued with a long march and the throwing up the works of a camp, or that they should be pleased with a victory, however easily won; and it is not very improbable that, under these two feelings, they should wish to sit down and enjoy their triumph quietly, rather than commence a new march, with the chance of a second battle. Mr. Allen, however, writes a long Latin note to point out the folly of such a supposition; and he finds little difficulty in remodelling the sentence: *at Romani,*

quamquam .... fessi erant, laeti tamen, quod Metellus .. morabatur, instructi intentique obviam procedunt—where, says he, *laeti* has the force of *lubenter* and must be construed with *procedunt.* In this case it would have been more rational to have brought it nearer to *procedunt. Laeti procedunt* would be intelligible; but where it stands, it has the awkward effect of referring their joy to the supposed danger of their own commander Metellus, *laeti quod M. morabatur.* We might also object to the inelegant combination *laeti instructi procedunt.* In the very next sentence, we may observe by the bye, *strepitu adventare* might have benefited by the conjectures of some happy critic; for it is not usual to omit the preposition *cum* in such a case. Mr. Allen's quotation of *majore strepitu castra moveri jubet* is not sufficient to justify the reading. The presence of an adjective renders the absence of *cum* much less objectionable. See Zumpt, § 72. 9. The truth, however, is that the whole sentence requires medical advice.

From c. 60. we are induced to quote another specimen of the *tone* in which our editor speaks of his fellow critics. Cortius and Mr. Allen read: *sicuti audiri a suis aut cerni possent, monere alii, alii hortari.* Here the Bipont editor, following some of the earliest editions of Sallust, reads *sicubi.* Teller, of Berlin, does so likewise, and naturally expresses surprise that Cortius, in his bulky collection of various readings, should have taken no notice of this variation. Now we strongly suspect it is the right reading, for we have an indistinct feeling that *sicuti* would require *poterant*, and we know that *sicubi, necubi, numcubi* have often been ill treated by the *librarii.* But we hesitate to support the substitution of *sicubi* too warmly, for fear we should incur the same censure as the poor '*administer Bipontinus,*' who is courteously called by Mr. Allen on this occasion *homo omnium quos unquam sustinuit terra, ineptissimus.* When he was borrowing the phrase from Sallust, we wonder he did not keep the original epithet: *sceleratissimus* would have been as justifiable as that which he has substituted. But the Bipont gentlemen will find some consolation in sharing the delicate censures of our editor with Cortius himself, who, though generally praised, has at times language almost as rough, viz.: *pueriliter ineptientem*, (p. 158,) *putida ineptiola*, (p. 210,) &c.

We have spoken pretty fully of Mr. Allen's attempts to correct the text, but we may say a few words still on his sins of omission. That he has not given us a collation of the new MSS. which he has so thoroughly examined, is to be regretted, because a collation after all may be given very briefly. But we quarrel more with him for every now and then adopting

the conjectures of Cortius silently, without the least notice that they are conjectures. Often too it happens that the text of Cortius has got a reading which is supported indeed by some of the MSS., but not to the exclusion of other readings entitled to considerable attention, if not preference. In such cases Mr. Allen would have done well to note the variety; we do not ask him to reprint in his little volume the whole 'farrago lectionis' of the Cortian quarto. We will give two or three instances in support of what we say. In c. 14. *Utinam illum . . . . simulantem videam, . . . nae ille . . . . poenas reddat,* is the reading of every MS.; but Cortius, of his own sole pleasure, changed *reddat* to *reddet* the future, to the great damage, as we stated in our second volume p. 150 *, of the meaning of the passage which requires the subjunctive after the clause, depending on *utinam*, just as in c. 102, *utinam a principio placuisset! profecto* (corresponding to *nae* in the other passage) . . . . *accepisses.* With Mr. Allen *reddet* is silently adopted from the edition of Cortius, but not one word upon its being conjectural. In c. 67, instead of *inulti obtruncati*, several MSS. have *inulti obtruncari*, a reading which we should decidedly prefer to the other. Such a variety should at least have been noticed in a critical edition such as Mr. Allen's. So again, in c. 75, he should not have placed in his text *diem locumque, ubi praesto fuerint, praedicit*, without adding that *forent* is the reading of all the old editions, and that even the MSS., instead of *fuerint*, have *fuerit.* The phrase, in fact, as Cortius and Mr. Allen give it, can only bear this Irish translation —'*he foretels them where they have been.*' The reference which the former makes to Gellius is of no service to his cause. We can only give Mr. A. one of these alternatives, to read *forent*, or *fuerent* (as an older form of the same word;) or, what will perhaps be more to his taste, to omit the three words *ubi praesto fuerint* altogether. In c. 47, a violent alteration has been made in the text; with some notice indeed in the note, but not enough to satisfy the case. The passage we speak of stands in nearly all the MSS. *ratus frequentiam negotiatorum et commeatum juvaturum exercitum etiam paratis rebus munimento fore;* which we would propose to correct by writing *commeatu* instead of the accusative (and the ablative is, in fact, found in some MSS.) and secondly by dividing *etiam* into *et jam. Commeatu juvare* is supported by Caesar's phrases: B. G. i. 26. *ne eos frumento juvarent.*—vii. 78. *ut se cibo juvarent*—B. C. i. 15. *exercitum omnibus rebus juvant.* Thus the meaning would be:

* In that same article, p. 151, two other passages from c. 70, and c. 101, were spoken of, in both of which Mr. Allen has retained the reading we objected to.

'Thinking that the numerous merchants there resident would, in the first place, readily procure supplies for his army, and secondly, when once they had brought their property into the town for that purpose, would be willing to defend it with him against Jugurtha.' If there is any thing suspicious in the sentence, it is in *paratis rebus;* but the efforts of Cortius and Mr. Allen are chiefly directed against *exercitum juvaturum,* which the former includes between brackets, and the second rejects altogether as an interpolation. We will conclude our remarks upon the text of Mr. Allen's edition, by recommending a few orthographical changes as, 1. *civitates* for *civitatis* (p. 233) in the accusative. Mr. Allen has *tempestates* (p. 241) *asperitates* (p. 244). His note on the accusative *omnis* at the beginning of the Catiline is too general. 2. *hique alveos,* &c. (p. 148) for *iique,* &c., comparing Cortius' note on the passage with his own note in c. 76. n. 11.; also *his* for *is* in c. 17. 3. *totiens* for *toties,* seeing that every MS. has the former, as Mr. Allen himself states (c. 106.) 4. *dispersa* for *disspersa* (p. 189, &c.) *transcendes* for *transscendes* (p. 230. note 9). And we are inclined to think, that on a second inspection of his MSS., he will find reason to write *contio, benificium, maestus, hucine* rather than *concio, beneficium, moestus, huccine.*

Here we close our remarks on the critical services of Mr. Allen; and we cannot refrain from stating that Sallust is but little indebted to him for what he has done in this respect. A much better text might have been made, without visiting the British Museum, from the various readings of the Cortian edition alone. We regret much to say this, because it is gratifying to find a gentleman endeavouring to recall the attention of English scholars to the importance of securing the best text in the different classical authors, an object which had long been lost sight of in all editions of at least the Latin writers. But while we are in the censuring mood, we will clear off the whole score, by adding all our other objections. They are simply these: the almost total omission of what would explain the matter of Sallust's writings, whether historical, geographical, or antiquarian; the want of a life of Sallust; the absence of all his fragments, which would not have swelled the book beyond reasonable bounds; and last, but not least, the price of the volume, which is not dear, perhaps, compared with many books, but is certainly too dear to allow the book that circulation which we suppose Mr. Allen would wish. The book, indeed, is beautifully and most accurately printed, for we have only observed two misprints throughout, and our examination, as the reader will see, has been pretty minute.

After the long string of objections and faults which have been brought forward, we shall perhaps surprise the reader by saying that we think the work still one of decided merit, and one that will be found highly useful to a good teacher. Mr. Allen has at least done one thing well. He has most liberally and most successfully illustrated a very large number of idiomatic phrases throughout the two historical treatises. We only regret that he has thought it *infra dignitatem** to write English; yet as he is determined to use the Latin language, it is some considerable satisfaction to have it written so correctly and therefore so intelligibly. Still we have an unconquerable affection for the mother tongue. We must make room for a few extracts from Mr. Allen's notes, that the reader may judge of their merit for himself. In Cat. c. 7, there is a phrase which gave considerable trouble to an editor of Sallust, whose work was noticed in a previous Number of our review, viz., *Eas divitias, eam bonam famam .... putabant.* Mr. Allen quotes the following passages from Sallust: 'Cat. c. 20. Nam idem velle atque nolle, *ea* demum firma amicitia est—c. 58. In fuga salutem sperare, *ea* vero dementia est.—Jug. c. 31. Sed *haec* inter bonos amicitia est, inter malos factio.—c. 85. *Hae* sunt meae imagines, *haec* nobilitas.' And then follow ten or a dozen similar passages from Livy, Tacitus, Virgil.

Again, c. 23. on *occultum habuit*, he adds the note: 'Sic infra, c. 58. *compertum habeo*, et Jug. c. 10. *falsum habuit.*' And again, c. 43. on '*Lentulus cum* ceteris .... *constituerant.*' 'Jug. c. 38. *Cohors* una Ligurum *cum* duabus turmis Thracum .... *transiere* ad regem; et c. 101. *Bocchus cum* peditibus .... postremam Romanorum aciem *invadunt.*' And on c. 44. *Ceteri* .... dant: *Cassius* .... 'Infra c. 46. *Ceteri* sine mora veniunt: *Coeparius* .... profugerat.—c. 52. Nam *cetera* tum persequare ....: *hoc*, nisi provideris .... implores. —Jug. c. 14. *Ceteri* reges .... *nostra* familia. ....—c. 113. *Ceteri* obtruncati: *Jugurtha* Sullae vinctus traditur.'

In the last passage but one, we have ventured to transpose *familia nostra.* That the order of words is not fully to be depended upon in many manuscripts may be seen in Mr. Allen's note twenty in this very chapter, in reference also to the very same words, *familia nostra.*

We would gladly quote more from this work; but the present paper has already run to an undue length, and we will content ourselves with directing the reader's attention to the close similarity between the language of Sallust and Tacitus, as established by the numerous quotations of Mr. Allen.

* Pottier (the Paris editor) is thus censured by Mr. Allen: *Professorem literarum Latinarum non puduit Gallice praefari!*

PAUPERISM AND EDUCATION.

Extracts from the Information received by His Majesty's Commissioners, as to the Administration and Operation of the Poor-Laws. Published by Authority.

The publication before us, which has been wisely issued at a cheap rate, and which, in consequence, has had a very extensive sale, is in many respects one of the most valuable contributions which we possess to the hitherto undigested mass of our materials for *National Self-Knowledge.* It would not be within the province of this Journal to examine the contents of the work with reference only to the great question to which it immediately applies; but as it appears to us to lay bare many of the more frightful forms in which popular ignorance displays itself, we may not improperly direct attention to it as a text-book full of valuable evidence of the manifold evils which arise out of that ignorance. The conclusion from such premises is, we think, self-evident;—namely, that whatever measures may be suggested or adopted for the instant amelioration of the particular evils here displayed, there is no hope for their extinction but in the establishment of a *National Education* upon the broadest and most comprehensive principles.

The system of poor-laws in England began, no doubt, in expediency. The gradual breaking up of feudal service and protection, the sudden dissolution of the monastic institutions, and the almost concurrent depreciation of the value of money consequent upon the discovery of America, produced an aggregate of misery which imperatively demanded a forced contribution from capital. The same laws which justly and mercifully, to a certain extent, required that casual misfortune should be relieved, also provided that 'the poor should be set to work.' The natural operations of demand and supply were here disturbed; the natural relations between profits and wages were interrupted; a fund was created for the labourers, which could not be distributed with reference to the amount of profitable labour; the fund for the support of profitable labour was therefore broken in upon; and, for three centuries, consequently, a struggle has been going forward between the demands of want and the demands of industry. Circumstances, which have arisen almost within our own generation, have been steadily breaking down the barriers which separated the two classes of claimants upon the labour-fund; and at the present time, with reference to the largest body of labourers, the agricultural, the distinction between the two classes of claimants

has in great part ceased. The demands of want and the demands of industry have been confounded. The members of one class have insensibly slid into the other. The wages of idleness and vice, and the wages of industry and good conduct, have been paid out of a common purse; and it is not therefore to be wondered at if the easier claim upon the wages has been generally preferred to the more laborious. Such a state of things, equally destructive of the happiness of the payers and the receivers, could not have existed in its present extent without gross ignorance on the part of both classes. The existing race, who have grown up in the practice of the system, are greatly to be pitied. Their condition—and we speak without distinction between rich and poor—is founded upon an utter want of knowledge of the social relations between man and man, and of the especial relations between the labourer and the capitalist. These are matters which, till within a very few years, the class called educated have thought beneath their attention, and the class called ignorant have been interdicted from examining. If the want of knowledge, to which the miseries we are about to exhibit may be distinctly traced, is suffered to continue for another generation, those who are awakened to the perception of the truth, and are yet indifferent to its consequences, may find that the just punishment for their supineness will come upon them sooner than they expect.

Although the want of that kind of knowledge to which we desire to direct attention, is very obvious in all classes of society, it may be convenient to examine some of its manifestations in one class, apart from the coincident manifestations in another class. We will begin with what many persons are too apt to consider the most striking, if not the only, evidence of the existence of this ignorance—the errors of the poor.

Mr. Henry Stuart, in his report from Suffolk, says—

'The poor-rate is considered by the lower orders as a fund in which they have an absolute property; and they do not scruple at artifice, fraud, or violence, to establish their right to it.'

The labourers of Rye are described by Mr. Majendie as having obtained a higher scale of wages in consequence of the riots of 1830; and they have since demanded relief from the poor's-rate to a much greater extent than before the riots; 'they have become more licentious in their moral conduct, and urge the demand on the parish for relief, as a right, saying, "If you do not relieve us, we will help ourselves."' A shoemaker, in the parish of St. George's, Southwark, was found to be in the regular receipt of 30*s.* a week wages, and his parish allowance was in consequence discontinued. Upon being afterwards spoken to upon the subject, he said—'I did not like

to lose it: it was a d—d hard case: it was like a freehold to me, for I have had it these seven years.' Now it is perfectly clear that if these persons, who are faithful representatives of a large proportion of this class of labourers throughout the kingdom, were not grossly ignorant of the very nature of the fund out of which their labour is paid, they could not have brought their minds to look upon the poor's-rate as something in which they have 'an absolute property;' as a store from which they might 'help themselves;' as 'a freehold.' The poor's-rate is an off-set of the general fund for the maintenance of labour; and in proportion as the poor's-rate increases must the labour-fund be diminished. At Eastbourne, in Sussex, vast sums are expended on unproductive labour, the unproductive labourers being paid at the highest rate of wages, upon a scale determined not by their industry, but by their wants. The fires of 1830 established this system. 'The effect,' says the report, 'of this forced rise of parish pay was soon apparent: *the sale of the farmer's produce could not suffice for both labour and rates;* a most injurious transfer took place of a portion of the sum expended on labour to the amount of rates.' The principal occupier in the parish states the relative proportion on his farm to stand thus, in round numbers.

1830.		1831.	
Labour	£900	Labour . .	£700
Rates	300	Rates . . .	500

Such an account as this shows, beyond all question, that an amount of 947*l.* paid in the year 1832 to able-bodied paupers of the parish of Eastbourne, was a transfer of so much capital from the labour-fund to the want-fund;—that the amount paid in rates was so much subtracted from the amount set aside to be paid in wages. The condition of the labourers was not in the least improved in the aggregate; the fund for their support was neither more nor less upon the face of the account; but it was, in truth, rapidly diminishing. The principal occupier of the parish could not have cultivated his land so advantageously by the payment of 700*l.* for wages in 1831, as he did by the payment of 900*l.* for wages in 1830. A proprietor in the parish of Kirdford, in Sussex, states that

'There is not more than sufficient labour in the whole parish for the cultivation of the land, but that the want of capital amongst the farmers prevents the employment of it on the land.'

The capital of the farmers—the labour-fund—remains the same; but its application is diverted. In this parish of Kirdford, the sum levied by the poor's-rate in 1823 was 2129*l.*; in 1832 it was 4675*l.* The difference of 2546*l.* is, of course, so

much subtracted from the labour-fund to be handed over to the want-fund. Messrs. Wrottesley and Cameron, in their Report from Buckinghamshire, say—

'Want, as want, constitutes a complete title to relief; wages, considered as the result of a bargain between the capitalist and the labourer, for the advantage of both parties, can hardly be said to exist. The farmer, like the parish, commonly pays every man according to the wants of himself and his family, and then gets what work he can out of him. Under this system the lot of every man is the same. No one can raise himself by good conduct above the ordinary level; no one can sink himself below it by the opposite course.'

The same gentlemen say—

'We asked Mr. Joseph Lacey, churchwarden of West Wycombe, if piece-work was common: he answered, "There is very little, it does not answer."

'Why not?'

'We have got too many people, and want to employ them.'

'You mean that men would do too much work if employed by the piece?'

'That is what I mean.'

Who can doubt that under this system the lot of every man is the same? The industrious and the idle, the frugal and the improvident, the self-restrained and the abandoned, are all upon the same level. Wherever the system is drawn out, in all its virulence, the condition of each and all is gradually becoming worse. As the want-fund gradually eats up the labour-fund, the common source of each stock, the land, becomes less carefully cultivated; till at last the labour-fund and the want-fund are destroyed together. This is no imaginary case. In the small parish of Cholesbury, in Buckinghamshire, the land is almost wholly abandoned (sixteen acres only, including cottage gardens, being now in cultivation;) the poor, thrown entirely upon the rates, are set to work upon the roads and gravel-pits; and this unprofitable labour is paid for by a rate in aid upon another parish. The rector, whose small income is swallowed up in the common ruin, has pointed out the cause of these evils with unusual sagacity:—

'It is obvious that the instant the poor's-rate exceeds the net surplus produce,—that is to say, exceeds that surplus which, if there were no poor's-rate, would be paid in rent—the existing cultivation becomes not only unprofitable, but a source of absolute loss: and that, as every diminution of cultivation has a double effect in increasing the rate on the remaining cultivation,—the number of unemployed labourers being increased at the same instant that the fund for the payment of rates is diminished,—the abandonment of pro-

party, when it has once begun, is likely to proceed in a constantly accelerated ratio.'

It will be a reproach to the civilization of England in the nineteenth century, that the mass of the people are so ill-instructed as to render it exceedingly difficult to make them comprehend such a truth as the rector of Cholesbury has here set forth. Their education has not fitted them for the understanding of the most simple fundamental principles upon which their own happiness so especially depends. Many of them have been taught to read and write, and they have laboured in the miscalled National Schools to obtain an accurate knowledge of every hard name in the books of Kings. They have not been worse employed than the stringers together of dactyls and spondees. But still the precious time for acquiring knowledge has been miserably thrown away. They have been instructed to look with awe upon the wealthy and the great, but they have not been taught to respect themselves. Their pastors and masters have not endeavoured to raise the standard of their enjoyments, by leading them forward to taste the rich store of intellectual pleasures. They have given them the ability to read the factious newspaper and the seditious tract, but they have not taken the trouble to provide them with the only antidote to such stimulants—a treasure of useful and pleasing knowledge. The paltry fear of over-educating the poor still prevails in high places. The consequences of under-educating them are written in very legible characters in the volume before us, and in no passages more clearly than in those which record their habitual improvidence.

The absence of self-control, fostered as it is by that dependence upon the want-fund which the administration of the poor-laws has created, has fearfully multiplied the pauper population. The most striking instances of the improvidence of early marriages are furnished by the evidence before the Commissioners; and be it remembered, that they are instances occurring at the present day, in the case of boys and girls who have most probably gone through the wretched course of learning in the village school. 'In all the Oxfordshire parishes the early marriages of mere boys is frequent.' The united ages of a couple who were recently married in a parish in Suffolk, were thirty-four years. The assistant overseer of Burghfield, near Reading, says—

'It was a common thing for young people to come to me for parish relief two or three days after they were married: nay, I have had them come to me just as they came out of church, and apply to me for a loaf of bread to eat, and for a bed to lie on that night.'

The Rev. W. Stone, officiating clergyman of Christ Church, Spitalfields, says—

'Although in some instances the husbands at the time of the marriage, and for a long time previous, had been receiving high wages, (as from 2*l.* to 3*l.* a week;) although these wages had been received for years before the marriage, as for years after; yet neither for the marriage, for sickness, nor for any other known casualty, had any provision whatever been made. * * * I do not think, during the three years and a half that I have been in my present parish, I have met with one instance of severe distress which was not to be traced, immediately or remotely, to some improvidence—the great improvidence being marriage. I mean a marriage contracted without the means either in possession, or in reasonable expectation, of providing for four children as the result of the marriage.'

Much, no doubt, of this prevailing evil is to be ascribed to the ignorant administration of the poor-laws, which prevents the young labourer from saving, and bestows bounties upon improvident marriages; but a great deal is to be laid to the lamentable ignorance of the labourers themselves upon a topic so intimately connected with their happiness. In what school for the poor is their scanty instruction in arithmetic applied to the solution of this most important problem:—What proportion of his wages must a single man, receiving 12*s.* per week, lay by for 7 years, to enable him to accumulate 80*l.*? If it were impressed, as it might be, upon the school-boy, that by saving only four shillings a week, from eighteen to twenty-five, he might accumulate this sum, and thus secure such a fund as would provide him a resource against many of the casualties of life, would he doom himself to irremediable and hopeless poverty by marrying at eighteen, without 'a loaf of bread to eat or a bed to lie on?'

Habits of frugality can only be established in the minds of the young, by giving them better sources of enjoyment than mere sensual gratification. The beer-shop in the country, and the gin-shop in the town, receive that surplus of a young working man's wages which ought to form a fund for enabling him to marry with independence, and to provide against any 'turn of trade,' or other casualty. Mr. Chadwick, in his most intelligent report, speaking of workhouse inmates, says—

'It appears from all the evidence, as might be expected from classes whose range of mental pleasures is not enlarged by education, that they avail themselves of sensual gratifications with the greatest avidity.'

No one doubts the fact that an uninformed mind will naturally seek for its enjoyments in degrading excitements; and yet no one sets seriously to work in teaching the nature and

the extent of those pure and unexpensive pleasures which are within the reach of the humblest in the land. Mr. Okeden, in his report, says—

'The poor live a life of expedients—to use their own phrase, "they live from hand to mouth." They are like children, they want constant help and advice.'

Mr. Okeden's remedy is to have an intelligent clergyman constantly directing them; ours would be that the schoolmaster and the clergyman should equally teach them to go alone. Sound knowledge will instruct them that there are infinitely higher pleasures within their reach than gross indulgences;—and it will give them that strength of character which is the best armour against misfortune. This self-dependence is, as every sensible man knows, perfectly reconcileable with religious dependence. 'God helps those who help themselves' is only another form for expressing the great moral truth, that every good in this life is to be attained through the exercise alone of our own powers of action and of restraint.

There are many, without question, who would doubt the necessity for raising the standard of enjoyment amongst the poor, for the sake of turning them away from debasing excitements; and there are many, also, who believe that the fundamental laws of society are mysterious things, which cannot be reconciled to their slender capacities. But who can hesitate to acknowledge that there are certain axioms for the conduct of life, which might be better expounded in our common schools than in the dry sententiousness of the writing-master's copy? 'A penny saved is a penny got' is a theme which the most refined of political-economists need not shrink from lecturing upon. Do our 'Schools for all,' and our 'National Schools,' teach any of these practical lessons, which the 'lord of useless thousands' may affect to undervalue, though even he cannot do it with impunity? Do they teach any of those commercial principles which enter into the system of every-day life, and which, especially, are felt in every moment of a poor man's existence? Do they teach, for instance, how interest and credit enter into price; how a number of consumers may unite profitably in the purchase of commodities? Much of the ignorance under which the poor suffer in their own persons is commercial ignorance. Do our town and village schools attempt to abate it?

Mr. Okeden reports, from a parish in Dorsetshire, the following curious example of the improvidence of the poor in their common dealings:—

'The enormous profits of the shopkeepers, and the badness of their articles, induced one of the landowners here to furnish a shop

with goods (tea, sugar, rice, treacle, &c.) of excellent quality, which were supplied to the poor at prime cost. A better tea than they used to get for 6*s.* 10*d.* per lb. was supplied at 5*s.* 2*d.* per lb., and everything else in proportion. The two shopkeepers, who formerly made a livelihood by their trade, were pensioned off. Ready-money (that is, one week's credit) was required. In one year the old shopkeepers threw up their pensions, and returned to their trades, and *all* their customers followed them. The fact is, long credit is given; and one of the shopkeepers confessed to me, that if one out of three paid, he made a very comfortable profit. So that the fashionable coach-maker in Long-acre and the petty huckster of a petty village proceed on the same principle of dealing.'

Mr. Mott, the contractor for Lambeth workhouse, a most intelligent witness, gives highly valuable evidence on the subject of pawning—

'In the course of my experience and investigation, I have had many thousands of duplicates of articles pledged by the poor; and I have found that nearly all the articles pledged by these classes are at sums from 3*d.* to 1*s.*, and not exceeding 1*s.* 6*d.* each pledge. It is notorious to those acquainted with the habits of the people, and it is indeed admitted by the paupers themselves, that nine out of ten of them are pledged for liquor. The immense proportion of these pawnings were by women, and chiefly of articles usually deemed essential to their use or comfort, such as handkerchiefs, flannel petticoats, shifts or household articles, such as tea-kettles, flat-irons, and such things: these articles being always in requisition, they are usually redeemed in a few days, and very frequently the same day. I made a calculation of the interest paid by them for their trifling loans, and found it to be as follows:

	Per Cent.	Per Cent.
A loan of 3d. if redeemed same day, pays int. at rate of	5200	Weekly 866
4	3900	„ 650
6	2600	„ 433
9	1733	„ 288
1s.	1300	„ 216

Mr. Chadwick has a valuable note, on the same subject, of the improvidence of the poor in their dealings:—

'On inquiry into the modes of life of the labouring classes, I found some of them, with comparatively high wages, living in wretchedness, whilst others, with less wages, live in respectability and comfort. The effect of economy is more strikingly marked on comparing the condition of persons of other classes, such, for instance, as merchants' or lawyers' clerks, with salaries of 50*l.* or 60*l.* a year, with the condition of mechanics earning from 30*s.* to 40*s.* a week. The one will be comparatively well lodged, well fed, and respectable in appearance; whilst the other lives in a hovel, is badly clothed, and in appearance, as well as in reality, squalid and miserable. Many instances occur where a clergyman, or an officer on half-pay, maintains a family on less than 100*l.* per annum; mechanics who during nine months in the year earn from 50*s.* to 3*l.*

a-week in the metropolis, are frequently in the workhouse with their families during the winter months. In the course of my inquiries as to the condition of the working classes, a grocer residing in the metropolis, in a neighbourhood chiefly inhabited by the lower class of labourers, observed, that they are the worst domestic economists, and that if they had the intelligence, they have the means of greatly raising their own condition. He stated to me, that the working men habitually purchase of him the smallest quantities of the commodities they want. They come every day, for example, for a quarter of an ounce of tea for breakfast. This they do though in regular employment, and receiving their wages weekly. To estimate their loss on this mode of purchasing, he pointed out, that in a pound of tea they have to pay him, first for the labour of weighing sixty four quantities instead of one. To this loss might be added their own loss of time in running to and fro sixty-four times to the shop instead of *once*. Secondly, For the additional quantity of paper used in wrapping up the tea. The paper which will wrap up a pound of tea will only wrap up sixteen quarter ounces; consequently the purchaser of sixty-four quarter ounces must pay extra for the wrappers of forty-eight quarter ounces. Altogether, he considers that the labouring man pays not less than 6*d*. a pound, or the value of a pound or pound and a half of meat extra, for every pound of the low-priced tea he purchases. Nor is this the only loss. He is accustomed to consume the whole quantity purchased, though a less quantity might often suffice; all goes into the pot; as he will not leave, or, as he calls it, "waste," so small a quantity. And so it is with all other commodities.'

We have only one word to add to these statements, which speak for themselves. Are the poor taught the evils of this species of improvidence, and the means of avoiding them, in the schools which have been established with the object of bettering their condition?—Nay, are they taught a single practical direction for the avoidance of evils which are even more palpable? Medical men know that the diseases which more particularly beset the poor, such as ague, typhus, and other forms of fever, in a great measure proceed from their ignorance in the choice of a dwelling. Mr. Mott says,—

'Some neighbourhoods are so constantly the seats of particular diseases, and sources of pauperism from that cause, that if assistant-overseers, and others accustomed to visit the abodes of the poor, were asked for cases of those diseases, they could direct you to particular places where you would almost be sure to find the disease at work. I remember that, one winter, when the weather was very severe, the beadles of Newington parish were directed to pay particular attention to the sick out-door poor. They went at once to some courts in Kent-street, as a matter of course, without making any inquiry (just as a gamekeeper would go to a well-stocked preserve), and returned with two coach-loads full of most deplorable objects, the victims of frightful disease.'

Where are the poor taught the blessings of ventilation and cleanliness, or the miseries of bad drainage and marshy exposures? We wait till the typhus and the cholera come, and then we raise subscriptions for blankets and whitewashing, and lift up our hands in admiration of our own goodness.

We have thus very hastily run through the first division of our subject, the errors of the poor; and we have endeavoured to show that these errors in great part proceed from defective education. Let us proceed to consider what mistakes are more immediately committed by those individuals who, having neglected to apply the proper remedies for and preventives against pauperism, actually stimulate the evils which they deplore, by a parallel ignorance of the leading principles by which the relations of property and labour require to be regulated.

It would not be too much to assert that the improvidence of the poor has been systematically fostered, if not in great part created, by the ignorance of the rich. The radical sin in the administration of the poor-laws, the allowance system, has been established and nurtured by mistaken benevolence. The profusion by which the casual claims of want are supplied out of the poor's-rate proceeds from the same cause; and lastly, the same mistaken humanity, oozing out into a thousand channels of subscription charities, and individual almsgiving, 'creates the necessity it relieves, but does not relieve all the necessity it creates*.' We are quite aware, that in employing these expressions, we may give offence to many who anxiously desire to diminish the amount of human suffering. But we hope that our remarks may at least induce them to look more closely into the matter, in order to discover if their benevolence might not be employed in some more effectual way. We have indeed no expectation of convincing those who are more ready to give 'alms to the poor daily,' than to remove the causes of poverty, that this eleemosynary aid is, in most cases, the greatest evil they can bestow upon their humble brethren; and that, in the majority of instances, it makes them wretched and keeps them so. Such a conviction must be acquired by a careful examination into the causes which influence the production and distribution of wealth; and till the rich are better educated than at present, the larger number will consider this sort of knowledge as belonging only to the small sect of 'hard-hearted political economists.' On the other hand, those who would endeavour to make the working-people independent by increasing the labour-fund and diminishing the want-fund will have to encounter no small abuse; and, if they are concerned in the management of the poor, will, as one of the wit-

* See Report, p. 181

nesses expresses it, be censured by the magistrates, and shown up by the local newspapers. Without, however, anticipating any such censure ourselves, we shall take the liberty of offering a few illustrations of the ignorance of the rich, (we use the term rich relatively,) as exhibited in their private and public capacities of alms-givers.

We begin with the evidence of Mr. Thorn, assistant-overseer of St. Giles, Cripplegate. He states, that in his parish there is about 1600*l.* annually distributed in bread, fuel, and clothing; and the effect of the donations is thus described by him:—

'We find that, a few weeks previous to the gifts being distributed, the people leave their work in search of them. There are always a great many more seekers of gifts than finders. Most of them, by leaving their work, neglect their families, and become really necessitous: those who are disappointed are irritated, and then demand relief as a right, the parish being called upon to make good their loss.'

The same effects are produced by the occasional donations from government in Spitalfields. The Rev. W. Stone, whose evidence we have already quoted, ascribes similar mischief to voluntary subscription charities, which in that parish amount to 8000*l.* per annum. People migrate from other parishes when the distribution of soup and clothing commences in the winter. An Irishwoman said to the witness, 'Will I not come and live in your good parish, where the kind gentlefolks give away bread, and coals, and potatoes, and soup?' Armies of Irish, 'this degraded and almost brutish populace,' says the witness, 'refuse to leave our neighbourhood on account of the charities.' Their effect upon the ordinary residents is to create distress. 'I have known numerous families in which it is thought utterly unnecessary to provide for many regular and incidental expenses, from a confident expectation of assistance from these institutions. * * * I have known cases in which the unavoidable disappointment of the expectations held out by the lying-in charities has reduced poor women to the most cruel extremities.' The concluding testimony of the same witness, which is corroborated by a great deal of similar evidence, is singularly impressive.

'I entered upon my parish in 1829, with an earnest desire and solemn resolution to discharge its duties to the satisfaction of my conscience. I entertained the common notion respecting the necessity and application of charity. I made up my mind to sink all religious distinctions; and as the clergyman of the establishment, to conciliate and unite with all parties for the relief of a numerous and distressed population.

'Before the expiration of the first year, I was struck with the observation of many such facts as those detailed in the course of my

evidence, and I then began to suspect the general tendency of our charitable distributions. I found that charity was, in this district, *reduced to a system;* that the immense sums expended in voluntary relief were, in effect, a *second poor-rate;* that they were calculated upon in much the same manner by, at least, a large proportion of the poor; and that, like the poor-rates, they produced no perceptible or permanent diminution of distress. I found that an active clergyman in this district must "leave the word of God and serve tables;" must be, in fact, no better than a *perpetual overseer.* The same applicants for charity presenting themselves from month to month, and from year to year, in the same state of apparent wretchedness, and with numbers swelled by crowds of others, satisfied me that the utmost imaginable exertion of the charitable must prove utterly ineffectual for the relief or prevention of the most aggravated misery.

'I give it then as my decided and mature conviction that without a change in the habits of our population, no *amount whatever* of charitable relief, whether raised by voluntary subscriptions, or by compulsory assessment, will ever meet the demands which will be made upon it. I feel confident that, had we millions, where now we have thousands of money to dispose of, we should only have millions instead of thousands of applications. The root of all our evils is the universal prevalence of a profligate and *brutish* improvidence. The poor of this district are utterly *reckless* of the *future;* and even when they are not, in the common acceptation of the term, *vicious,* they are wicked enough to propagate misery at the very moment that they are petitioning for its relief.

'Inasmuch, then, as the distribution of charity, whether voluntary or compulsory, mitigates the *natural* consequences of improvidence, and tends to dissipate the apprehension of those consequences from the minds of the poor, I believe it to be unquestionably *prejudicial* to our district.'

'Every comfort bestowed on the idle is a bounty to the improvident, and an injury and cruelty to the industrious.' Thus says Mr. Mott; and his words ought to be deeply pondered upon by those, who, with the kindest motives, but the most mistaken judgment, spend their lives in collecting subscriptions to dole out bread, meat, clothes, and fire, to all those who can put in a title to be consumers by the neglect of all honest means of production. If these benevolent persons had been accustomed, by right education, to look beneath the surface, they would have learnt that there can be only one common stock for the support of the industrious labourer and the idle mendicant; and that whatever is consumed by the mendicant is so much taken away from the means of furnishing profitable employment to the labourer. The indiscriminate nature of these charities renders their amount so large. There are cases, no doubt, of real suffering, without having idleness, improvidence, or crime for their cause; but compared with the whole

amount they are few. Mr. Wontner, the governor of Newgate, testifies that not one-eighth of the criminals who come under his care are driven to theft by the absence of the means of subsistence; and that the greater number even of this fraction have had situations and profitable labour, but have lost them from bad conduct. Mr. Gregory, the treasurer of Spitalfields' parish, states, as the result of twenty-five years' experience, that the great mass of crime in his neighbourhood has always arisen from idleness and vice, rather than from the want of employment; and that idleness and vicious habits are increased and fostered by pauperism. With heavy poor-rates, and 8000*l.* distributed in private subscription charities, it is not to be wondered at that idleness and improvidence flourish, and that honesty and frugality are depressed, in Spitalfields.

The mistaken benevolence which induces a large amount of the labouring population to be on the look out for alms, instead of leading the peasant or the mechanic to

'Learn to venerate himself as man,'

riots and revels when it has to deal with the parish purse—the cap of Fortunatus to those who have to gratify the pride of patronage. The ambition of being 'the poor man's friend' runs through every department. The governor of St. Giles's workhouse, Reading, was proud to announce to the Commissioners that the people in his house had one hot dinner a week more than in the neighbouring parish of St. Lawrence:—'We have never any stint,' exclaimed the 'good easy man.' The people liked the hot dinners, the strong ale, and the no work. When paupers were once in the workhouse, they never got them out, except by death. In the parish of Lambeth, the workhouse allowance is deemed mischievously profuse; but the sixty-two paupers in the workhouse of St. Giles's, Reading, consume in one year 4500 lbs. more of meat than the same number of Lambeth paupers. Mr. Chadwick has calculated that this excess would furnish a pound of meat weekly to eighty-six independent families of four persons each. The workhouse keeper of St. George the Martyr is of opinion that the people under his care live much better than many of the rate-payers. There is abundant evidence to show that the amount of capital which an ostentatious benevolence takes from the labour-fund to pamper the inmates of workhouses would, if properly applied, prevent a large number of the working people of the kingdom from becoming paupers at all. But those who have the regulation of workhouses and of other outlays for the poor never calculate the value of small savings. The contractor for Newington workhouse, upon entering on his engagements, found that the paupers were receiving 2600 lbs. more of meat in

a year than they were entitled to by their diet regulations, from the scale in which the weights were placed having an accumulation of filth, while the provision scale was scoured daily. Every now and then some 'humane' individual in power chooses to bestow a particular comfort or luxury upon the paupers, for the gratification of his own benevolent feelings, but without paying a farthing himself for the gratification. About two years ago, a 'benevolent' magistrate walked into Lambeth workhouse,—

'On hospitable thoughts intent'

and suggested that an allowance of sixpence a week should be bestowed upon a 'a few' old inmates, for the purpose of buying a little tea and sugar for their comfort. The consequent charge upon the parish amounted to something like 200*l.* a-year; 'and would, to sustain it, have required an endowment of nearly 4000*l.*, had the benevolent individual said, "If the parish do not do this, I will.'" The observation of the witness, Mr. Mott, upon this piece of humane folly is truly admirable:

'Such alterations are made without exciting any inquiry; *while if a new school had been to be established, requiring between one and two hundred pounds per annum from the parochial revenue for its maintenance, the whole parish would have been agitated to consider the propriety of it.*'

The probability is, that if the tea and sugar allowance had been moved as an amendment upon the school, the Ayes would have had it; for the rule in this country appears to be to do as little as possible to prevent the people being idle or vicious, by educating them; but when they have become idle and vicious, to pamper them exactly in proportion as their vice or idleness attains its maximum. Mr. Chadwick has constructed, upon the most satisfactory testimony, a scale which shews the comparative condition of each class as to their consumption of solid cooked food, from the honest and independent labourer, to the convicted and transported felon. The details are very curious: we have only room for the general results:—

Weekly Consumption of Solid Cooked Food.

1.	The independent agricultural labourer . . .	122 oz.
2.	The soldier	168 „
3.	The able-bodied pauper . . . . . (besides vegetables, soup, and porridge)	151 „
4.	The suspected thief	181 „
5.	The convicted thief	239 „
6.	The transported thief	330 „

The encouragement to the people to ascend in the scale of comfort, by a gradual progress from the cottage to the work-

house, from the workhouse to the prison, and from the prison to the hulks, must be most consolatory to the 'benevolent' individuals who preside over these social arrangements. All the evidence shows that the girls and boys who are brought up in workhouses in many cases find their way to the prisons. The corruption which systematically goes forward is quite appalling. In London, the boys become thieves, and the girls rush to the unhappy calling which opens itself to the idle and thoughtless of their sex. When the parishes apprentice the boys, they rarely turn out well. Mr. Henderson, one of the Commissioners, justly says,

'Children, thus shut up in ignorance and idleness, and exposed to the moral contamination of a workhouse, are almost necessarily unfit for the duties required from them as apprentices; all labour is an intolerable hardship, their masters objects of aversion, and they rarely acquire habits of industry in after-life.'

But the evils of workhouse management are trivial as to their effect upon the general population, when compared with the universal poison which is administered to the labouring classes, in the shape of parish allowance.

'The Rev. H. D——, the late Vicar of Cranbourne, was a county magistrate. He attended very little to any business except that of poor management. This formed the whole employment of his life. He affected the mischievous honour of "the poor man's friend." His house was a daily petty sessions. He made scales, and small codes, and issued orders and recommendations of the most preposterous and illegal description *.'

From such such legislators as the Rev. H. D—— has sprung the 'allowance system'—the most effective instrument that ever was devised for lowering the entire working population to one level of wretchedness and crime; and for swallowing up all the funds which, in their natural operation, would secure plenty and happiness in equal proportions for the labourer and the capitalist. The 'allowance system,' as most of our readers know, is a mode of regulating a labouring man's income, not by the amount of his earnings, determined by the natural balance of profits and wages, but by the amount of his necessities. It is a thing propped up by 'scales and small codes;' originally designed, no doubt, to salve over the wounds inflicted upon the poor man, by the rise in the price of commodities brought about by the Bank Restriction Act of 1797; but continued through the seasons of low prices, from the utter impossibility of rooting out the idleness and want which it has created. The evil spirit which the land-owners and farmers took to themselves in 1797 has turned upon its

* Mr. Okeden's Report.

masters and rent them. Let us examine the moral state in which the 'allowance system' has left the working population; and see how it is applied for undermining the independence, the honesty, and the industrious habits of the English labourer.

'The idle and dissolute are paid equally with the industrious and prudent. The greatest thief in the parish has the magistrates' allowance; the honest but unfortunate get no more *.' 'By aid of the parish funds, the weekly receipts of the profligate idler (as the necessary subsistence of his family) are made to equal the amount of what is earned by the hard labour of the industrious †."

Mr. Okeden reports from Calne, in Wiltshire, that

'The assistant-overseer, and the other parish officers, allowed that no attention whatever was ever paid to character; but that most notorious drunkards, swearers, and thieves, with wives and families, were all duly relieved by the arithmetic of the magistrates' scale.'

Such is the practice. Let us proceed to its consequences.

Are the families of paupers thus placed above want, happy and comfortable?

'The wives of paupers are dirty, and nasty, and indolent; and the children generally neglected, and dirty, and vagrants, and immoral ‡.' 'The quantity of relief given to the paupers makes no difference with them as to cleanliness and comfort; in many instances very much the contrary. More money only produces more drunkenness ||.' 'The degree of wretchedness and degradation may, in some instances, be measured by the degree in which they burden the parish §.'

These answers may suffice: the whole Report is full of similar evidence.

Are the families of paupers kind and considerate to each other, bound together by that knot of filial or parental tenderness, which so often deprives poverty of its worst terrors?

'Those whose minds have been moulded by the operation of the poor-laws appear not to feel the slightest scruple in asking to be paid for the performance of those domestic duties, which the most brutal savages are in general willing to render gratuitously to their own kindred ¶.' 'Whenever a lad comes to earn wages or to receive parish relief on his own account, although he may continue to lodge with his parents, he does not throw his money into a common purse and board with them, but buys his own loaf and piece of bacon, which he devours alone. The most disgraceful quarrels arise

* Answers from Lenham to Queries of Commissioners.
† Answers from Ticehurst. ‡ Evidence of Assistant-Overseer of Windsor.
§ Mr. Miller's Evidence, St. Sepulchre's. || Rev. H. Milman.
¶ Evidence of Overseer of Buckland.

from mutual accusations of theft; and as the child knows he has been nurtured at the cost of the parish, he has no filial attachment to his parents*.'

Where peace dwells not under the roof-tree, the transition is easy to the turbulence of the beer-shop.

Is the pauper capable of that emulation which, more or less, attends the exercise of every employment, and which is a main-spring of the progress of society? One of the queries of the Commissioners is as follows—

'Is the industry of the labourers in your neighbourhood supposed to be increasing or diminishing; that is, are your labourers supposed to be better or worse workmen than they formerly were?'

The answer from Lenham will apply almost universally where the allowance system prevails—

'Very much diminishing: one-third of our labourers do not work at all; the greater number of the remainder are much contaminated; the rising population learn nothing; the others are forgetting what they knew, for want of practice.'

In some places it is found impossible to obtain labourers, except from other districts, who are capable of performing the nicer operations of husbandry, such as thatching and planting. The fishermen of Eastbourn, being secure of pay without labour, refuse to go out to sea in the winter: one has said, 'Why should I expose myself to fatigue and danger, when the parish supports my family and pays my rent?' Hands for the boats in the fishery are consequently obtained from a distant place. The motives to exertion are gone—hope is destroyed.

Those who have the slightest knowledge of the laws which regulate accumulation and consumption, must see that under such a system the capital of the country must be wasting; and that if the destruction of the labour-fund by pauperism were not compensated by increased production in other quarters, we should be gradually sliding back to barbarism. The most important savings are those which are effected by the great body of consumers, the labouring classes; for those savings enable them to become capitalists, and to move another step up the ladder of society. The 'allowance system' renders any savings nearly impossible amongst the larger portion of agricultural labourers. That some do still save, amidst every difficulty, is quite clear; for in the Savings' Bank of Exeter there are 2072 deposits by agricultural labourers and husbandmen, amounting in all to 70,000*l*. These depositors, without doubt, never received a penny from the parish.

* Mr. H. Stuart's Report.

'The present system inculcates such improvidence, that saving is utterly out of the question*.' 'If the single man could procure regular work, and could be induced to lay by as he ought to do, I think an industrious man might in a few years secure an independence at the present wages of the country; but if an industrious man was known to have laid by any part of his wages, and thus to have accumulated any considerable sum, there are some parishes in which he would be *refused work* till his savings were gone; and the knowledge that this would be the case acts as a preventive against saving†.'

Mr. Power's Report from Cambridgeshire testifies to the same fact. We cannot avoid adding one case stated by Mr. William Hickson, which, as he forcibly says, 'is enough to demoralize a whole district:'—

'The case of a man who has worked for me, will show the effect of the parish system in preventing frugal habits. This is a hard-working, industrious man, named William Williams. He is married, and had saved some money, to the amount of about seventy pounds, and had two cows; he had also a sow and ten pigs. He had got a cottage well furnished; he was a member of a benefit-club, at Meopham, from which he received 8*s.* a-week when he was ill. He was beginning to learn to read and write, and sent his children to the Sunday school. He had a legacy of about 46*l.*, but he got his other money together by saving from his fair wages as a waggoner. Some circumstances occurred which obliged me to part with him. The consequence of this labouring man having been frugal and saved money, and got the cows, was, that no one would employ him, although his superior character as a workman was well known in the parish. He told me at the time I was obliged to part with him—"Whilst I have these things I shall get no work. I must part with them all. I must be reduced to a state of beggary before any one will employ me." I was compelled to part with him at Michaelmas—he has not yet got work, and he has no chance of getting any until he has become a pauper; for, until then, the paupers will be preferred to him.'

The practice of compelling young persons to marry under the bastardy-laws, completes the picture of the detestable ignorance, and of wickedness the growth of ignorance, which in many districts preside over the administration of the poor-laws. If these laws, intrusted as they are in their application to narrow-minded, short-sighted, and selfish individuals, had been imposed upon us by some dominant enemy, for the destruction of our best interests, they could not have more effectually answered such an end. They do two things which must produce misery, crime, and eventual anarchy, unless their progress be arrested—they destroy the labour-fund, and they increase the number of the labourers. They bestow on unpro-

* Answers from Lenham. † Answers from Ticehurst.

ductive consumers the bread which they take out of the mouths of the profitable labourers; and they, one by one, grind down the profitable labourers to the grade of unproductive consumers. They do for England what the advocates for exclusive commerce would do for the world: they lock up industry in particular districts, and prevent that freedom of intercourse which is essential to the progress of national improvement. Let us take a few of the commonest instances.

Some places are wanting labourers—others have a superabundance. In one, therefore, the work is unperformed; in the other, the redundant population are kept in idleness. A poor man is obtaining an honest living in a parish where he has no settlement; some temporary calamity falls upon him, and he asks a temporary assistance. He is immediately carried away to his own parish, where there are already too many labourers; and he is a pauper for the rest of his days. Another is offered an excellent situation out of his own parish, but the parish to which he is invited has no 'allowance system;' he refuses to accept it, because he shall lose his settlement in the 'good parish,'—that is, the parish which gives hot dinners in the workhouse, pays want as highly as labour, and has its land fast going out of cultivation.

Excellent as are many of our turnpike-roads, the cross roads of the agricultural districts are in general very bad. The roads are not repaired, although the parishes are paying thousands as the wages of idleness. The parish officers of Gamlingay, in Cambridgeshire,

'While employing paupers on the parish account, at the expense of 615*l.* a-year, without any return, are at this very time called upon to defend an indictment at Quarter Sessions, for the infamous state of their roads*.'

At Reading, one of the witnesses says,—

'The town wants draining. We have brick-makers, and carpenters, and other labourers on the parish, seeking relief; and the whole town might be well drained by the labour of these paupers. This, however, is a work which the parishes cannot, or will not, undertake separately: it is prevented by petty jealousies and dissensions.'

The work is wanted to be done on the one hand, and the paupers are receiving the wages of idleness on the other; and yet the work and the paupers cannot be brought together, on account of the miserable ignorance which presides over the want-fund. All the advantages of co-operation are thrown away by the system which gives power to little knots of magistrates, and inefficient annual officers, in small local divisions.

* Mr. Power's Report.

'Persons talk,' says one of the witnesses, 'about the advantages of people applying their money, and managing their own affairs, in opposition to any plan of central management; but however great the mismanagement of this or any other government that I have ever heard of may be, there never was a tax so harshly and vexatiously levied, or so badly and corruptly expended, as the tax raised for the relief of the poor. It is the only one raised and appropriated immediately by the payers themselves, and it is, in every respect, the very worst.'

The whole of our vicious system of administering the poor-laws is stimulated by the general ignorance of the rate-payers. They have never been taught to think upon the elementary conditions of society; they have no real political knowledge; they can throw up their caps at the bidding of any demagogue; they can clamour for the repeal of a direct tax, because they see its operations, while they reject the removal of an indirect tax which is destroying production; but they have none of that real political knowledge which should lead them to set about the reform of the poor-laws. How should they have this knowledge? Where could they have learnt it? The schoolmaster does not teach it them; and neither does the 'best public instructor.' They leave the poor-laws, therefore, to take care of themselves, under the tutelage of the magistrate and the overseer, who are enabled to 'play such fantastic tricks' with the millions committed to their care, as fully show that they have been to no school for public functionaries which could give them any undue moral or intellectual elevation above their constituents. The 'ignorance of the annual officers' is visible, and directly testified against, through the whole of this Report; and the miserable truckling of the magistracy to the insolence of the pauper, as well as their utter ignorance of the habits and necessities of the class for the relief of whose wants they make scales and orders, are equally conspicuous. It is unnecessary to multiply examples of these signal evidences of the want of a proper *public* education in this country. But we cannot forbear to quote some striking remarks, by Mr. Chadwick, on the qualifications necessary for a 'proper officer.'

'Some witnesses have declared that they thought no alterations of the poor-laws would be necessary provided a "proper officer" was chosen to administer relief in each parish. These witnesses admitted that the indispensable qualifications of a proper officer were, that he should be a man, first, of remarkable intelligence; secondly, of remarkable activity; thirdly, of remarkable firmness; and, fourthly, that if he were an unpaid officer, he must be also a man of remarkable disinterestedness, ready to sacrifice himself to the performance of his duty. Several witnesses admit, or state as in-

dispensable, such qualifications as, that he must be a man who, in the adjudication of relief, habitually "estimates all the consequences," meaning the consequences which are remote and contingent, as well as those which are direct and collateral; he must be a man of "great penetration," *i. e.* capable of at once detecting fraudulent rapacity when it wears the mask of indigence; he must be a man of "great firmness," to withstand the demands even of real indigence, where, by yielding temporary relief, he would propagate permanent misery; he must be "regardless of popularity," ready, in the performance of a thankless duty, to incur the curses of the profligate, the censures of the sentimental, and the enmity of the powerful. He must be a man not of narrow sympathies, governed by the appearances of misery before him, whether those appearances be real or assumed; but one whose sympathies include the industrious and prudent classes and the poorer rate-payers, from the produce of whose labour the relief which he has the gratification of administering is to be made up. It has further been declared, that it is necessary that a succession of such officers should be obtained; as a single manager, rendered profuse or negligent by indolence or ignorance or ill-judged humanity, may be enough to spoil the industry of the whole of a parish, and plant such a habit of profusion as a man of firmer temper and more correct views (when such a one may happen to take his place) may attempt in vain to eradicate. The witnesses, though they admitted that the poor-laws can be well administered only when there shall be, *at least*, one such officer in every parish in the kingdom, when asked to point out one such in their own parish, who could be had for payment or otherwise, failed to do so. They were somewhat surprised when they were informed that since there are 14,640 parishes, or places supporting their own poor, in England and Wales, they had declared that, on their theory, the poor-laws could only be safely administered, when at least 14,500 men of remarkable intelligence, remarkable activity, remarkable firmness and disinterestedness, were found to administer them.'

We have only one observation to add to this forcible passage. Where are the schools for the education of these 14,500 proper officers?

The people of this country are, to a greater extent than almost any other nation, intrusted with the management of their own affairs. Dupin considers this one of the best securities against a profligate and wasteful expenditure; and he illustrates his commendation by pointing out the difficulty of executing the slightest repair of a road in France, through a board of central direction, compared with the facility with which a road-surveyor in England can apply himself to the immediate improvement of his own parish. This comparison would be very just, if the road surveyor knew anything of the business of road-making. In nearly every instance the yearly officer is thoroughly ignorant of every principle upon which good roads

are to be made. The office of road-making appears to him to be a very simple one; to cart a load or two of stones to the ruts and hollows, and leave the rest to fate. If any one were to talk to him upon the substratum of a road, the proper nature of the surface materials, and the angle of inclination, the road-surveyor would look prodigiously wise, and bid the pedant mind his books. It is the same with the poor-laws. The magistrate and the overseer consider that the *relief* of want, in whatever form it may present itself, is their only duty. It is for theorists alone, in their opinion, to talk about the *prevention* of want. People that write books, and make speeches, about the funds for the maintenance of labour, and the necessity for keeping a balance between those funds and the number of the labourers, are, in their notion, not only silly but wicked. 'God is good,' say they; 'and wherever he sends mouths, he will provide food for them.' Now if these sayings had no practical consequences, the people might be left in the quiet enjoyment of them, just in the same way as they might be left to their own desires if they insisted upon believing that the earth is flat. But the practical men, as they call themselves, who turn up their noses at political philosophers, contrive to get some ten or twenty millions of public money annually to pass through their fingers, in the shape of poor's-rates, and church-rates, and highway-rates, and county-rates; and to apply these monies each according to his own fancy, with that intuitive perception of what is just and expedient that produces the follies and miseries described in so many particulars in the evidence before us. When we consider how many important functions the higher and middle classes of this country are called upon to discharge —member of parliament, magistrate, corporator, road-commissioner, churchwarden, overseer, surveyor of highways, trustee of charities—it is almost incredible that a glimmering of political knowledge should not be imparted in our various systems of public education. The ten precious years that a boy spends at the great classical schools are wasted upon hexameters and pentameters; the same time at the ordinary boarding schools is equally wasted upon text-hand and small-hand, Enfield's Speaker, and Murray's Grammar. At Eton, arithmetic and the modern languages form no part of the regular system of the school—so that an ambassador who cannot speak French, and a lord of the treasury who cannot add up his tailor's bill, might be by no means imaginary characters. At the 'seminaries' for young gentlemen, which are in too many cases kept by persons who cannot succeed in any line of life where accurate knowledge is essential, the boy who stays till sixteen, and is then placed in a house of business, finds that

he has to learn how to compose the most ordinary letter; and though he has been through every rule in Walkinghame's Arithmetic, he has yet to penetrate the mysteries of practical book-keeping. In neither class of schools are young persons taught to think. No wonder, therefore, that when they are called upon to discharge the duties of society, the country gentleman takes to ordering parish pay at the rate of 2*s.* a week for every child, or legislates for an allowance of tea and sugar for a 'few old persons;' and that the overseer seizes upon the parish purse to get up an appeal at the quarter-sessions,—tries to introduce some new manufacture into the workhouse, of articles for which there is no natural demand when they are manufactured,—decides that the parish ale shall be stronger during his administration than in that of his predecessor,—resolves that John Gubbins *shall* marry Jane Humphreys,—and turns away his own most trusty and honest workman because he has only two children, to employ the laziest rascal in the parish who is blessed with four.

We hold, then, that the poor-laws cannot be better administered until those who administer them are better educated. But we further maintain that the necessity for a vigilant, we had almost said a severe, administration of them will never cease, until the working classes are raised completely above a dependence upon charitable relief, whether forced or voluntary. The poor man must be made a thinking man—a man capable of high intellectual pleasures; he must be purified in his tastes, and elevated in his understanding; he must be taught to comprehend the real dignity of all useful employments; he must learn to look upon the distinctions of society without envy or servility; he must respect them, for they are open to him as well as to others, but he must respect himself more. The best enjoyments of our nature may be common to him and the most favoured by fortune: let him be taught how to appreciate them. Diminish the attractions of his sensual enjoyments, by extending the range of his mental pleasures. It is not enough to teach him what is taught in our national schools. Oberlin did not fear that he should get no labourers, because he instructed his poor children in botany, and drawing, and music. Wisely does one of the witnesses in this Report say—

'No one can feel more strongly than I do the utility, the absolute necessity, of a general education; but it must be of a better description than that now commonly given before it can have the desired effect. It is forgotten that reading and writing are not of themselves knowledge, and will not of themselves make a man moral.'

Let the child be taught some of that knowledge which may

render him happier in his domestic relations, and wiser in his public ones. He cannot be a good citizen if his obedience to the laws is founded upon ignorance. The greater part of the heartburnings of the working classes proceeds from their utter ignorance of the structure of society, and the principles of social happiness. They believe that everything is to be done by a government, and nothing by themselves. They know not how much their own powers of industry and of self-control influence their own condition and that of all the community. They have no means of comparing their own actual condition, bad as it may be, with the worse condition of the past generation, and the still worse condition of men less advanced in civilization. They are told by the ignorant or factious, that they live in a time of unexampled distress, and that the labouring man is worse off than at any previous period of our history. How can they arrive at the rejection of these monstrous falsehoods, unless they have a considerable share of accurate knowledge—knowledge, indeed, which the rich want as much as themselves? Capable as their condition may be of still further improvement, it has yet improved in spite of profligate poor-laws and lavish taxation. The great springs of our national industry have still preserved their elasticity under the loads imposed upon them. No one who has examined the history of the people can doubt that the humblest amongst us has now a larger command of the necessaries and comforts of life than a person in the same class had a quarter of a century ago. Machinery and improved communication have doubled and quadrupled the power of every consumer. It is a part of the general ignorance of which we complain, to believe that our condition is deteriorating. Our best hope for the final removal of social evil is the conviction that we are steadily progressing; that the body is sound, though it is deformed by external marks of disease. Mr. Chadwick, whose researches into the causes and effects of pauperism are beyond all praise, gives his testimony to the improved condition even of the agricultural labourers:—

'The evidence with relation to the labourers in agricultural districts which I visited appeared to establish these facts: that the labourers have now the *means* of obtaining as much of necessaries and comforts as at any former period, if not more:—*i. e.*, that their wages will go as far, if not farther than at any time known to the present generation: that, although the position of the agricultural labourers may be (as the subsequent evidence will show), relatively to others, one of great disadvantage, it is nevertheless a position from which they may fall still lower; and that the single labourers are aware, that if the factitious inducements to improvident marriages afforded by the ordinary administration of the poor-laws were

removed, it would be their interest to remain unmarried, until they had attained a situation of greater comfort and secured the means of providing for their offspring.'

The condition of the manufacturing population may be estimated by the following Table, which has been communicated to us from an authority upon which reliance may be placed:—

Wages of Young Women employed in Cotton-Mills at Manchester, compared with the Prices of Articles of Necessity.

	1803	1808	1813	1818	1823	1828	1833
Throstle Spinners, per week of 72 hours	*s. d.* 9 1	*s. d.* 9 0	8*s.* 4½*d.* do. to 9*s.* 2*d.*	9*s.* 10*d.*	*s. d.* 9 1	*s. d.* 9 1	*s. d.* 8 10
Hours worked	78	60	75	77	74	72	69
Wages paid	*s. d.* 10 1½	*s. d.* 7 5½	8*s.* 8*d.* do. to 9*s.* 6*d.*	10*s.* 5*d.*	*s. d.* 9 3½	*s. d.* 9 1	*s. d.* 8 5½
Bread, per lb.	..	..	rose to 4*d.*	1816 1817 4½*d.*	0 2	0 2 to 2⅛	0 1¾
Flour, per load of 240 lbs.	40 0	55 0	70*s.* to 82*s.*	1818 2½*d.* 47*s.* to 60*s.*	40 0	45 0	35 0
Oatmeal, per load of 240 lbs.	36 0	49 9	55*s.*	42*s.* to 50*s.*	31 0	30 0	25 0
Potatoes, per load of 240 lbs.	7 0	12 0	rose to 12*s.*	7*s.* 6*d.*	3 9 to 5 9	7 0	4 6
Butcher's Meat, per lb. (contract price for Salford Workhouse)	0 6	0 5½	..	0 5	4½*d.*	0 4½	0 3¾
Cheese, per 112 lbs.	80 0	85 0	80*s.* to 85*s.*	63*s.* to 85*s.*	60*s.*	75 0	55 0
Butter, per 112 lbs.	120 0	122 0	126*s.*	134*s.*	..	..	90 0
Soap, per lb.	0 9	0 9½	8*d.* to 9½*d.*	9*d.*	6½*d.*	0 6½	0 6
Candles, per lb.	0 10½	0 10	11½*d.* to 12*d*½.	9½*d.* to 11½*d.*	6½*d.*	0 6½	0 6
Coals, per 112 lbs.	0 10	0 8½	8*d.*	6*d.* to 7*d.*	6*d.* to 6½*d.*	0 6 to 6½	0 5¾
Salt, per lb.	..	0 3 1810	3*d.*	4*d.*	4*d.* 1820	0 0½	0 0½
Linen, per yard	..	1 6	..	..	1 2	..	0 9
Strong Calico, per yard	..	0 10	..	..	0 9	..	0 4
Printed Calico, per yard	..	2 2	..	..	1 4	..	6*d.* to 8*d.*

Here, then, is our encouragement to pursue a wiser course with the working population. They have the means of comfort in their own hands, if they could be provident and moral; they cannot be provident and moral while they are ignorant. Is there any other course but education—a large, comprehensive National Education? If this is *not* the remedy, then we do not hesitate to assert that there is *no* remedy. But we confidently anticipate that when we have advanced a few years in a proper course of instruction, the poor will cease to be abject and the rich will cease to be overbearing. That friendly intercourse between man and man, which religion and philosophy equally prescribe, will stand in the place of that proud reserve, and that suppressed insolence, which are the remaining badges of feudality. The poor's-rate will then be the refuge of the helpless widow and the fatherless orphan,—of the aged man tottering to his grave, and the infant whose mother is not here to cherish it. Few, indeed, will be the cases in which relief will be asked; for a moral and provident race of working men will have a joint stock purse for the mitigation of casual misfortune. Then will come the time when the farmer may sleep in peace, without the dread of waking to the light of his own burning homestead; and then the better-educated lord of thousands of acres, whose miserable progenitor now rushes to a foreign land in the dread of anarchy, (leaving his proxy to be wielded against every improvement by which anarchy may be arrested,) may look upon a smiling tenantry and happy labourers, nor tremble at the phantom of political convulsion, nor dread that all the real distinctions of civilized life will be swept away, because the artificial pretensions are levelled, not by the degradation of the mighty, but by the elevation of the humble.

MISCELLANEOUS.

FOREIGN.

FRANCE.

Teachers in National Schools.—The circular issued by the French government on the subject of schools for the formation of this class of instructors, appears to us to convey some useful suggestions for the improvement of the same class in this country. The government recommend, that 'such schools (termed in France *normal schools*), should be preferably established in towns of the middle rank, where it is easy to find situations for them of a healthier description than can be met with in larger towns; and to which extensive grounds may be annexed, where the pupils may receive practical instruction in gardening, the cultivation of plants beneficial to health, the management of trees and orchards, and other branches of knowledge, which it is of importance to diffuse amongst the agricultural classes. The majority of the young men,' adds the circular, 'who are to be brought up in these elementary normal schools, being designed for the office of teachers in country districts, it is requisite that they should be put in the way of adopting the simple and graver habits, which belong to the station in life for which they are intended. Now it is evident, that, under these circumstances, a residence in populous towns has far less to recommend it than an abode in the country, the very aspect of which is conducive to the object in view.' We observe, that the course of instruction laid down for these normal schools, embraces *moral* and *religious studies*, *reading*, *writing*, *grammar*, *geography*, *linear design*, *mensuration*, the elements of *natural history*, and *natural philosophy*, *chemistry*, the elements of *general history*, and particularly of *native history*. There are two divisions in the course of study; the first comprises reading, writing, arithmetic, grammar, and the elements of geography and general history; and the second extends to drawing, mensuration, such elements of natural history, as are applicable to the common purposes of life, and the rudiments of French history. During play-hours, the pupils are to be instructed in the military exercise. The first four pupils on the list of merit are allowed, after they have passed their last examination, to remain twelve months longer in the school, for the purpose of acquiring maturer experience, in the capacity of assistant masters.

System of National Education.—The new law for primary (or national) schools, which was passed in May last, enacts that the instruction given shall be either '*elementary*,' or of '*a superior class.*' 'The elementary, necessarily comprises *moral* and *religious instruc-*

tion, reading, writing, the elements of the French language, and *arithmetic,* and the legal system of *weights* and *measures.* The superior class of instruction, besides the foregoing, comprises the elements of *geometry,* and its *usual applications,* especially linear design and mensuration, such principles (*notions*) of the *physical sciences* and *natural history,* as are applicable to the common purposes of life, *singing,* and the elements of *history* and *geography,* particularly of the history and geography of France.' Either of these systems may be modified where the wants and resources of the district appear to render a variation desirable. The higher class of instruction is to be confined to towns of 6000 souls or upwards, of which Guizot stated (in the debate on the new law), that there are but 263 in all France. The next clause provides, that 'the wishes of fathers of families shall always be consulted with reference to that portion of the education of their children which concerns *religious instruction.*' A subsequent clause enacts, that 'no individual shall be allowed to keep a school, who has been sentenced to any afflictive or degrading punishment, or who has been condemned for stealing, swindling, insolvency, abuse of trust, or offence against morals,' &c.

Public Grants.—The grants in furtherance of public education, which were voted by the Chamber of Deputies on the 29th May last, for the years 1833-1834, fall under the following heads: viz.,

Primary Instruction.

1. Expense of the Central Board and Management	£1,760
2. Royal Colleges, yearly allowances to Pupils, (*Bourses*) and Seminary for Teachers	65,200
3. Primary Instruction, (viz., Buildings, and other aid to Schools, Teachers, Books, &c.) . . .	60,000
4. Scientific Establishments	61,800
5. Encouragements, Casual Aids, and Subscriptions to Publications, &c.	11,040

Charge of the University of France.

1. Central Board and Management . . .	22,464
2. Expense of the Paris and Subordinate Academies (or Universities), and their Faculties . . .	56,650
3. Expenses, Miscellaneous, 16,080 } 4. Extraordinary . . 7,634 } . . .	23,714
	£302,628

The sum granted for defraying one year's expenses of the *Royal Printing House* at Paris, is 72,930*l.*

Typography.—Paris was the tenth town in Europe, in which a printing press was established. It was set up by Ulrich Gering, a native of the canton of Lucern, in the house of the Sorbonne, and in the year 1469. This Gering had been taught the art by Elias Helie von Lauffen, who introduced it into Switzerland,

and commenced the operations of the Lucern press, by publishing Marchesini's Biblical Lexicon, 'Mamotrectus sive primicerius,' in the year 1470. The first work, which issued from Gering's press at the Sorbonne, was the 'Epistolæ Gasparini Pergamensis;' it was also published in the year 1470. Gering continued his labours until the year 1508, and died on the 23d August, 1510, bequeathing very considerable property for the benefit of young scholars and the poor of Paris. Strasburgh was the next town which had the advantage of a press, and soon afterwards Lyons; the one in 1471, and the other in 1473. In 1830, there were 233 towns in France which had altogether 620 printing-houses; and 259 towns in which 1142 booksellers were established. At that time Paris alone had 80 presses (above one-eighth of the whole number); and nearly one-half of the booksellers, namely 506, dwelt within its walls. Though Lyons claims to rank next, it had but 12 presses and 24 booksellers. The average result is, that there is one press in France to every 51,327 inhabitants, and one bookseller to every 27,768. The proportions are far more indicative of intellectual advancement in three or four contemporary states, namely, *Prussia*, *Saxony*, *Weimar*, and *Switzerland:* in the first, there are 280 printing-houses, and 693 presses, the majority being in Berlin, Halle, Cologne, and Breslau; and here the proportion is one printing establishment to every 46,213 souls; taking the population of 1830, which was 12,939,877, as the basis of the calculation. As to *Saxony*, the proportion must be infinitely more striking; for Leipzig alone employs 120 presses. *Weimar*, including the whole territory of the grand duchy, possesses 12 printing-houses, with a population of 230,000 souls; the proportion is consequently one printing-house to every 19,166 inhabitants. And lastly, *Switzerland*, the population of which amounts to 2,000,000, possesses between 145 and 150 presses, attached to 46 printing establishments, which work scarcely more than two-thirds of the year round; here the proportion is one printing-house to every 43,913 souls.—S.

SPAIN.

A considerable number of the treatises of the Society for the Diffusion of Useful Knowledge have been translated into Spanish, and have now been for some time in course of publication. The divisions which are made are those of Mathematics, Geography, Astronomy, Architecture, Natural Philosophy, Chemistry, Geology, Mineralogy, Botany, Agriculture, and, lastly, Moral Philosophy, under which head is included Political Economy. The work is neatly printed, with well-executed lithographic illustrations. It is published at Barcelona; but there are regularly appointed agents for its sale in thirty-two other cities and towns in Spain.

HOLLAND.

Early Bible Societies.—At the close of the fourteenth century, when the corruptions of the church were the subject of universal complaint and indignation, and all sober-minded Christians cried aloud for

their reform, associations were formed with a view to commence the work of amendment. Few of them were equal, in the good which they wrought, to the society called the '*Fratres communis vitæ*,' which was established in Deventer, by Geirt Grote, commonly styled 'Gerardus Magnus,' and Florentius Radewin. Societies of a similar description spread with rapidity throughout the Low Countries, and the adjacent states of Germany; and an improvement in the system of education, which then prevailed in public and private schools, was not the least salutary of the reforms which they effected. The celebrated Thomas à Kempis was a pupil of the Deventer school, and became the biographer of his two patrons, Grote and Radewin, its founders. The merits of these associations were not only recognized by the sovereign Pontiff, and the most distinguished men of the age, but their efforts were protected by them against the wiles of their ghostly opponents. One of the great objects of these societies was to multiply and circulate copies of the Holy Scriptures; and the benefit of placing them in the hands of the laity was eloquently enforced by Zerbolt, a Roman Catholic priest, who was a member of the Deventer society, in a work, intituled 'De Utilitate lectionis sacrarum Literarum in linguâ Vulgari.' The subsequent passage is one out of many which we might have chosen as indicating the character of his work. 'The laity being perpetually distracted by worldly concerns and cares, and their inward eye darkened by them, it becomes the more indispensable that they should withdraw themselves from these distractions at certain seasons, and, communing with their own hearts, employ themselves in reading the Scriptures, which will supply them with a glass, wherein their faults will be found reflected.'

SWITZERLAND.

University of Zürich.—It would appear, that the Bavarian government is, for the present at least, disinclined to allow this infant institution to take rank as a university; for the terms kept at it by any subject of the Bavarian crown will not be accounted part of his academical course. The motive assigned for this exclusion is, that the new university does not harmonize in its organization with the German universities, nor does it as yet afford any adequate guarantee for the due cultivation of science and learning. It is the general impression that the example of Bavaria will be followed by the other German states.

The opening of this new university took place on the 29th of April last, when the public authorities of the canton, in conjunction with the masters and teachers of the several cantonal schools, walked in procession from the Town Hall to the Minster. In the presence of the National Diet, the municipality of the town, the students, the pupils of the schools, and a numerous body of spectators, a congratulatory address was delivered by M. Hirzel, the burgomaster of Zürich; this was succeeded by an inaugural oration from Professor Oken, the first rector of the university, and the delivery into his hands of the original manuscript record of its

foundation. The proceedings of the day were enlivened by vocal and instrumental music, and terminated with a public dinner in the Casino.

NEUCHÂTEL.—The Board of Education for this little canton, which, even including the county of Valangin, does not contain more than 50,000 inhabitants, presented a report to the government in the beginning of May, from which it appears, that, at the end of last year, the number of national schools was 221, and of children attending them 7766. The town of Neuchâtel itself, with a population of scarcely 7000 souls, has 25 of these schools within its walls.

GERMANY.

LEIPZIG.—On the 10th of May last, the Second Chamber of the Saxon Diet resolved to add a sum of 60,000 thalers (or 9000*l.*) to the fund for erecting the new university buildings.

The Catholics.—The free exercise of Catholic worship has been allowed in the Saxon dominions for the last hundred years only. The Roman Catholic religion is considerably on the increase in this quarter; and parochial churches, for the use of its followers, have been erected within the last five years in the large towns of Zwikkau, Chemnitz, Pirna, Freiberg, and Meissen. At the present moment, the number of Roman Catholic subjects of the crown of Saxony is computed at 10,000. Dresden has 3800 Roman Catholics out of a population of 61,800 souls. The remaining 58,000 are Protestants.—(*Letter from Dresden.*)

GÖTTINGEN.—The Board of Curators of this university have recently determined to construct a building, into the materials of which no iron is to enter, for the purpose of making magnetic observations. Von Humboldt has set the example by erecting a similar structure at his own expense at Berlin, and providing it with a valuable set of instruments, made by Gambey of Paris. A series, not only of daily, but hourly observations is intended to be instituted at Göttingen; they will afford the ground-work of a highly interesting comparison, with the results of similar observations, which are carrying on in Paris, Freiberg, St. Petersburgh, Moscow, Peking, and South America, at the instigation of Von Humboldt.

BERLIN.—Provision has been made, in the lectures during the summer half-year of 1833, for courses in the Gothic, Turkish, Persian, Arabic, Chinese, Hebrew, Syriac, Armenian, Sanskrit, &c. independently of the classics, yet none has been made for modern Greek, though the study of it is highly conducive to a more perfect knowledge of the ancient language. In this respect the university of Leipzig has been beforehand; for its list of lectures announces a course on Greek, as written and spoken at the present day.

MAGDEBURGH.—The circle of Magdeburgh, which contains a popu-

lation of 565,000 souls, possessed last year 298 school-classes, superintended by 325 male and female teachers; the pupils of both sexes amounted to 23,719, all of the Protestant faith, and distributed through 42 *towns*. In 906 *rural* districts, there were 985 teachers, and as many classes, composed of 68,925 pupils of the Protestant faith. The whole numbers, therefore, were 1283 classes, 1310 teachers, and 92,644 pupils. This enumeration does not, however, include the city of Magdeburgh itself, which contains a gymnasium or high school, and several other seminaries.

BRESLAU.—Our friend, the late esteemed philologist, Professor *Passow*, who has been snatched from us in the meridian of his active and useful life*, had occupied the chair of classical literature, highly to the advantage of the university as well as his own fame, for the last eighteen years. He not only infused new spirit into archæological and philological studies amongst us, but completely renovated the philological seminary, which, although founded only in 1813, had, at the time of his arrival in 1815, sunk into a state of inactivity and uselessness. His first literary attempt here was the '*Elements of Greek and Roman Literature*,' which he wrote as a manual for his lectures, and published in 1816. Its distinguishing feature is a continued synchronism of the style predominant in both languages. The work was adopted as a class-book in several universities, and reached a second edition in 1829. To this succeeded his edition of Tacitus's '*Germania*,' in which he strove with great industry to purify and rectify the text; it was published in 1817, and has recently gone through a second and greatly improved edition. The '*Museum Criticum Vratislav*,' which he commenced with C. Schneider in 1820, did not proceed beyond the first volume. In 1824, he contributed the '*Parthenios*,' and in 1825, the '*Dionysios Periegetes*' to Teubner's Classics; several periodical publications and classical works, such as Wachter's 'Philomathie,' Böttiger's 'Archæology and Art,' &c., were enriched with papers from his learned pen. But the principal employment of the last twelve years of his life was a '*Dictionary of the Greek Language*,' which passed through four editions between the years 1819 and 1831.—*Breslau, April*, 1833.

AUSTRIA.

Education of a Prince.—Whatever may have been the failings of the Emperor Frederic the Third as a sovereign, no parent could have exceeded him in earnest solicitude for the education of his son. Maximilian, thanks to this parental anxiety, became one of the best monarchs who ever swayed the Imperial sceptre†. Frederic had no object nearer at heart than to awaken and implant religious impressions in his son's breast at a very early period of life. He felt, as he expressed himself, that 'life had no value, and human endeavours

* He was born in 1786.

† Frederic the Third was Emperor of Germany from 1440 to 1493, and was succeeded in that dignity by Maximilian, who died in 1519.

no harmony, unless those fundamental principles of all social power were carefully nurtured.' There were three maxims, therefore, which were day by day brought, in some one or other of their important bearings, under young Maximilian's especial notice, and enforced upon him as golden rules through life. 'Believe stedfastly in God; reverence your father and mother; and do unto thy neighbour as thou wouldest unto thyself.' 'Now there are three reasons,' observed the anxious parent, 'why a Christian should cultivate these rules; first, in order that he may bow to the commands of the Deity, and love God in preference to all other objects, for he that fears not God, will not inherit life eternal; secondly, that he may learn to be grateful to his parents, and all who do good to him, inasmuch as ingratitude is a vice, beneath which all other vices lie hidden; and thirdly, that he may do unto his neighbour what is kind and acceptable to him, forasmuch as he who governs and gives into unlawful courses and lends himself to unjust ways, incurs the loss both of temporal and eternal honour.' Even when pursuing classical studies, Christian duties were never lost sight of. When Eugelbrecht of Basle and James of Flednitz had brought those studies to a close, they again resigned him to the care of his parent; and on this occasion, a singularly interesting conversation arose between Maximilian and his father. 'According to the care bestowed on the trunk of the tree,' said the youth of his own accord, 'both when it is first planted and during its after-growth, will be its condition in advanced years. The nobler a fruit is in species, so much nobler will be its savour and value. The clearer and finer the appearance of a stone, the more precious it will be accounted.' The Emperor smiled, and replied—'Let me know, my son, the meaning of what you have just now said.' 'Like as a gardener,' replied the youth, 'plants two stocks and makes their stalks grow together in one, even so has the double stalk of Holy Scripture and Christian faith been knit together in my frame: they have grown with my growth, and will hereafter bring forth fruits. The benefit which flows from gratitude and humility has been revealed to me, and is planted in my heart. There is rooted in me the joyfulness of unspotted honour and royal virtue, and with these, the uprightness of God's laws; the time will come, when the most splendid name and government which this world can give, will shine upon me with the lustre of a precious stone.' Frederic embraced his son with an overflowing heart; and the future fully justified the expectation which those words had awakened. 'For Maximilian attained to the summit of regal dignity, and evinced himself a lover of the Christian church, just in all his dealings, triumphant in every contest, and, at the same time, humble in his bearing towards God and man.'

HUNGARY.

Protestant Colleges.—The Protestants in this country have several excellent gymnasia, as well as three seminaries of a higher order; the colleges of Debreczin, Sáros Patak, and Pápa. The members of the latter are divided into two classes, the higher and lower; and

the higher are again subdivided into *Togati* and *Non-Togati*. The *Togatus* is a student, who is generally designed for the church or the profession of a teacher or schoolmaster. He wears a black *Talar*, or toga, like that worn by the Catholic clergy, and fastens it with a black girdle, but he does not appear in it either at church or in school. He enjoys free quarters in the college, and is allowed about five shillings a year for light, and between one and two measures of corn. During the Christmas, Easter, and Whitsuntide holidays, the rector of the college furnishes him with collegiate letters of recommendation, termed 'Patentes,' and he then sets out on a visit to the Protestant communities in various parts of Hungary, preaches amongst them, and returns home to his college with a replenished purse. It is considered a disgrace to his lay-brethren of the faith, if a capacious knapsack, which the *Deák* or *Legatus*, as he is called, employs some poor fellow to carry for him on his excursion, comes back without being well lined with necessaries. The twelve eldest on the list of Togati are styled '*Primarii*,' or *Jurati*. They are employed in watching over the conduct of the students, maintaining discipline amongst them, and reporting all offences against it to their superiors. With a view to keep a more constant check over the students' conduct, it is their practice to visit their abodes at night, and, for this purpose, the doors of their residences are not allowed to be locked or bolted. None are admitted to fill the office of Primarii but students of between six and nine years' standing, who have completed their academical course in a creditable manner, and distinguished themselves by remarkable correctness of conduct; in addition to this, they are required previously to pass a rigid examination, and then to make oath, that they will faithfully discharge the duties of the office. The principal primarius is styled '*Senior*:' it is his duty to direct the internal economy of the college, and to lay a statement of the receipts and disbursements before the curators and professors. His salary is about 100*l.* per annum. Next in rank stands the '*Contrascriba*,' who acts as judge or proctor over the Togati. He receives a report of all disorders and offences from the Primarii, and submits them to the *Sedes Scholastica*, or school court, of which the primarii themselves are members. Arduous as the Contrascriba's duties are, his yearly remuneration does not exceed five pounds; but he stands next in rotation for the seniorship, and enjoys the privilege of going the rounds as *Legatus* and preacher. Both the Senior and Contrascriba are elected once a year, by majority of voices, from the whole body of the Primarii, and are publicly sworn into office. Some of these primarii are allowed to teach students under the superintendence of the professors, and are then termed *Præsides*. The yearly remuneration they receive is three pounds and three measures of wheat. Among the non-togati are included such as are intended for public employments, whence they are called '*Publikusok*,' or publici. The collegiate career of this class does not extend beyond four years. The fees paid by the student, or what is termed the '*Didactrum*,' vary according to their means; the

poorest pay three guldens (about six shillings), the richer six, and the wealthiest nine, per annum. For giving extra tuition, the togati receive either their board, or some other equivalent fee from the parents; and this forms the chief support of the more assiduous. There are upwards of two thousand students of all classes in the three colleges.

RUSSIA.

The New Code.—The Corpus Juris of the Russian empire, which has been recently published, is composed of a collection of the laws promulgated between the years 1649 and 1827. It is arranged in systematic order, and got up in a clear, concise, and yet extremely comprehensive manner. There is a marked difference between this work and most of the codes of more modern times, which, to a greater or lesser extent, are based on Roman law; for its whole matter and substance are of domestic growth, like the Justinian code. It is of pure Russian origin from beginning to end, and was brought into its present shape through the following rational process:—As a preliminary, search was made for every law enacted from the reign of the Czar Alexei Michailowitsh to that of the present emperor; the collection was then accurately revised with the original texts, and printed in chronological order. Every portion of it was afterwards enriched with historical comments, detailing the origin, progress, and state of every portion of the compilation. These preparatory labours having been brought to a close, the task of re-composition then commenced; and, in proportion as each distinct section was completed, the manuscript copy of such section was forwarded to the particular functionaries intrusted with the execution of the special enactments contained in it, and they were enjoined carefully to examine the copy, and point out any omission which might have occurred, or any exception which they might wish to have made, in consequence of the obsoleteness or other defect of particular clauses. A board of senators, jurists, and superior secretaries in the senate was then instituted for the purpose of rigidly examining the code or 'Swod,' both in its civil and criminal departments. After these several stages of the process of inquiry and revision had been terminated, the manuscript was sent to the press, and thence it was transmitted to the directing senate in conformity with an imperial Ukase, dated on the 12th of February last, and requiring that it should be brought into operation from and after the 1st of January, 1835. During the intervening period, the Russian government are desirous of ascertaining what parts of the New Code are defective, to what extent the defects obtain, and in what manner they may best be remedied. It is likewise their object, that the youth of Russia should become familiar with the principles of their national jurisprudence. The Code, in its present state, is composed of eight divisions, or separate codes, forming a mass of fifteen volumes. There heads are, 1. *The Organization of the various Departments of Law*, in three volumes; 2. *Orders touching Personal Service*, one volume; 3. *Orders touch-*

ing the Administration of the Public Revenues, four volumes; 4. *Laws concerning the various Classes of Society*, one volume; 5. *Civic Laws and Registries*, one volume; 6. *Ordinances touching the Economy of the State*, two volumes; 7. *Ordinances affecting Matters of Police*, two volumes; and 8. *Criminal Laws*, one volume. Every article is accompanied by a recital of the law, on which it is founded, as well as by reference to the latter in the chronological series; and wherever it has been deemed requisite, explanations are given in conjunction with the literal text of the law itself.

GREECE.

Mutilation of Antiques—(Extract of a letter from Athens).—Any one who has an opportunity of witnessing the process of destruction, which is the regular order of the day in these regions, may well feel surprised that the slightest vestige of antiquity is yet to be met with. Though recent events have undoubtedly infused more respect into Greek bosoms for the memory of their forefathers, the evil does not seem to have much abated. Amongst other instances, I will give you one of a reservoir in the street of Perai, which was supplied by means of a subterraneous canal from the Kallirrhoe. Over this reservoir stood a monumental slab of Pentelic marble, which was let into a wall, and with its beautiful rosettes and inscription, was really in a state of good preservation. Some days after my first observing it, I discovered that this slab had, in the interim, been converted into a target by a band of pallikars, or other vandals. It had been struck by upwards of thirty balls, each of which had made a hole in the slab as large as a dollar, and the result was, that the rosettes and inscription were nearly destroyed. There is no worse enemy to columns, particularly the smaller class of them which belong to tombs, than the oil mills; you will not meet with a single instance where they have not been rendered available to its everyday use. Those beautiful specimens of art, the massive marble vases, and urns, have two relentless persecutors in the shape of salt and coffee; for it is a constant practice either to hollow them out into mortars, for the purpose of bruising the coffee, or to apply their external surface as a medium for crushing rock-salt for the table, by which operation every trace of an inscription, basso-relievo, or other ornament, is effectually obliterated. You can scarcely put your head into the commonest labourer's hut without observing some spoliation of this kind going on; washing-tubs or cattle-troughs are made out of sarcophagi, and door-posts of churches out of architraves, in which you will see uncouth crosses chiselled in, to the ruin or disfigurement of the tasteful ornaments which originally decorated them. And to crown the whole, a still fiercer enemy is to be found in the lime-kilns, for the benefit of which whole temples, and amongst others the greater part of the marble seats in the Panathenaic Stadion, have been carried off.'

Education.—A letter from Nauplia, of the 7th of April, says,—'The new government are directing their attention to the subject of

national education and the concerns of the church. They have appointed two commissions for the specific purpose of inquiry and report on these important points. The selection of the parties composing them is universally approved; our venerable friend, Panutzo Notara, is president of the commission for inquiring into ecclesiastical matters; and that distinguished scholar, Constantine Skinas, is appointed a member of both commissions. On the board of inquiry into education, his associates are Alex. Soutzy, the poet; Benthylos of Athens, the well-known archæologist; and Dr. Frantz, a Münich philologist. On the whole, the first acts of King Otho's career have been such as to give general satisfaction, and his advisers seem to have formed a right judgment of the wants of the country.'

THE PLAIN OF MARATHON.—'As many errors have crept into the descriptions, which have hitherto been given of this celebrated spot, I will endeavour to correct them by the results of a close and careful personal inspection of it. The larger and more southerly half of the plain, which forms the real Plain of Marathon, has two arms stretching forward in a westerly direction; these are divided by the Kotróni. It is intersected by this river, which does not, however, form any natural boundary, as its bed is quite firm, and even in winter has not more than two feet depth of water; both foot and horse indeed may advance close to its very mouth without obstruction. At the upper extremity of the southern arm lie the village of Vranás and a small monastery, built on the steep bank of a mountain stream, which descends from the Pautelikos, between the Aphorismós and Argaliki, and loses itself in the plain, after flowing about three-quarters of a mile. A third streamlet springs at the eastern foot of the Argaliki, converts an interval of about one thousand paces between that mountain and the sea into a swamp, forms an islet one hundred and fifty paces in length and breadth close to its mouth, and then falls into the sea. This marshy track, to the south, is called Ξυλοκέρυσα. The whole plain is at this day divided between four or five owners; namely, the Monastery of Asomatos, or Petraki, near Athens; that of St. George in Vranás; and two or three private individuals. The country people told me that it does not afford subsistence to more than three hundred men and women, besides children; but that, in a couple of years and with proper cultivation, it would maintain ten times that number. The population is wholly Albanian, for the Greek owners reside in Athens. The soil of the plain is of a reddish hue, and rather of a rich quality; there is no species of cultivation to which it is not adapted, and it is, without exception, the finest track of land in all Attica. There cannot be a more deplorable sight than its present neglected condition; this is the natural consequence of the wretched system which obtains throughout Greece in the letting of property. The owner divides the produce of his land with his lessee in conformity with a fixed scale; and out of this custom has grown the appellation of *collegas*, or partner, which the one applies

to the other. The proprietor furnishes the seed-corn, oxen, sheep, utensils, &c., and his lessee or partner defrays the expense of labour. It frequently happens that the one endeavours to overreach the other, or at least that they live in constant apprehension of reciprocal duplicity. Hence neither of them expends a single para in improving the property; the lessee indeed has seldom the means of doing so. The landholder is quite satisfied with his tenant, if he do not make him a less return than the former occupant; and the tenant, on the other hand, never grumbles, if the land but yields himself and his family a scanty subsistence. As to manure, change of crops, and the like, not a thought of them ever crosses their minds. Under this state of things, the lazy Albanian turns up the surface of his ground, year after year, scarce a couple of inches deep, with a pair of oxen roped to a plough, which has been justly designated 'ante-diluvian;' and as the stones and thistles do not get out of his way of their own accord, he very carefully gets out of theirs. Amidst this wilderness of weeds and thistles, he casts his pittance of unclean seed about him; harvests corn, weeds, and thistles, in one indiscriminate heap together, sets his asses to tread it out in the open air, and either consumes or sells his stock of corn, weeds, dirt, sand, and stones, without taking the slightest pains to dissolve their partnership. Such is the actual process of husbandry in Greece. The ancients extol Marathon as being rich in wine and oil, and perchance there may have been a sprinkling of vineyards in the northern part of the plain previously to the recent war; but there was not an olive tree in existence, though it would be attended with great advantage if the whole plain were planted with these trees, for their shade would keep up a greater degree of moisture in summer throughout the entire plain. Instead of this the country people resort to Athens for all the oil which they consume. With the exception of a few fig-trees in the neighbourhood of Marathon, and one here and there on the banks of the stream, the plain is destitute of shrub or tree. Nay, as if to prevent the gradual increase of foliage, even on the surrounding mountains, so far as they are accessible to sheep or goats, the owners of the ground, besides maintaining numerous flocks of their own, take money from the Nomadic Wallachians in winter for permission to drive their herds into the plain. We met with two encampments of these Wallachians, each consisting of between fifty and twenty huts, on the declivities of the Kotróni and Stavrokoráki. The mound, which the natives call ὁ σωρός, and where the hundred and ninety-two heroes were interred, rises like a flattened globe, about thirty feet above the surface of the plain; the very first sight of it bespeaks it the work of human hands. It is formed of the same red-coloured earth as the soil around it, and when once dry and hard, might readily bid defiance to the autumnal rains for a couple of thousand years in so dry a climate as this. It was opened by Fauriel and others on the west side, but they have not penetrated farther than the centre; judging from its remaining proportions, it appears to have

lost little, if any thing, of its original height. Neither did they proceed to a sufficient depth to disturb the manes of the heroes in their long slumber. I could discover no vestige of the mounds, in which the Platæans and slaves were buried. Some hundred paces north-west of the Sorós, lie two or three masses of marble fragments; one of them contains a small altar, two feet high, of more recent workmanship, and a second, a quadrangular pediment of marble blocks, which passes among the natives by the name of the Tower, and is looked upon as having been part of the monument erected to Miltiades, though it may quite as well have been the τρόπαιον λίθου λευκοῦ of Pausanias. To the south of Sorós, and in the direction of Argaliki, five or six similar masses of ruins again occur, amongst which we observed a quadrangular pediment of somewhat considerable size, in company with some ambiguous fragments of columns, and several remains of architectural ornaments of the Ionic order. Was this perchance the site of an Heroon to the fallen warriors? Leake calls the spot Válari; and reasoning from the similarity of accent, conjectures that these ruins belong to Probálinthos; but this inference falls to the ground if regard be had to the prevalent accentuation of the word, which numbers of persons in the vicinity of the spot pronounced Valarí, or Valaría. * * * * For these reasons, as well as in accordance with the series of names of places laid down by Strabo, I should be justified in placing Probálinthos to the south of the small morass at the foot of the mountains. The last remains of ancient times, which I have to notice, lie on the little island to the south-east of Sorós; they consist of pediments formed of enormous blocks of marble, of some raised spots like tumuli, and of seven or eight small columns of green-veined marble, which we may therefore conclude to be of foreign origin and more recent date.

There are but four passes leading out of the plain of Marathon. One to the south, winding round the Pentelikós; a second to the north traversing Trikorythos towards Rhamnus; a third to the north-west, bending up the valley to Kaxomdriti and Oropós; and the fourth to the west, leading from Vranás across the Aphorismós to Athens. I admit there is a fifth egress, from Oinóe up the northern declivity of the Aphorismós, but this pass comes in contact with the direct road to Athens, to the east of Stamáta. All these lines are perfect mountain passes, in which but few persons can walk abreast; there is no riding through them but on the backs of mules or ponies; and even if cavalry could make their way through them, it could not be done without infinite care and much danger; after all, too, they would be completely useless in these defiles. There are none so steep and toilsome as the two roads across the Aphorismós, which, after their junction, constitute the nearest and straightest route to Athens.

I found an obscure tradition of the Persian contest on this spot, prevalent among the inhabitants of the plain. In former days, said they, during the times of the Hellenes, a swarm of Fustanellæ ap

peared in this plain. The Athenians, who had pitched their tents in the upper part of it, proceeded to attack them, and slew such a multitude of them, that the river was dyed crimson with their blood. But it may be doubted whether this legend be an old tradition, or, as holds good of similar tales in other parts of Greece, whether it be not of modern invention. At all events, it would be very unsafe ground for any inquirer to take in investigating the local circumstances of the battle.'

ITALY.

Education.—It is observed by a living writer, in a letter lately published, that 'Education, in order that it may be complete, should consist of three branches, the religious, the social, and the individual; all these three branches being interwoven with human nature. As a creature, man is of necessity subject to his Creator; as son, relative, friend, or citizen, he stands in social community with his fellow-men; and, finally, possessed of soul and body, capable of improvement and fitted for active appliances, he stands in connexion with his own being; yet are the whole three so intimately related to one another, that there can be nothing but imperfection either in morals or in education, where the advancement or developement of any one of them is neglected.'—*Lettera di Giovambatista Talia.*

Rome.—*The Orphan Asylum.*—The founder of this benevolent institution was a common mason, born at Rome in 1732; by name *Giovanni Borgi*, or, in the common language of the lower classes, Father Giovanni; an individual so destitute of all education, that he could not distinguish common numerals from the letters of the alphabet. Low as he was in the scale of his profession, he stood high amongst his companions for genuine piety and benevolence. Whatever leisure he could economise from his daily labour was so sedulously employed in rendering kind offices to the indigent sick in the hospital of the Santo Spirito, that he is said to have spent whole nights under its roof. It was his custom to attend vespers in the chapel of the Vatican, and on passing out of it, his notice was attracted by a number of poor, deserted children, sleeping under the benches of shops, or across the steps of the Pantheon, until the dawn woke them to a renewed course of mendicancy, idleness, mischief, or depravity. Father Giovanni, aided by his comrade Bianconcino, began his good work by simply persuading them to attend Divine worship, and thus acquire the first elements of religious duty. Their cruel exposure to the baneful atmosphere of night next impelled him to afford them shelter on the ground floor of his own house; from this he proceeded to clothe such of them as had scarcely a rag upon their backs, and lodge them in his own apartments; and after a time, he induced them to abandon their idle lives by finding them situations amongst his acquaintance, from whom they might both earn their daily bread, and acquire the means of obtaining it. It was his happiness, and their good fortune, that

he had a sister, who was able and disposed to supply the place of a parent to them, whilst under his roof. His benevolent endeavours attracted the attention of several prelates, one of whom was generous enough to allow him thirty scudi a month; with this small pittance, however, he contrived to increase the number of his stripling inmates to fifteen, and to bring them up to become useful workmen. In process of time, the produce of their labour and augmented means, arising out of private charity, placed him in a situation to provide for forty of these poor creatures; but his humble abode being too confined for such an addition to his family, a society of philanthropists collected round him, and laid the foundations of an asylum, which will probably remain, so long as Rome endures, a proof of what a feeling heart and unwearied perseverance may accomplish, when warmed by the consciousness of a generous purpose.

TURKEY.

CONSTANTINOPLE.—Two French professors have opened an establishment for the instruction and education of all natives and foreigners, without distinction of faith or country, in the Turkish metropolis. No better illustration of the true meaning of the word 'Universities' was probably ever given.

AFRICA.

ALGIERS.—Schools for the instruction of Moslem children exist in every quarter of the town: the teachers are called Hadjia or scribes; and the instruction, which they give is confined to a knowledge of a few passages in the Koran, and the use of Arabic letters, for writing. The system pursued approximates closely to the mutual instruction system. Two Frenchmen have opened a couple of schools, in which French, Arithmetic, and the elementary principles of the fine arts are taught. A boarding-school for girls has also been set on foot.

LIBERIA.—This colony, founded by a society in the United States in the Guinea district, eastwards of Cape Mesurado, is now in the twelfth year of its growth. None but free people of colour, or free-men in general, whether white or black, are allowed to dwell within its limits; and hence the name that has been given to it. The chief town, which is fortified and inhabited by seven or eight hundred individuals, has been christened *Monrovia*, in honour of Monroe, the American President, during whose presidency it was founded. There is another town, called *Caldwell*, with a population of about six hundred souls and an 'Agricultural society,' in this infant republic, which consists almost entirely of Africans, once slaves in the United States. In its earlier years, its existence was in great peril from the determined hostility of the neighbouring tribes; but their aggressions were courageously repulsed, and they have since evinced not only an aptness to adopt the customs and manners of their new neighbours, but many of them have actually placed themselves under the protection of the Liberian colony. Of its present

state, we cannot offer a more recent view than what is contained in a report published at Washington on the 27th of September last, and reprinted in the '*Liberia Herald*' of last February; we give it just as it is, and without any comment.*—'Having been requested by the free-coloured people of Natchez to visit Liberia, and see for ourselves the true state of things, that we might make to them a correct and full report in regard to the prospects opening before free men of colour, who may settle in that colony, and having just returned from Africa, we present our coloured brethren in the United States with the following brief statement. On the 30th of June, we anchored at Monrovia, and remained in the colony nearly three weeks, during all which time we were engaged in making inquiries and observations, and endeavoured to learn the true condition and prospects of the people. * * * When we arrived and set our foot on shore, we were treated with a kindness and hospitality far beyond our most sanguine expectations, and which made us feel ourselves at home. There was not a man who did not take us by the hand and treat us as brothers. We felt for the first time what it was to be free and independent. The people there possess a spirit of liberty and independence, such as we have never seen among the coloured people of this country. As a body, the people of Liberia, we think, owing to their circumstances, have risen in their style of living and their happiness, far above those of their coloured brethren, even the most prosperous of them, that we have seen in the United States. They feel that they have a home. They have no fear of the white man, or the coloured man. They do not look up to others, but they are looked up to by them. Their laws grow out of themselves and are their own. They truly sit under their own vine and fig-tree, having none to molest and make them afraid. Since our return we have been in the houses of some of the most respectable men of colour in New York and Philadelphia, but we have seen none, on the whole, so well furnished as many of the houses in Monrovia. The floors are, in many cases, well carpeted, and all things about these dwellings appear neat, convenient and comfortable. There are *five schools*, two of which we visited, and were much pleased with the teachers, and the improvement of the children. We noticed very particularly the *moral state of things*, and during our visit, saw but one man who appeared to be intemperate, and but two who used any profane language. * * * The sabbath is very strictly observed, and there is great attention to the things of religion. We attended church several times, and one of us being a minister of the Gospel, of the Methodist Church, preached three times to large and very attentive congregations—all well dressed and apparently respectable persons. We visited the poor-house, and found there four sick and infirm persons, one of whom made a good deal of com-

* This is the eleventh monthly number of the third volume. In the 'Marine List,' the names of seventeen vessels 'arrived,' and seventeen 'sailed' are given, as the return of the movements in the port, from the 11th January to the 11th of February, 1833.

plaint for want of supplies and attention. We found only two other persons in the colony, who expressed any dissatisfaction, and we had much reason to doubt whether they had any good cause for it. The soil at Caldwell and Millsburg is as fertile as we ever saw, and much like the land on the Mississippi. We saw growing upon it, pepper, corn, rice, sugar-cane, cassada, plantains, cotton, oranges, limes, coffee, peas, beans, sweet potatoes, water-melons, cucumbers, sousop, banana, and many other fruits and vegetables.—We saw cattle, sheep goats; also swine and poultry in great abundance. Wherever we went the people seemed to enjoy good health; and a more healthy-looking people, particularly the children, we have not seen in the United States. * * * Our own health whilst in the colony was perfectly good, although we were much exposed to the night-air. We must say, that had what we have seen of the prosperity of the colony of Liberia been reported to us by others, we should hardly have believed them; and are, therefore, prepared to expect that our own report may be discredited by our coloured brethren. We wish them to see and judge for themselves. Whatever they may say or think, it is our deliberate judgment, that the free people of colour will greatly improve their character and condition, and become more happy and more useful by a removal to Liberia. There alone can the black man enjoy true freedom; and where that freedom is, shall be our country.

CHINA.

The Kalendar, &c.—Even in this distant quarter of the world, a little republic of English literati has been formed, with our deservedly esteemed fellow-countryman, Dr. Morrison, at its head. The 'Canton Register' has long afforded a source of intelligence on the habits and manners of every-day life in the Celestial Empire, which many of our readers must have noticed in the extracts so frequently given in our daily prints. Nor has the excellent precedent, established by the Society for promoting Useful Knowledge, been less influential on the shores of the bay of Canton, than in the New World. Macao, like Boston, has now its Kalendar and Companion; and copies of its first publications of this kind are lying before us, in the shape of '*The Anglo-Chinese Kalendar and Register for the year of the Christian Era*, 1832, *corresponding with the Twenty-ninth year of the Chinese cycle of Sixty Years, which 29th year commences on the 2d of February*, 1832;' and of '*A Companion to the Anglo-Chinese Kalendar, for the year of our Lord*, 1832: *corresponding to the Alexandrian year of the World*, 7334, *and the Chinese cycle year*, 4469; *being the* xiii*th year of the reign of Taoukwang.*' Both bear the imprint, 'Macao, China: printed at the Honourable East India Company's Press.' The dedication of the former points at the example in which it has originated: it is 'To the East India Company, who have ever considered the advancement of *Useful Knowledge* as the most sure support of their political power.' The Chinese

and English Kalendars are made to run parallel with each other, the former occupying the right-hand side of the first, and the latter the left-hand side of the second page; there are two pages to each month, succeeded by two other pages of daily spaces for memoranda for the use, on the right, of the Chinese, and, on the left, of the Englishman. Then follow, 'Popular Holidays,—Chinese and Mohammedan,'—'The Chinese Cycle of Sixty,'—'Chinese Chronological Characters,'—'Table of Chinese Dynasties,'—and 'List of Monarchs of the present Chinese Dynasty;' the whole filling sixty-nine pages. The subsequent extracts are as fair a specimen of the contents of the Kalendar as could be selected.

'The year 1832 corresponds to the year lin-shin, or the 29th year of the Chinese 75th Cycle, which is the 12th year of the reign of the Emperor Taoukwang; it corresponds also to the year of the Hegira, 1247-48, the year 1248, commencing about the 1st of June; and to the year of the Persian Æra of Yezdezerd, 1201-02, the year 1202, commencing about the 4th September, according to the Chureegur reckoning,—or about the 4th October, according to the Saharsovee reckoning.'—'The Chinese Cycle of Sixty years was invented and first used by the Emperor Hwang-te, 2637 years B.C. The Chinese compute also by the year of the reigning monarch, frequently joining to it that of the cycle. The Chinese year is lunisolar, consisting of twelve lunar months, to which an intercalary month is added, when requisite to preserve correspondence with the solar year: there is an intercalary month in the year 1832, introduced after the 9th moon.'

Popular Holidays.—'JANUARY. The 12th moon being the close of the year, great preparations are made for the approaching New Year. All public offices close several days before, and continue closed for some time after New-year's day.'—'FEBRUARY. 12th moon, 30th and last day. The year is concluded with general worshipping of the deities, with feasting, noise, and merriment. Many persons sit up all night to "watch for the New-year."'—'1st moon, 4th day. Leih-chun term. There are made at the expense of Government two clay images of a man and a buffalo. On the day preceding the term, the Che-foo of each provincial city goes out in state "to meet spring." On this occasion a number of children are carried about on men's shoulders; every one vying with his neighbours to dress them most gorgeously and fancifully. On the day of the term the Che-foo again appears as Priest of Spring, in which capacity he is the greatest man in the province. He takes a whip, and strikes the buffalo two or three times, in token of commencing the labours of agriculture; and the populace then stone the image until they break it to pieces. The festivities continue for ten days, during which families worship at the temples and ramble about the country.'—'APRIL. 3d moon, 5th day. Ising-ming term. Every one repairs to the tombs of his ancestors and relatives, to make offerings to the departed spirits, and to sweep and repair their sepulchres.'—'JULY. 6th moon, 6th day. Teen-Kwang, or "airing of

clothes." On this day every one airs his clothes, from a tradition, that, by so doing, the clothes will not be liable to be injured by insects.'—'7th moon, 1st day. Shaou-e, "burning clothes" made of parti-coloured paper commences, and continues till the 15th day of the moon. This custom arises from a tradition concerning a young man, who obtained admission to Tartarus, and brought his mother from thence. Paper garments are burnt, that they may pass to the invisible world, and prayers are recited for the deliverance of tormented spirits from purgatory. Food also is offered, and prayers recited, for the spirits of those who have been drowned at sea.'—'OCTOBER. 9th moon, 9th day. *Chung-yang.* Parties go to the hills to drink and amuse themselves, and make fancy kites, which they let fly wherever the wind may carry them, to denote that they give their kites and their cares together to the wind.' The particulars of the other popular holidays are equally characteristic of the habits of the Chinese, in social and religious matters.

The 'Companion to the Kalendar' contains a variety of business-like details of the Imperial family and government; the Royal family, ministry, Board of Control, &c. in England; the heads of government, and literary institutions in British India;—the merchants, residents, and foreign establishments at Canton;—and the monies, weights, and measures in China, India, &c.,—besides a variety of most useful information both for the trader and general reader. This little volume extends to 160 pages, and the following selections will afford some idea of its value.

Climate, &c.—'The southern part of China, to which alone Europeans have access, or in which they are allowed to reside, has in all periods of Chinese history been considered damp and unhealthy, so much so, as to be the place of transportation selected for state prisoners whose speedy death was desired. This ancient opinion of the climate is not correct in modern times. The increase of population, and almost universal cultivation must have greatly ameliorated the climate. Canton is nearly on the same parallel of latitude with Calcutta and Bombay, but it is generally allowed to be a pleasanter and more salubrious climate than either of those places. * * * We have a tolerably good winter in China, from November to February. The four months—June, July, August, and September, are, indeed, rather hot; but the rest of the year is temperate. * * In winter, the variation from noon to night is ten or twenty degrees, and that frequent and sudden.—Ice, produced naturally, is very rare in Canton. It is sometimes obtained about the thickness of a dollar; then the natives buy it and bottle it up, to be taken as a febrifuge in hot weather!'

Population.—'From the statement of the population, according to a census taken in the 14th year of Keaking, A.D. 1813, it appears that the number of the inhabitants of China and its colonies was, in that year, 381,693,879, besides 188,326 families belonging to foreign tribes, colonies, and dependencies of the Chinese crown in Teitcihar, Kokonor, Thibet, Ele, Turfon and Lobnor, and the Rus-

sian border. The "Companion" enumerates the population of each province, and adds, 'this statement contained in the latest edition of the Tatsing Hevuy-teen, or collection of the statutes of the Ta Tsing dynasty, published in 1825, will probably serve to set at rest the numerous speculations concerning the real amount of population in China. We know, from several authorities, that in China, the people are in the habit of diminishing rather than increasing their numbers, in their reports to government. And it is unreasonable to suppose, that, in a work published by the government, not for the information of curious inquirers, but for the use of its own officers, the numbers so reported by the people should be more than doubled, as the statements of some European speculators would require us to believe. The above amount of population, when compared with the amount given by the census in 1792, viz., 307,467,200 shews an increase of little more than a fifth in twenty years. The disparity of these two censuses, compared with all previous ones, may easily be accounted for by a reference to the capitation tax, which was not abolished till the 50th year of King-he (A.D. 1708.) At that period, the number of individuals reported to government was but 23,312,000, which included, we believe, only the peasants paying taxes, though it certainly appears far below their real number; but it must be remembered, that this was soon after long-continued and destructive wars; that many families and bands of men, in several parts of the empire, probably still refused submission to the established government; and, above all, that the people were then influenced by the existence of the capitation-tax, which would prevent the far larger portion of them from giving in faithful reports of their numbers.'

British Museum.—'This institution was established at Macao, in conformity with a resolution passed by members of the British factory on the 21st February, 1829. The object of the museum is the collection of specimens of natural history and of the productions of art. It is supported by annual subscriptions of thirty dollars each, the subscribing members being British subjects alone. Natives of other countries are eligible as honorary or corresponding members. The committee of management is composed of a treasurer, a curator, and a secretary.

Anglo-Chinese College, Malacca.—'This institution was established by the joint efforts of the Rev. Dr. J. R. Morrison and the Rev. Dr. Milne, in the year 1818. The foundation-stone was laid by Lieut. Col. Farquhar, on the 11th of November in that year, and the first student was admitted in October 1819. The object of the institution is the reciprocal cultivation of Chinese and European literature, and the instruction of native youths in the principles of Christianity. The native Chinese students, in the college, generally average from twenty-five to thirty, all of whom are on the funds of the institution, receiving a small monthly allowance each. Since the year 1823, annual reports of the students' progress, &c., have been published, with occasional appendices, containing interesting

translations or analyses of Chinese works. The Rev. Dr. Morrison is the present president, and the Rev. S. Kidd, the present principal. A native Chinese professor is attached to the college.

Chinese 24 Terms, or half-month periods.—The Chinese correct their year, according to the solar year, by the use of twenty-four terms or half months, each of which expresses the period of the sun's passage through the half of a zodiacal sign. The names applied to these terms, like those of the French revolutionary months, have a reference to the season of the year. The following is a translation of the names:

January,	1	Seaou-han	Little cold.
	2	Ta-han	Great cold.
February,	3	Leih-chun	*Commencement of Spring.*
	4	Yu-shwuy	Rain water.
March,	5	King-chih	Insects excited.
	6	Chun-fun	*Spring Equinox.*
April,	7	Tsing-ming	Clear, bright (sky).
	8	Kuh-yu	Grain rain.
May,	9	Leih-hea	*Commencement of Summer.*
	10	Seaou-mwan	(Grain) a little full.
June,	11	Mang-chung	(Grain) in spiked ear.
	12	Hea-che	*The Summer Solstice.*
July,	13	Seaou-shoo	Little heat.
	14	Ta-shoo	Great heat.
August,	15	Leih-tsew	*Commencement of Autumn.*
	16	Choo-shoo	Steady heat.
September,	17	Pih-loo	White dew.
	18	Tsew-fun	*The Autumnal Equinox.*
October,	19	Han-loo	Cold-dew.
	20	Shwang-keang	Sleet descends.
November,	21	Leih-tung	*Commencement of Winter.*
	22	Seaou-seuh	Little Snow.
December,	23	Ta-seuh	Great Snow.
	24	Tung-che	*Winter Solstice.*

The Chinese year commences on the first new moon after the term, *Ta-han*, or the sun's entrance into Aquarius. When, during any of their moons or lunar months, the sun does not enter any sign of the zodiac, that month is intercalary, and the year in which it occurs contains thirteen, instead of twelve months.

LOWER CANADA.

This important colony, according to a census taken in the summer of 1831, contains a population of 368,449 souls, which number is receiving constant augmentations by means of emigrants from the United Kingdom. It is gratifying to learn that amid the prosperity which the province is now experiencing, the subject of education is not forgotten or neglected; but that on the contrary, much of the attention of the colonists and a large share of their public funds, are applied to this all-important purpose.

The Royal Institution for the advancement of education, a Board incorporated by an Act of the Provincial Parliament, has under its management eighty-one schools attended by 3,578 scholars. This institution is supported by an annual grant of the provincial legislature, and is placed under the management of the Bishop of Quebec as the principal. The largest of the seminaries thus supported are, the free schools of Quebec and Montreal, the former having 222, and the latter 221 scholars. The Board does not enjoin the adoption of any particular course of instruction, but contents itself with selecting competent masters for each school, and leaves to their discretion the choice of the system to be pursued. In addition to these eighty-one schools, the Royal Institution has under its management two grammar schools, one in Quebec and the other in Montreal, where the course of instruction pursued is the same with that followed in the generality of grammar schools in England. Each of these schools has twenty free scholars, for whose instruction the sum of 200*l.* is annually assigned out of the revenues of the estates formerly belonging to the order of Jesuits; a further allowance is made of 90*l.* at Quebec, and 50*l.* at Montreal, for rent of school-houses. Other scholars are admitted to these grammar schools, upon payment of 12*l.* annually, for each.

The Royal Institution was established by an act of the provincial legislature in the year 1800, and it is probable that the provision then made for the advancement of education in the colony was sufficient at that time. The rapid increase of the population during the last few years, and the moral wants of its new inhabitants, have, however, forcibly called the attention of the colonists to the subject. Under the provisions of a provincial act, (9th Geo. IV.) upwards of 1000 schools have been established since 1829, throughout the province, and these schools, according to the most recent accounts, are attended by 45,558 scholars of both sexes. These schools are placed under the management of trustees, who are elected annually by the inhabitants of the township or parish in which each is situated. The sum of 20*l.* is granted to the teacher of each school, when it is attended by at least twenty scholars. No particular course of instruction is followed, but the British or Lancasterian system has been introduced into many of the schools.

Several Colleges are established in different parts of the province in connexion with the Roman Catholic Church, as well as many private seminaries in which the higher branches of education are taught to children of the richer Protestant inhabitants.

UPPER CANADA.

This province, which is divided into eleven districts, had, in 1831, a population of 211,567 souls. For the purposes of education, each district has an annual grant from the provincial legislature of 90*l.* appropriated towards defraying the expenses of a classical school, in addition to 250*l.* voted for the support of common schools: this money is distributed by Trustees appointed under an act of the legislature. Besides these common schools for daily instruction,

there are numerous Sunday schools established in every district of the province, and as the best effects are seen to result from their establishment, these schools are fast increasing in number.

In 1829, the Board of Trustees for the advancement of education in the province, computed that about 20,000 children of both sexes were provided with some kind of education in the schools of the different districts, and that as many more were without any means of instruction, the public provision made for the purpose being wholly inadequate to the wants of the colony. Since that time the population of Upper Canada has received an important accession to its numbers, from classes to whom assistance of this kind is most necessary. May we not hope that the example set to its legislature by that of the adjoining province will not be lost; but that the good effects which cannot fail to manifest themselves in the condition of the rising generation in Lower Canada, will stimulate those who possess influence in the Upper province to a similar course of action?

York, the capital of the province, has a school, supported by government, where gratuitous instruction is given on the Lancasterian system: this school is managed by a master and two assistants. York also contains 'The Upper Canada College, and Royal Grammar School,' which is under the management of a principal, and vice principal, one mathematical, and two classical, professors, besides instructors in French, writing, arithmetic, and drawing. The course of studies pursued in this college comprises 'the classics, mathematics, English composition and history, writing, arithmetic, geography, and the French language.'

BRITISH.

OXFORD UNIVERSITY.—Last Easter term the following were the successful candidates in the four classes of *Literæ Humaniores.*

FIRST CLASS.—Miles Atkinson, Queen's; Thomas Briscoe, Jesus; Hon. Chas. John Canning, Ch. Ch.; Binsteed Gaselee, Balliol; Thos. Fred. Henney, Pembroke; John Jackson, Pembroke; Wm. Edw. Jelf, Ch. Ch.; Henry Geo. Liddell, Ch. Ch.; John Gibbons Longueville, Wadham; Rob. Lowe, University; Robert Scott, Ch. Ch.; Henry Halford Vaughan, Ch. Ch.; Geo. Woods, University.

SECOND CLASS.—Henry Edgar Austen, St. John's; Wm. Butler, Queen's; R. C. W. Collins, Exeter; John Crone, Exeter; Chas. Browne Dalton, Wadham; Jas. Parker Dean, St. John's; L. D. de Visme, Balliol; Joseph Dodd, Queen's; David C. Faraday, Queen's; John Garratt, Ch. Ch.; H. P. Guillemard, Trinity; Thos. Harris, Magdalen; J. Thos. H. Peter, Ch. Ch.; R. Vaughan Simpson, Baliol; Edw. Smith, Wadham; Wm. Stone, Wadham; John Thomas, Trinity.

THIRD CLASS.—John Armstrong, Baliol; Joshua Bennett, Ch. Ch.; James Boustead, Queen's; Chas. Geo. Dick, Worcester; Lawson P. Dyke, Queen's; Edw. Fawcett, Queen's; Chas. James Fox, Magd. Hall; Edward Fursdon, Oriel; Geo. Chas. Hall, Magdalen; Chas. Joseph Harene, Ch. Ch.; Henry

Knapp, St. John's; Wm. Marsden, Wadham; Chas. Maxwell, Balliol; Geo. Young Robson, University; John Holbeche Short, Merton; Thos. Bowser Thompson, Queen's; George Stephen Woodgate, University.

FOURTH CLASS.—Lewis Fras. Bagot, Ch. Ch.; John Finney Belfield, Oriel; John Bridge Bond, University; Alex. Cameron, Magd. Hall; Geo. A. Chaplin, Magdalen; John Dixon Clark, University; Geo. Wingrove Cooke, Jesus; Edw. L. Crossfield, Magd. Hall; Chas. T. Cunningham, Ch. Ch.; Hon. Wm. H. Dawnay, Ch. Ch.; Fras. P. G. Dineley, Worcester; Henry Luke Dodd, Ch. Ch.; John Ellison, Ch. Ch.; Chas. Forrest Fisher, University; John Francis, Worcester; Rich. Frankland, University; John Graves, Exeter; Henry Herbert, Baliol; James Raper House, Worcester; Frank Geo. Hopwood, Ch. Ch.; John Philip Hugo, Wadham; Lorenzo Nickson Izod, Trinity; Anthony Cottrell Lefroy, Ch. Ch.; John Lloyd, Ch. Ch.; Henry John Maddock, Worcester; Fitzherbert Adams Marriott, Oriel; Robert Montgomery, Lincoln; John Oxley Parker, Oriel; John Phillips, Pembroke; Thos. Baden Powell, Exeter; Arthur Henry Pine, Wadham; Chas. M. Provand, Magd. Hall; Wm. Upton Richards, Exeter; Wm. Chas. Rickman, Ch. Ch.; Fras. Storr, Queen's; Wm. Alder Strange, Pembroke; Wm. Edw. Surtees, University; Chas. Wetherell, Worcester; Abraham Farley Wynter, St. John's.

EXAMINERS.—C. W. Stocker; T. W. Lancaster, A. Short, W. Sewell.

The Theological Prize on the subject of—'the analogy of God's dealings with men would not lead us to expect a perpetual reversion of miraculous powers in the church,' has been adjudged to Henry William Wilberforce, M.A., of Oriel college. The following is announced as the subject of the Theological prize for 1834:—'The sanctifying influence of the Holy Ghost is indispensable to Human Salvation.'

The other prizes for 1833 have been decided as follows:—

Latin Verse.—'Carthago;' to William Norton Smith, Commoner of Brasennose.

English Essay.—'On Emulation;' to Henry Wall, B.A., of St. Alban Hall.

Latin Essay.—'De Atticorum Comœdia;' to William Palmer, B.A. Fellow of Magdalen.

NEWDIGATE PRIZE.—*English Verse.*—'Granada;' to John Graham, Commoner of Wadham.

OXFORD.—June 13. James Robert Burgess, B.A. of Oriel, was elected to the Pusey and Ellerton Hebrew scholarship.

CAMBRIDGE UNIVERSITY.—At a congregation held on the 22d of March last the following grace was passed:—"to allow John Bowtell, the library-keeper, an addition to his salary of 20*l.* in consequence of the additional labour arising from the great increase of books, and the necessity of entering them in the catalogue for which the usual library hours are insufficient; which increase of salary is recommended to the senate by the syndics of the library, and agreed to at a special meeting held March 4, 1833.'

On the 3d of June the Syndics of the library agreed to rescind the order of the 25th May, 1814, and have instead issued the following:—'The Vice Chancellor and the Syndicate of the University library order that no undergraduate, or person not belonging to the University, be allowed to examine the catalogue, or take down books, unless in company of a Master of Arts, or a member of the Senate, or Bachelor of Law and Physic; and that the library-keeper report

to the Vice-Chancellor and Proctors any persons in *statu pupillari* who come into the library not in their academic dress.'

May 8.—The Chancellor's medal for the best English poem, subject 'Delphi,' was awarded to Clement B. Hue, of Trinity College.

Mr. George Biddell Airy, Plumian Professor of Astronomy, has this year received the medal of the Astronomical Society for a paper on an irregularity of a long period in the motions of the Earth and Venus.

June 5. The following prizes were adjudged:—

Porson Prize.—(For the best translation of a passage from Shakspeare into Greek Iambic verse), to Henry Lushington, Trinity College. Subject—'King Richard II.' Act iii., Scene 2, beginning,

K. Rich. '——Know'st thou not,
'That when the searching eye of Heaven is hid,'

and ending—

'For Heaven still guards the right.'

Sir William Brown's Medals:—*Greek Ode.*—T. K. Selwyn, Trinity. Subject,—'Thermopylæ.'

Latin Ode.—Henry Drury, Caius.—Subject,—'Romanorum monumenta in Britanniâ reperta.'

Epigrams.—Charles Clayton, Caius.—Subject.—Prope ad summum, prope ad exitum.

June 13. Members' prizes for Bachelors of Arts:—Jas. Hildyard, B. A., Christ's.—Subject 'Quænam præcipue sint labentis imperii indicia?' No second Prize adjudged.

Members' prizes for Under-graduates:—1. Edw. Thos. Vaughan, Christ's; 2. William Macpherson, Trinity.—Subject—'Utrum servorum manumissio in Insulis Indorum Occidentalium confestim facta, plus boni aut mali secum afferat?' We cannot, in this instance, commend either the good taste of the University in proposing such a subject, or the language, by courtesy called Latin, in which the subject is expressed.

London University.—On the 22d of May the annual distribution of prizes for the session 1832-3, to the students in the medical classes took place. The method adopted, of awarding prizes and certificates of honour, is thus stated in the published report.

A series of questions for the students of each professor is privately printed, and a copy is delivered to the student after he comes into the examination-room. The answers are written in the examination-room; into which no book is allowed to be brought. The paper containing the answers is signed with a motto; and the name of the student using it, inclosed in a sealed envelope inscribed with the motto, is left previously at the office, to be opened at the distribution of the prizes. Besides the medals in each of the medical classes, certificates of honour are awarded to all who have attained in their answers a certain amount of excellence previously fixed. The same student may gain a prize or certificate in every class. No

student who obtained a gold medal, in a former session, is allowed to contend for a prize in the same class in a subsequent session. And no student who obtained a silver medal in a former session, is entitled to receive a similar prize, in the same class, in a subsequent session.

The following are the names of the successful candidates:

Anatomy.—Gold medal and first certificate, Mr. Charles Nossoc, of London.

First silver medal, Mr. John Taylor, of Huddersfield.

Second silver medal, Mr. Michael Foster, of Holywell, Bedfordshire.

Practical Anatomy.—Gold medal and first certificate, Mr. William Baly, of Lyme Regis.

First silver medal, Mr. G. V. Ellis, of Minsterworth, Gloucestershire.

Second silver medal, Mr. Michael Foster.

Materia Medica and Therapeutics.—Gold medal and first certificate, Mr. John Taylor.

First silver medal and second certificate, Mr. William Moorhead, of Dungannon.

Second silver medal and third certificate, Mr. Joseph Humpage.

Principles and Practice of Medicine.—Gold medal and first certificate, Mr. Francis Taylor, of Hull.

First silver medal and second certificate, Mr. Michael Foster.

Second silver medal and third certificate, Mr. William Baly.

Fourth certificate, Mr. Joseph Douglas, of Bushey, Herts.

Surgery.—Gold medal and first certificate, Mr. Michael Foster.

First silver medal and second certificate, Mr. Robert R. Cheyne, of London.

Second silver medal and third certificate, Mr. G. P. Gill, of London.

Midwifery.—Gold medal and first certificate, Mr. Michael Foster.

First silver medal and second certificate, Mr. H. F. Hopkinson.

Second silver medal and third certificate, Mr. Sam. Hadwen.

Chemistry.—Gold medal and first certificate, Mr. Charles Maitland, of Brighton.

First silver medal and second certificate, Mr. Frederick Rogers, of Windsor.

Second silver medal and third certificate, Mr. A. J. Dixon. of Hovingham, York.

Comparative Anatomy.—Gold medal and first certificate, Mr. Henry Slack, of Epsom.

Silver medal and second certificate, Mr. George Newport, of Canterbury.

Medical Jurisprudence.—The prize and first certificate, Mr. Michael Foster.

Botany.—Gold medal and first certificate, Mr. Thomas H. Cooper.

Silver medal and second certificate, Mr. Richard Harris, of London.

The number of medical students in the University during the last session was 297; and in addition to the above list of prizes, there were given 88 certificates of honour.

On the same day with the distribution of the prizes the Duke of Somerset laid the first stone of an hospital in connexion with the medical school, on a piece of ground in front of the University, granted by the proprietors for that purpose. The building is to contain 120 patients, and the expense is to be defrayed by subscription.

King's College.—The annual report from the council to the proprietors was made on the 30th of April last. It states that the number of students has increased, both in the senior and junior departments; those in the latter have been doubled since the last report. It adds that 'the number of students and pupils, who have entered the several departments since the re-opening of the College at Michaelmas last, is as follows:—

Senior Department.

Regular Students for the prescribed Course of Education . .	109	
Occasional do. in various departments of Science and Literature	196	
		305

Medical Department.

Regular Students for the whole Course of Medical Education .	77	
Occasional do. in various branches of Medical Science . .	233	
		310

Junior Department.

Pupils for the general Course of Instruction	319
	934

The number reported in the last year was 764.

After noticing the arrangements that have been made for the purpose of accommodating the increased number of students; the progress made in their studies by the pupils, and their general good conduct; the adoption of a plan by which the junior pupils are enabled to attend popular lectures on chemistry, and natural and experimental philosophy; the appointment of the Rev. M. S. Alexander, as professor of Hebrew and Rabbinical literature; and that of the Rev. R. Jones, as professor of political economy in the room of N. W. Senior, Esq., who had resigned; the Council proceed to express their satisfaction in stating that 'the income derived from the Students to the general College Fund, from Michaelmas 1832 to Michaelmas 1833, will be sufficient to meet the current expenditure of the establishment during the same period. Considering that the present is only the second year from the opening of the College, this is a degree of success greater than they had reason to anticipate; and it appears to them sufficient to preclude all doubt of the College being enabled permanently to maintain itself. The Council, however, are sensible, that no degree of prosperity in the finances of the College will exempt them from an obligation to

practise the strictest economy, consistently with the respectability and efficiency of the Institution.'

The report concludes by stating the want of funds to complete the river-front of the building, and urgently appeals to the original subscribers who have not made good their payments. These arrears amount to above 13,000*l.*, and during the last year the applications for payment only produced 685*l.* The architect's estimate of the sum required for the completion of the building, is 8000*l.*

Presteign (Radnorshire.)—The population of this parish is 3165. The provision for education consists of a Sunday-school, in which upwards of 100 scholars are taught by, and at the expense of some ladies of Presteign; a second Sunday-school lately established at the Chapel of Ease at Diswed; and an endowed grammar school, founded in the reign of Queen Elizabeth, by an individual named Beddoes, who left lands for its support now worth about 140*l.* per annum.

The school is under the management of trustees, who send 63 boys as day scholars. There are no boarders. The boys have an English education, though by the will of the founder it is called a grammar (*i. e.*, classical) school. There is no national school in this parish.

Knighton (Radnorshire) contains a charity-school endowed by two individuals, whose bequests have been vested in a rent-charge of 4*l.* a year. This is under the control of twelve trustees, together with the minister and churchwardens of the parish. It is complained that this school has been always greatly neglected, never more than two or three children being taught instead of eight or twelve, according to the agreement with the schoolmaster. There are also two Sunday-schools, one supported at the expense of Miss Margaret Green, which is attended by 23 girls, and the other at the Dissenting meeting-house, attended by eleven boys and nine girls; and eight private schools (chiefly day-schools) with 42 girls and 61 boys. The population of Knighton is 1259.

Kington—(Herefordshire).—In this town the population of which is 3111, the Church School is attended by about 150 children, the Methodist School by about 170, and the Baptist School by about 100. There is also a free grammar school for the tradesmen's sons, founded nearly two centuries ago. The head master is the afternoon lecturer at the parish church, and is stated to be a highly respectable man, but his scholars never exceed ten or fifteen.

IRELAND.

Dublin University.—Mountford Longford, LL.D., has been appointed the first professor of Political Economy, on the foundation of Archbishop Whateley, and delivered the opening lecture on the 17th of May last.

Advancement of Education.—Among the 'Irish Miscellaneous Estimates,' we observe a vote of 25,000*l.* asked, under the head of *Schools and Education.* During the year 1832, 544 schools were aided by the commissioners of education at an expense of 14,018*l.* 19*s.* 1*d.* Of this sum, 5259*l.* 4*s.* 3*d.* were applied towards *building new school-houses;* 2588*l.* 2*s.* 9*d.* in *fitting up* and *repairing pre-existing schools;* 5626*l.* 2*s.* in *salaries to teachers;* and 525*l.* 11*s.* 1*d.* in *books* and *school requisites.* For the present year, 1833, the first two items are estimated at more than double last year's amount, *viz.*, 18,691*l.* 18*s.* 9*d.* But why, is not apparent, for the applications are 'averaged at *one-third* more' only, and the estimate therefore should have been 10,643*l.* 2*s.* 8*d.*? The 'salaries to teachers, books, &c.,' are taken at the same amount as last year's, *viz.*, 6171*l.* 12*s.* 1*d.*; and the expense of a 'model school and training department,' inclusive of salaries to the superintendents and maintenance of teachers while training, is estimated at 1490*l.* The last item of the estimate consists of 3760*l.* 16*s.* 9½*d.* for the expenses of four inspectors, printing and publishing books, office charges and wages, and house expenses.

Maynooth and Dunboyne Establishments.—The estimate for the 'Roman Catholic College in Ireland' is 8929*l.*, and the vote asked for 8928*l.*, the same as in the years 1831 and 1832; but the whole expense of this establishment is 9902*l.*, of which sum 973*l.* are provided for out of rent of the Dunboyne estate and fees of admission from students. The following are the principal items of expenditure:—

	£.
Subsistence, including Commons, Coal, Candles, Furniture, and Repairs—250 Students at 23*l.* each . .	5750
Commons and Allowances for 20 scholars on the Dumboyne Establishment, at 55*l.* each	1100
Salaries—to 1 President, 326*l.*; 1 Vice-President, 160*l.*; 1 Dean and 1 Junior Dean, 1 Professor of Sacred Scripture, 3 Professors of Theology, 1 Superannuated ditto, 1 of Mathematics and Natural Philosophy, 1 of Logic, Metaphysics, and Ethics, 1 of Rhetoric, 1 of Greek and Latin, 1 of English Elocution and French Language, 1 of the Irish Language, 1 Prefect of the Dumboyne Establishment, Secretary, Physician, Apothecary, Cook, and 18 Servants	2652
Commons of 16 masters, at 25*l.* each . . .	400
	£9902

Royal Belfast Academical Institution.—The sum required for this institution, in 1833, is 1500*l.*; *viz.*,

For salaries to 6 Professors; *viz.*, of Logic and Belles Lettres, Moral Philosophy, Natural Philosophy, Mathematics,

	£.
Greek and Latin, and Anatomy and Physiology, 150*l.* each	900
To 3 Professors; *viz.*, of Hebrew, Divinity, Synod of Ulster, and Divinity (seceding synod) 100*l.* each . .	300
Repairs, Apparatus, Books, &c. . . .	300
	£1500

Among other votes are, to the *Royal Dublin Society*, including one Professor of *Botany* and *Botanic Garden*, 1,083*l.* 13*s.*; 1 Professor each of *Chemistry* and *Mineralogy*, 501*l.* 12*s.*; 1 Professor of *Natural Philosophy* and *Museum*, 419*l.* 2*s.*; 4 Masters in the *Drawing Schools* and *Fine Arts*, 483*l.* 16*s.*; *Librarian*, purchase of Books, &c., 720*l.*; and *Miscellaneous* expenses, 2381*l.* 5*s.* 3*d.*—total, 5579*l.* 8*s.* 3*d.*, against which the sum of 5450*l.* is granted. The vote for the '*Royal Irish Academy*' is 300*l.*, and for the '*Royal Hibernian Academy*,' for painting and the fine arts, 300*l.*

The expense of the '*Protestant Charter Schools*,' towards which 5794*l.* were granted in 1831, and 3000*l.*, in 1832, no longer appears in the estimates.

University Intelligence, Dublin.—A new statute, repealing certain clauses in the statutes of Charles I., which lapse of time had rendered inconvenient, was granted to Trinity College by his Majesty in March, 1833. The following changes have been made by this statute:—1. By the statute book of Charles I., cap. 4., the seven senior fellows were the examiners for fellowships, and it was only in case of their absence from sickness or some other allowed cause, that junior fellows, the next in order of seniority, could be called up to examine; by the new statute the Professors of Natural Philosophy and Mathematics, although junior fellows, and not next in seniority, may be required to examine each in his own department. 2. The university terms were formerly unequal in length, corresponding nearly with the Oxford terms, and four examinations were held annually, one at the beginning of each term; but it was found that the portion of the year thus allotted for instruction was too short in relation to that usually employed in examination, and the Trinity Term in particular was so short, that no time was allowed for any effective course of lectures, so that, at the beginning of the following or Michaelmas Term, the students were examined without having had any previous instruction in the subject of that examination; the new statute has, therefore, divided the academic year into three equal terms, not depending on the moveable feasts as before, but fixed, and three examinations at the beginning of each term. Hilary Term to extend from January 10, to the feast of the Annunciation of the Blessed Virgin. Trinity Term from April 15 to June 30, and Michaelmas Term from October 10 to December 20. 3. By a statute of 60 George III., entitled *De quibusdam in statutis mutandis*, a power was given to the provost and senior fellows to change certain hours of lectures, &c., which had been fixed by

the statute of Charles I.; but an express exception was made, prohibiting any change in the hours of daily prayers and morning lecture; but as it appeared expedient that the restriction should be removed, the new statute gives the heads of the university, with consent of the visitors, the same power of changing the present hours of prayers and morning lecture, which they have over the hours appointed for other college duties. 4. Formerly prayers were read in the chapel three times every day; the new statute ordains that divine service shall henceforth be celebrated twice only every day, and assigns the performance of evening service as a part of the office of the junior dean. 5. Lastly, annual visitations of the college, which were enjoined by the statute of 52 George III., are abolished by the new statute, and the visitors are not now bound to visit at any stated times, but only on such days, times, and occasions as they shall, in their discretion, deem it expedient for just and weighty causes to do so.

The Provost and Senior Fellows of Trinity College have appointed the Rev. James Thomas O'Brien, D.D., one of the junior fellows of Trinity College, to the office of Archbishop King's Lecturer in Divinity. This lectureship was founded in the year 1718, by Dr. William King, Archbishop of Dublin, 'for the better instruction of such bachelors of arts as intend to enter into Holy Orders.' The lecturer has hitherto been elected from the senior fellows, and held the office for one year only: this, and the very small salary attached to the situation, rendered it impossible that any individual could devote his entire time to its duties, and hence the lectures have for the most part been formal and inefficient. The Provost and Senior Fellows have accordingly made arrangements to remedy these evils, and to render this lectureship an important and efficient part of the Divinity School: it is henceforth to be held with a salary of 700*l.* a year, by a junior fellow only, who ceases to be a tutor, and is incapable of holding any other college office, except that of university preacher. The duties of the lecturer are also to be enlarged, so as to connect his lectures with the last year of the undergraduate course; and thus to constitute with the labours of the five assistant lecturers, and the regius professor, an effective divinity school for the education of candidates for holy orders.

On Friday, May 17, Dr. Longfield, Whateley Professor of Political Economy, delivered his Introductory Lecture, in the Law School. This professorship was instituted in the year 1832, by the Most Rev. Richard Whateley, D.D., Lord Archbishop of Dublin, under the same conditions, mutatis mutandis, as the Drummond Professorship of Political Economy at Oxford. The principal regulations are as follows: 1. That the professor be at least A.M., or B.C.L. of Dublin, Oxford, or Cambridge; 2. That no person shall hold the office for more than *five* successive years, or be re-elected until after the expiration of *two* years; 3. Every professor to read, in term, a course of lectures on Political Economy, consisting of *nine* lectures at the least; and also to print every year one of such

lectures at the least. The lectures to be open to all graduates. Undergraduates to be recommended by their tutors. Private courses may be superadded at the discretion of the professor.—*Dublin University Calendar for* 1833, p. 130.

The university have made arrangements for publishing a catalogue of their MSS. in a form similar to the Harleian and Cottonian catalogues, printed by authority of Parliament. This laborious work has been drawn up by H. J. Monck Mason, Esq. LL.D., under the Commissioners for Examining Public Records, and has remained for several years in the hands of the author, in consequence of the withdrawal of the funds placed at the disposal of that body: the university have now consented to print it at their own expense.

The examination for scholarships was held on Thursday and Friday, the 23d and 24th of May; and on Monday, the 3d of June, being Trinity Monday, the following students were elected scholars of Trinity College:—Patrick Flavelle, Richard G. Mac Donnell, Joseph Turner, Thomas Stack, Richard Gibbings, Joseph Carson, John Ball. William Reeves, Alexander Fleming, William Fitzgerald, Henry Owgan, William Chichester, Thomas Hawthornthwaite, Ribton, Thomas Wallis, William Adams, Justin M'Carthy.

The examination for sizarships was held on Tuesday and Wednesday, the 4th and 5th of June, and the following candidates were elected sizars: Maurice O'Donoghue, Frederick H. Ringwood, Daniel Ryan, Daniel Callaghan, Patrick Murphy, James Eccleston.

SCOTLAND.

(Condensed from the Official Estimates.)

Annual Grants.—The estimate of grants to the Scottish universities for the year to the 31st of March, 1834, consists of the subsequent items:—

1. To the Principals, Masters, and Professors of the colleges in the university of St. Andrews; *viz.:*

	£.	s.	d
St. Mary's College.—The Principal, 93*l.* and the Professors of Ecclesiastical History, Hebrew, and Divinity, 259*l.* 3*s.* $0\frac{8}{12}d.$ In all	352	3	$0\frac{8}{12}$
United College of St. Salvador and St. Leonard.—For the use of the Principal and Masters, 157*l.* 16*s.* $11\frac{4}{12}d.$ The Principal (additional) 55*l.* 11*s.* $1\frac{4}{12}d.$ Professors of Greek, Logic, Moral Philosophy, Natural Philosophy, Humanity, Mathematics, Medicine, and Civil History (55*l.* 11*s.* $1\frac{4}{12}d.$ each), 444*l.* 18*s.* $10\frac{8}{12}d.$ In all	657	16	$11\frac{4}{12}$
	£1010	0	0

2. To the Principal and Professors of the King's College and Marischal College, Aberdeen; *viz.*

	£.	s.	d.
King's College.—To the Principal, 20*l.* The Professors of Civil Law, Medicine, Greek, Philosophy, Humanity, Moral Philosophy, Philosophy, (sic?) and Divinity, 84*l.* 19*s.* 10$\frac{8}{12}$*d.* Dr. Duncan, Mearus, Professor of Divinity, additional Salary, 150*l.*, and additional allowance to the Principal and Professor, 700*l.* . . In all	954	19	10$\frac{8}{12}$
Marischal College.—To the Principal 60*l.* The Professors of Philosophy, Civil and Natural History, Medicine, Greek, and Mathematics (43*l.* 16*s.* 8*d.* each), Divinity, 53*l.* Chemistry and Oriental Languages (33*l.* each), 66*l.* In all	442	0	0
	£1396	19	10$\frac{8}{12}$

3. To the university of GLASGOW, for the Professors and their successors:—

The Professor of Anatomy and Botany, 30*l.*; Mathematics, 62*l.*; Ethics, 11*l.*; Natural Philosophy, 21*l.*; Greek, 20*l.*; Logic, 11*l.*; Medicine, 10*l.*; Oriental Languages, 20*l.*; Humanity, 25*l.*; Astronomy, 50*l.*; Natural History, 100*l.*; Midwifery, 50*l.*; Chemistry, 50*l.*; Surgery, 50*l.*; and Botany, 50*l.* Also, additional, in lieu of a certain lease of Rents, granted by Sign Manual, 7th of August, 1826, 800*l.* . In all	£1360	0	0

4. To the university of EDINBURGH, for the Professors, &c.; *viz*,

The Professor of Greek, Moral Philosophy, Logic, Humanity, Mathematics, Natural Philosophy, and Hebrew, each 30*l.*; Rhetoric, Natural History, Clinical and Pathological Surgery, Military Surgery, Botany, Church History, Medical Jurisprudence, and Medical Police, each 100*l.*; Public Law, 200*l.*; Astronomy, 200*l.*; for support of the Edinburgh Museum, 200*l.*; and for ditto of the Botanic Garden, 419*l* 3*s.* In all	£1929	3	0

The sum total of all the Grants contemplated for the year ending the 31st of March next is, therefore, 5696*l.* 3*s.*, Aberdeen being set down at 1397*l.*, which leaves 1$\frac{4}{12}$*d.* unappropriated.

THE

QUARTERLY

JOURNAL OF EDUCATION.

UNIVERSITY OF DUBLIN.

BEFORE we proceed to describe the present state of education in the University of Dublin, it will be necessary to continue its history, so far at least as to enable our readers to understand the changes introduced into the constitution of the college by the charter and statutes of Charles I.

The corporation of the college, by the charter of Elizabeth, consisted, as we have seen, of a provost, three fellows, and three scholars, with power to increase their number as the funds of the college permitted. To the provost and fellows was committed the whole care of the government and discipline of the university, the election of officers, the appointment of academic studies or exercises, and the power of conferring degrees. The scholarships were set apart at that time for the education of those who were afterwards to be admitted to holy orders in the church of Ireland, and of these some were generally natives, who were required to cultivate and keep up their knowledge of the Irish language.

Such was the state of things in the year 1609, when Mr. (afterwards Sir William) Temple was elected provost of Trinity College. At this time the number of fellows was but four, and the number of scholars twenty-eight, of whom ten or twelve were natives. The income of the college was proportionally small; it consisted of about 100*l.* per annum in rents, and an allowance of 388*l.* 15*s.* Irish allowed by Queen Elizabeth out of the Exchequer during pleasure. In the year 1611 the exertions of Provost Temple had procured from the king (James I.) a grant of this allowance *in perpetuum*, and the rental of the college was also increased by the liberality of the same monarch to about 700*l.* per annum. Upon this increase of income it was proposed to augment

the number of fellows to sixteen*, and the number of scholars to seventy; and it was upon this occasion that a change was proposed and carried into effect, which still continues, and has exercised a most important influence on the subsequent character of the university. Nine of the sixteen fellows were termed probationer or junior fellows; they were to have no part in the government of the college, and were to be considered in every respect as *scholars*, except that they were recognized as college tutors, and employed in instructing others. But although this alteration was ultimately productive of beneficial effects, as it enabled the college to increase the number of its instructors without the necessity of multiplying its governors in the same proportion, yet it was at first an occasion of some very serious difficulties. It was urged that the junior fellows had an express right by the charter to have a voice in the government and elections of the college, and that no act of the provost and senior fellows could deprive them of this right. To this it was replied, that the junior fellows were not, properly speaking, *fellows* by the charter at all, that the title was given them by courtesy and *honoris causâ*, and that their rights, as determined in the charter, were those of scholars only: accordingly Bishop Bedell's Statute Book provides against this difficulty by dividing the scholars into nine *socii scholares*, or probationer fellows, and seventy *scholares discipuli*, or scholars, commonly so called, as being still *in statu pupillari*. This distinction was, doubtless, a sufficient answer to the charge of violating a chartered right; but it was connected with one serious inconvenience: it rendered it impossible to call up a junior fellow to supply the place of an absent member of the college, senate, or board; and hence the most important acts, which legally bound the whole corporation, were frequently left unavoidably to the decision of a minority.

Sir William Temple was succeeded in the office of provost† by the celebrated Dr. William Bedell, afterwards bishop of Kilmore and Ardagh. The college was at this period (1627) in a state of great confusion, owing principally to the junior fellows having claimed the right of interfering in the government of the university, and particularly of having a vote in the election of a provost. But although the piety and prudence of Dr. Bedell did much to restore order and good feeling in the society, yet the short duration of his govern-

* By subsequent foundations, added at different times, this number has been increased to twenty-five, eighteen of whom are junior fellows. The number of scholarships has never been varied.

† Sir William Temple died January 15, 1626, and was buried in the college chapel.

ment*, and the weak administration of his successor, Dr. Robert Ussher†, reduced the college in a few years to a state which rendered the interference of the legislature absolutely necessary.

In the year 1633-4, the lord-lieutenant (the Earl of Strafford) wrote thus to Archbishop Laud‡ :—'The college here, which should be the seminary of arts and civility, is extremely out of order, partly by means of their statutes, which must be amended, and partly under the government of a weak provost.' And in another letter he says, 'As for this college, whereof your lordship is now chancellor, there is no hope of prosperity to it, under these statutes, and the government of this provost. And therefore I would advise your lordship would cause these statutes to be viewed and rectified, as shall seem best to your lordship, who is best able to direct it; and that some other preferment might be thought of for the provost, and the Dean of Cashell brought in in his stead, who, in truth, I take to be the fittest man for it in this kingdom.' Archbp. Ussher also, whose testimony will perhaps be deemed less suspicious than that of Strafford, writes thus of his nephew, the provost, and the state of the college, in a letter to Laud :—'The provost, albeit he be a very honest man, and one that mindeth the good of the house, yet is of too soft and gentle a disposition to rule so heady a company. The Lord Bishop of Kilmore, while he was provost there, composed statutes for the good of the house, conformable to those of Emmanuel Colledg, in Cambridg, where he himselfe in former tyme lived. But there is so little power given to the provost for redressing of things that are amiss, without the consent of the greater part of the senior fellows, that they, finding thereby their own strength, perpetually join together in crossing whatsoever the provost attempteth for reformation either of themselves or of the scholars. So that the provost, by their perverse dealings, being now made weary of his place, it were to be wished that some other preferment be found for him, and one of a more rigid temper, and stouter disposition placed in his room, for such a wedg for the breaking of so evil a knot must necessarily be used. The earl fearing that my former letter might not have come unto your hands, hath earnestly entreated me to write thus much again, which, as I could not well deny unto him, being but the bearing of a testimony to the very truth, so do I wholly submit the same to your graver judgment§.'

* He was consecrated bishop of Kilmore and Ardagh, September 13, 1629.

† Nephew to Primate Ussher—he was consecrated bishop of Kildare, February 25, 1635.

‡ Strafford's Letters, vol. i. p. 188.

§ Ussher's Letters, Parr's Collect. Let. clxxiii.

Thus called to the work of reformation by the highest authorities in the Irish government, both in church and state, Archbishop Laud, who had been elected chancellor of the university, September 14, 1633, and had just before completed a revision of the statutes of Oxford, as chancellor of that university, undertook to remodel the statute book which had been hitherto in use in the College of Dublin, and one of the first steps taken towards the important measures of reformation which followed was the appointment of William Chappel, the Dean of Cashel, alluded to by Lord Strafford in the foregoing extract, to the office of provost. Chappel had been twenty-seven years fellow of Christ's College, Cambridge, before his preferment in Ireland, and as tutor of that college he numbered amongst his pupils the celebrated Lightfoot, the poet Milton, and Dr. Henry Moore, who, in the preface to his philosophical works, speaks of him as a 'learned, vigilant, skilful, prudent, and pious preceptor.' In an account of his own life in Latin verse, which has been preserved by Hearne in Leland's Collectanea*, Chappel thus speaks of his election to the provostship of Trinity College, and his unwillingness to accept the office:—

Post quatuor menses recipio literas
Collegii Dubliniensis, quæ statum
Narrant dolendum, meque Præpositum fore
Id ut reformem. Deprecor acerbissime,
Ut qui probe norim, quam ineptus curiæ
Essem, idque viribus quam impar onus meis,
Quantoque præjudicio onustus tunc eram.
Quanta undique odia in me excitavero miser
Illic pedem si posuero. O zelus, furor,
O ignis infernalis, O Collegium
Neque vulnera tua pati pote neque remedia!
Maio sequente revertor ad charam Angliam
Visurus an possem effugere Collegium.
Virtute regis optimi et merito suo
In sede primâ reperio Patronum meumt,
Reperio Cancellarium Collegii.
Frustra laboro. Præpositus ut sim jubet.

It is unnecessary for our present purpose to enter into any detailed account of the disputes to which these lines refer; it is sufficient to remark, that the new charter and statutes were opposed with a zeal and vehemence which amply justify the assertion that the college was unable to endure either the wounds inflicted by former misgovernment, or the remedies which were intended for their relief. We pass over, there-

* Vol. v. p. 261. See also Peck's Desiderata Curiosa.
† Viz. Archbishop Laud.

fore, the troubled scenes with which Chappel's provostship commenced, the expulsion of fellows by the visitors, the introduction of new fellows from Cambridge by mandate from the lord deputy, and the slow assent that was at length extorted from the corporation 'to accept and receive the new charter and statutes,' which were accordingly read and published in the chapel of the university on Trinity Monday, June 5, 1637, and the oaths prescribed to the provost, fellows, and other officers, administered by the Archbishops of Armagh and Dublin, the new visitors of the college. But the opposition which was made to this necessary measure of reformation had been going on for many years, and had taken deeper root than to be thus so soon eradicated. Like everything else in those troubled times, the dispute had assumed a political colouring. The original constitution of the college, which established a perfect equality among the fellows, and gave into their hands, not only the election of their provost, but the power of legislating for themselves, was supported by the lovers of democracy, while the royalists and high churchmen were in favour of the new statute book. Archbishop Ussher and Anthony Martin, bishop of Meath, appear to have taken a very decided part against the advocates of the reformed charter; and in this they were joined by the whole of the Puritan party. Accordingly when Laud and Strafford had fallen from their power, and were no longer able to protect their favourites, a vigorous prosecution was commenced in the Irish parliament against Chappel, who was then bishop of Cork and Ross. The object of the prosecutors was evidently, and indeed avowedly, to procure a repeal of the late charter and statutes, and to restore the original constitution of the college*; but the great rebellion of 1641, with the subversion of the British monarchy which so soon followed, interrupted their proceedings, and diverted the attention of parliament to more critical and important concerns. After the restoration we hear no more of the clamour in favour of the foundation charter; and looking back, as we are now enabled to do, on the whole question without prejudice, and after having given the new constitution a trial of almost two hundred years, we are compelled to pronounce, that to it the University of Dublin owes much of its celebrity and usefulness, and that the original foundation, besides keeping the society

* *Commons Journal*, 4 Mart. 1644. 'It is ordered, upon question by this house, that the government introduced into the college by the late provost, now bishop of *Corke*, and used there since the procuring of the late charter 13° *Caroli*, hath subverted the antient and first foundation thereof, and doth wholly tend to the discouragement of the natives of this kingdom, and is a general grievance.'—Vol. i. p. 349.

in a perpetual state of imbecility and fluctuation, contained within it many elements tending to dissolution.

The principal defect of the old constitution arose from the limitation imposed on the duration of fellowships. No fellow could hold his office longer than seven years, reckoned from the period of his M.A. degree, or ten years from his first graduation as a Bachelor of Arts*. Hence if we take twenty as the average age of students on graduating A.B., no fellow could exceed the age of thirty on leaving the college, and the whole management of university education and discipline was therefore placed in the hands of men who were, for the most part, much below that age, and consequently not very much the seniors of those whose morals and education they were to superintend. Besides this, the power of conferring degrees in all the arts and faculties resided in a body of men, none of whom were themselves in any degree higher than that of A.M., and who were all, except the provost, necessarily junior to the standing of a doctor in any faculty; nor could any of them, with the same exception, take even the first degree in divinity, although they were bound by oath to devote themselves to theological studies. To remedy this singular anomaly, the provost and fellows, probably about the year 1610, and certainly before 1612, instituted a public senate, or convocation of graduates, in which all doctors and masters, resident in the university, had seats and votes; degrees were conferred first by the *private grace* of the provost and fellows, and afterwards publicly received and acknowledged by this assembly of graduates convened by the vice-chancellor in the Regent's House. But as this was a remedy more apparent than real, it was further proposed to obtain for this body a charter distinct from the charter of the college, and to have them recognized by royal authority as a separate corporation under the name of the university, with the power of conferring degrees†. This would doubtless have removed many of the evils arising from the short duration of fellowships; but it would probably have given rise to others from the clashing interests of two separate jurisdictions in so small a body, which might have been attended with an inconvenience still more irremediable. Accordingly we find that Archbishop Laud discouraged this design altogether: his statutes tacitly recognize the existence of a convocation, or university senate, as it is called, not indeed as a body

* One proof of the carelessness with which the charter of foundation was drawn up, appears in the fact, that while it limits the duration of a fellowship, it sets no limit to that of a scholarship.

† Provost Temple was sent into England in May, 1616, to negotiate with government on this subject.

distinct from, or independent of, the corporation of the college, or possessing a direct power of conferring degrees, but as an established mode of publishing and recognizing in a solemn manner, in presence of the vice-chancellor, the degrees conferred at the private meetings of the provost and senior fellows. It was also proposed, as an accompaniment to the design of a distinct corporation for the university, that such fellows as took the degree of doctor upon the expiration of their fellowships, should be considered as professors in the faculty to which they had devoted themselves, and should read lectures in the college. But this was also discountenanced by the new statutes; the archbishop probably feared that a body of professors, who were not fellows, would soon form a separate interest in the university: and the evils arising from faction had been too recently exemplified in the clashing interests of the senior fellows and the probationers, to render the creation of such a body a safe experiment. Accordingly the statutes of Laud, besides making fellowships tenable for life, appointed all professorships to be held by fellows. The provost, or, in his absence, the vice-provost, was to appoint from the body of fellows, senior and junior, such a number as he thought fit to be college tutors, and the fees paid by pupils, together with the emoluments of lectureships, professorships, and other offices, were to constitute the salaries of the fellows. Two professorships, that of jurisprudence and that of medicine, were appointed by statute, and the fellows who devoted themselves to those professions were excused from the obligation which was imposed on all the rest, of entering into holy orders, and confining themselves to the study of theology; but at the period of which we are speaking, there was no other professorship, properly so called, in the university, except the professorship of divinity, which, however, was not recognized by any statute, at least not directly recognized as the regius professorship, until the year 1674. But the increase of students, by augmenting the duties, as well as the emoluments of the tutors, has now broken in upon the original spirit of the statutes; and the increased value of the college lands has supplied a means of assigning to the senior fellows ample salaries, without subjecting them to the necessity of becoming tutors. Accordingly some annual offices, with several professorships, are now held exclusively by senior fellows, while the duties of tuition have been for many years confined to the junior fellows. But it was not until the latter end of the last century that the principle was recognized of having professors in the university

who were not fellows. In 1761 a statute was passed, which obliged the regius professor of divinity, on his appointment to that office, to resign his fellowship, and in the same year the regius professorship of feudal and English law was founded upon the same condition, if filled by a fellow. In 1774 Provost Andrews bequeathed to the college an endowment for a professor of astronomy. A school of medicine was established by act of parliament in 1785, consisting of three professorships, not tenable with fellowships; and besides this, two professorships of modern languages were founded in 1777. These we believe are the only university professorships which can be held by persons who are not fellows, if we except the professorship of political economy, which was established last year by Dr. Whately, the present Archbishop of Dublin.

We may here remark that the professorial system, as established in the university of Dublin, has never worked well. A large part of those professorships and lectureships are annual offices, and these, with others which are not annual, are all held by persons whose time is occupied by other duties; and besides this, the lectures of the professors are not sufficiently connected with the education of such as are looking for university honours or degrees. We need not therefore wonder that the college lectures are either a mere matter of form, or else wholly inefficient*; and, in fact, some of the most useful lectures are those which consist entirely in a *vivâ voce* examination of the students, in some book which they are required previously to prepare. The great obstacle to a reformation of the professorial system in Dublin consists in the small endowments attached to most of the situations of which we are speaking, which renders it impossible to separate them from other duties, and at the same time to fill them with competent men; and also in the difficulty of connecting them sufficiently with the education of the college. In two recent instances these difficulties have, in some degree at least, been overcome; the professorship of natural philosophy, and Archbishop King's lectureship in divinity, have been placed under such regulations as will in future relieve

* We are here speaking of college lectures only, or the lectures which form a part of the education given to under-graduates. The lectures of the professors of divinity, astronomy, and natural philosophy, the deputy professor of feudal and English law, the lecturer in natural history, and the professor of political economy, are all conducted efficiently, and in a manner creditable to the university; the lectures of the regius professor of Greek, and the professor of oratory, are, we think, liable to the objections we have stated in the text. The regius professor of civil law, and the professor of mathematics, so far as we know, give no lectures at all.

the persons holding those important situations from other duties, and enable them to devote their exclusive attention to their professorships.

Another great defect in the original constitution of the college was this, that no provision was made for a very possible case, in which, by the concurring vacancies of all the fellowships, the corporation might become altogether extinct. For, the electing power being vested in the provost and fellows, if, by any combination of accidents, all the fellowships should at the same time become vacant, the Society would be annihilated, and nothing but a new charter from the king could restore its existence and privileges. Several circumstances combined to render this an occurrence by no means improbable: two months might elapse before a fellowship was filled up, and the provostship might be vacant three months. Had a fellowship become vacant during the vacancy of the provostship, the fellows without a provost could not fill it up; besides, under the old charter, vacancies in fellowships were more frequent than at present, and two or three generally fell vacant at the same time*: it was, therefore, by no means unlikely that the difficulty we have alluded to should sometimes occur, and we might have brought forward, from the college history, an instance in which the Society was actually reduced from this very cause almost to a dissolution. Accordingly, the new statutes have provided for all such contingencies, by enacting that all vacancies in the senior fellowships shall be filled up from the existing junior fellows within *three days;* and by appointing a fixed day in every year (Trinity Monday) on which all vacant junior fellowships must be filled by such candidates as shall be considered the best answerers in an examination held on four several days immediately preceding Trinity Sunday. Besides these changes, the appointment of the provost was reserved for the crown, fellowships were made tenable for life, and the distinction of senior and junior fellows expressly recognized by charter.

We may now proceed to consider more nearly the present state and efficiency of the university, in reference to the great objects of its foundation, the dissemination of education and learning. The original design of all academic institutions being twofold, requires that provision should be made not only for the maintenance of those who are to be engaged in

* Because, in addition to all causes producing vacancies at present, the expiration of fellowships in seven years after the degree of A.M. was then to be taken into account; and if several fellows had commenced A.M. together, their fellowships would all expire on the same day.

the business of education, but also for a body of men who, being relieved from such labours, might have leisure to devote themselves to the study of the advanced parts of science, and to increase the stock of knowledge by their discoveries and publications. But in the University of Dublin this design has in a great measure failed, from various causes. Ireland has always been unfavourable to literature, and literary pursuits—there never has existed in Ireland a reading public; and consequently an Irish publisher must even now look to England and Scotland, if he desire to find a market for his productions. Of late years, indeed, this evil has been slowly and gradually diminishing, partly by the increase of education among the gentry of the country, and partly by the greater facilities of intercourse with England; but although diminished, it still exists to such a degree as to present very serious obstacles in the way of literature as a profession. An Irishman, therefore, who has talent or information sufficient to render him acceptable to the public as an author, must carry his acquirements out of his own country, if it should be necessary for him in any degree to live by his labours: hence, we find that London abounds with Irish literary adventurers, many of whom have reached an eminence, and earned a reward, which their own country could not have afforded them. On the contrary, in Ireland, to publish is attended with many risks and difficulties. We need not, therefore, wonder if publications from the University of Dublin, when compared with the teeming press of Oxford and Cambridge, have been but few; and in fact those works which have been printed by Dublin men, and from which they have derived most fame, have many of them been printed at the expense of the university, and consequently published, in defiance of all obstacles, at a pecuniary loss. These are disadvantages which affect Irish literature in general; but there are causes peculiar to the university, which operate in discouraging authorship among its members, as effectually as that of which we have just complained. We allude to the total absence of any attempt at a division of labour among the tutors: until very lately every junior fellow was a tutor; and under the present system, the tutors are engaged for at least three hours daily during term, in lecturing each his own pupils in the same subjects. Besides this, the same individuals hold public lectureships, and other offices in the college, which occupy a large portion of their time; they are required to watch over the interest of their pupils, to regulate their attendance on the lectures and other duties required by the college, and to superintend generally their progress in

the university. With these engagements, therefore, it is not to be wondered at that the tutors find but little leisure for any laborious or continuous course of study; but upon this subject we cannot do better than quote the words of one, who is himself a striking instance of what talent and zeal for science could effect, in defiance of those very obstacles of whose pressure he complains. Dr. Robinson thus expresses himself in the Preface to his treatise on Mechanics: 'Under the system pursued at present in Trinity College, its fellows can scarcely be expected to devote themselves to any work of research, or even of compilation; constantly employed in the duties of tuition, which harass the mind more than the most abstract studies, they can have but little inclination, at the close of the day, to commence a new career of labour. How different is this from the state of the English universities, where the tutors constitute a very small part of the body, and the remainder have both leisure and incitement to pursue their peculiar studies, and increase the literary fame of their Alma Mater by their publications. In the present case, the author happened to be less occupied than most of his brethren, yet he was engaged from seven to eight hours daily in academical duties for the year during which he composed this work.' Almost fourteen years have now passed away since this complaint was made, and scarcely anything has yet been done to remedy the evil; but the university is now governed by an individual whose zealous and long-continued efforts for the extension of its usefulness, and the diffusion of its fame, have already been attended with the most beneficial and important results. Looking back on what he effected, when in a situation of comparatively less influence, we are not surprised that the public are ready to expect every thing that can be hoped from the power of his present station, guided by that active zeal which has ever characterized his exertions in the cause of collegiate education. We must not, however, forget the peculiar difficulty of effecting a reformation in a case where the evil lies at the root of a long established system: the emoluments of a junior fellowship in Dublin College being derived *entirely* from tuition, no fellow can be exempted from the duties of a tutor, unless some other mode of affording him an adequate income can be devised. Again, every plan that can be proposed for dividing the labours of tuition has a tendency to dissolve the connexion between the tutor and his pupils, which it is desirable should be as intimate as possible, and which has been found by experience in the University of Dublin to be productive of the most beneficial effects. This consideration therefore seems

to indicate that the true remedy will be found in some scheme, if any such can be devised, which will exempt a certain number of the fellows from the necessity of becoming tutors; it is vain to expect that the same men whose time and thoughts are engaged in the instruction of youth, can possess the inclination, if they had the qualifications, necessary for the extension of science, or the production of works of learning or research. The universities of England have, indeed, produced men eminent in both of these departments of public usefulness; but it is because they afford the means of encouragement to two different classes of men. In Dublin, on the contrary, the university consists of a single college only, and there, from necessity, everything has been sacrificed to tuition. No effort has been made to maintain in the university a body of men, with leisure and inducement to distinguish themselves in the higher walks of literature; the senior fellowships, although freed from the duties of tuition, do not answer the purpose of which we speak. A senior fellow can seldom now have attained that dignity until he has been from twenty to thirty years a tutor, and we cannot reasonably expect that a man will then begin to devote himself to new pursuits and studies: not to mention the peculiar duties of a senior fellowship, which are themselves sufficient to furnish an ordinary man with abundant employment.

When we consider, therefore, the great disadvantages under which the University of Dublin has laboured in regard to her means of encouraging learned men, we need not wonder that she should have merited the appellation of *the silent sister**. On the contrary, when we take into account these disadvantages, as well as the peculiar circumstances of Ireland, the wonder is, not that she has produced so little, but that she has produced so much. The system hitherto pursued in the University of Dublin has certainly not tended to

* We cannot, however, help expressing here our opinion, that the University of Dublin has been treated with some unfairness in this comparison of her literary productions with the overflowing treasury of her English sisters. It should be considered that the comparison is made between a single college on the one hand, and a body of colleges on the other; and that at this moment there are at Oxford alone, (we speak from actual calculation,) a number of endowments for learned men *more than double the number of individuals* who have held fellowships and professorships in Dublin since its foundation. Besides this, it may be further remarked, that from the disadvantages arising from a weak and defective foundation, and from a position in a country unfavourable to literature, the University of Dublin can scarcely be said to have existed, in a state from which it would have been fair to expect much, prior to the Restoration; and we may perhaps add that since that period, the College of Ussher, and Berkeley, and Henry Dodwell, and Charles Leslie; of Bishop Wilson, and Archbishop King, and Edmund Burke; of Bishop Hamilton, and Stock, and Hales, and Leland, and Magee, and Graves—if compared with any *one* English college in the same time, will be found to have produced her fair proportion of eminent men.

produce learned men. Men of talent, and men of very extensive information, have always been found among her fellows; but the men of learning whose names have adorned her annals have been produced not by her system, but notwithstanding it; they have received from her a foundation, and their own genius, and zeal, and industry, have erected thereon, in defiance of all obstacles, a goodly superstructure of extensive learning.

We cannot perhaps better estimate the progress of education in a university, than by comparing the course of studies proposed for the exercise of the students at different times. We shall, therefore, lay before our readers a program of the books read by under-graduates in the University of Dublin, at three periods sufficiently distant to enable them to judge of the advances made between each.

The first of which we shall speak, is the course of studies appointed by statute in the year 1637. It differs in some respects, as we shall see, from that of the year 1628, which we have already given in our last Number*.

First Class, or Junior Freshman Year.

Porphyrii Isagoge: read over twice in the year, with daily lectures and examinations during term by the lecturer of the class.

Second Class, or Senior Freshman Year.

Pars Organi Aristotelis: the selections were left to the judgment of the lecturer of the class, who was directed to confine himself as much as possible to the text, 'non divagando post commentatores a contextu.'

The first two classes were exercised in disputations on every Monday, Wednesday, and Friday during term, held syllogistically ('pugnis, non palmâ rhetoricâ') on some logical question proposed by their respective lecturers, and at these disputations the lecturers acted as moderators.

Third Class, or Junior Soph. Year.

Pars Physicorum Aristotelis: the selections being also, as before, left to the judgment of the lecturer.

Fourth Class, or Senior Soph. Year.

Aristotelis Metaphysica: and in Lent term, selections from *Aristot. Ethic. ad Nicomachum.*

The third and fourth classes were exercised in disputations, on the same days as the first and second, 'de quæstione e naturali philosophia vel metaphysicâ petita.' The question

* Page 25, 26.

having been proposed by their respective lecturers on the day before.

The exercises common to the four classes were the same as those prescribed by Bishop Bedell's statutes, which we have detailed in our last Number*.

Besides this the students were instructed in Greek by lecturers appointed for that purpose. Two Greek lecturers were elected annually, one a senior fellow, the other a junior fellow, or master of arts: they were appointed to read (*i. e.* lecture) publicly in the Hall, every Monday, Wednesday, and Friday during term. The senior Greek lecturer was attended by the bachelors in arts, and by the under-graduates of the third and fourth classes; the junior lecturer by the first and second classes. This arrangement still continues: the senior Greek lecturer has been constituted, by a statute passed in the year 1761, regius professor of Greek; and he is now attended by bachelors of arts only. The junior Greek lecturer is attended by the under-graduates of the senior sophister class only, three assistants for the three remaining classes having since been added by the board.

At the time when the statutes of 1637 were drawn up, no endowment for a Hebrew lecturer existed: a provision was therefore made, that, in case any benefactor should found that office, the students should be all instructed in that language. During the commonwealth, a lectureship was for the first time established by Henry Cromwell, then Lord Lieutenant of Ireland and Chancellor of the University, and soon after the knowledge of Hebrew was required from all students as a qualification for the degree of A.B. This, however, was soon afterwards abandoned, and the study of Hebrew is not required now except from such students as are candidates for holy orders, nor is it required absolutely even from them: scholars, unless they are law students, and others resident in the university, must give at least a nominal attention to Hebrew during the period of their attendance on divinity lectures; but students who do not reside are not compelled to study Hebrew, although the encouragements held out by the premiums given to graduates have led many to acquire a very respectable proficiency in that language. It is much to be wished that the bishops and the university would unite in requiring some acquaintance with the Hebrew language as an indispensable qualification for holy orders.

The following course of study was appointed for under-graduates in the year 1794, and it exhibits a very considerable improvement since the period of which we have just spoken.

* Page 25.

A system of academic rewards had been introduced some years before, premiums having been given to the best answerers at the quarterly examinations, according to rules of which we shall very soon have occasion to speak :—

First or Junior Freshman Year.

Hilary Examination.—Logic*, Part I. and II. Virgil, Æneid. VII.—XII. Homer, Iliad. XIII.—XVIII.

Easter Examination.—Logic, Part III. Horace, Odes, Epodes, and Carmen Sec. Homer, Iliad. XIX.—XXIV.

Trinity Examination.—Euclid, Elem.† Lib. I. II. Virgil's Georgics. Minor Greek poets.

Michaelmas Examination. Euclid, Lib. III. Livy, Lib. I.—IV. Herodotus (Selections.)

Second or Senior Freshman Year.

Hilary Examination.—Euclid, Lib. V. VI. Livy, V.—X. Plutarch; Solon, and Lycurgus.

Easter Examination.—Locke, Books I. II. Livy, XXI.—XXX. Xenophon, Cyropædia.

Trinity Examination.—Locke, Book III. Cæsar, Bell. Civile. Plato; Crito, Apologia, and Alcibiades secundus.

Michaelmas Examination.—Locke, Book IV. Horace, Satires and Epistles. Xenophon, Memorabilia.

Third or Junior Sophister Year.

Hilary Examination.—Astronomy. Juvenal and Persius. Stock's Lucian‡.

Easter Examination.—Mechanics§. Cicero, Select Orations. Demosthenes, first volume of Stock's Demosthenes, containing the Philippics.

Trinity Examination.—Hydrostatics and Pneumatics. Cicero, Select Orations. Demosthenes, second volume of Stock's edition.

Michaelmas Examination.—Optics. Selections from Quintilian. Æschines and Demosthenes de Corona.

Fourth or Senior Sophister Year.

Hilary Examination.—Burlamaqui's Natural Law. Tacitus, Hist. and de Mor. Germanor.|| Selections from Thucydides.

Easter Examination.—Conybeare's Defence of Revealed Religion. Terence. Sophocles (Select Plays.)

Trinity Examination.—Locke on Government. Plautus. Euripides.

Michaelmas Examination.—Cicero de Officiis. Tacitus, Annals. Longinus de Sublimit.

Such is the course of study that has continued, with some variations, until the present year. Its latest form is given in the following table, which exhibits the books read by under-graduates in the year 1833, and with some slight variations for several years before.

* A compendium of logic, drawn up for the use of the students by Dr. Richard Murray, late provost of T. C. D., and still used in the university.

† The edition of Euclid, prepared by the present Bishop of Leighlin and Ferns, then a fellow, and soon after professor of mathematics in the university.

‡ An excellent selection of dialogues from Lucian, edited by the late Bishop Stock, then a fellow in the college. He was also editor of Demosthenes, Æschines, and Tacitus.

§ Dr. Helsham's Lectures, with Bishop Hamilton's Lectures.

|| Bishop Stock's edition.

First Year.

Hilary.—Murray's Logic, Parts I., II., and III., Ch. i.—v. Virgil, Æneid. VI. —XII. Homer, Iliad. IX.—XIV.

Easter.—Remainder of Logic. Locke, Introduction to Book I. and Book II., Ch. i.—xxi. Horace, Odes, Epodes, and Car. Sec. Homer, Iliad. XV.—XX.

Trinity.—Euclid, Lib. I. Sallust. Homer, Iliad, XXI.—XXIV.

Michaelmas.—Euclid, Lib. II. III. Terence. Stock's Lucian.

Second Year.

Hilary.—Euclid, Lib. V. (Definitions) and VI. Juvenal; Euripides, Hecuba and Medea.

Easter.—Algebra. Livy IV. and V.*

Trinity.—Locke. Remainder of Book II. and Book III. Stock's Demosthenes, Vol. I. Cicero, De Leg. Manilia, Archias, Milo, Ligarius, and Marcellus.

Michaelmas.—Locke, Book IV. Cicero, Orationes in L. Catilinam. Philipp. I. II. IX.

Third Year.

Hilary.—Brinkley's Astronomy. Virgil, Georgics. Æschines, contr. Ctesiphon.

Easter.—Dr. Lloyd's Mechanics (with some omissions). Demosth. de Corona. Horace, Sat., Epist. and Art of Poetry.

Trinity.—Hydrostatics and Pneumatics from Helsham's Lectures. Tacitus de Mor. Germanor. and Agricola. Sophoclis Philoctetes.

Michaelmas.—Stack's Optics. Livy, Lib. VI.—X. Euripides, Hippolytus and Iphigenia in Aulid.

Fourth Year.

Hilary.—Burlamaqui's Natural Law. Livy, Lib. XVI.—XXV. Sophoclis Œd. Tyr., and Electra.

Easter.—Butler's Analogy. Livy, Lib. XXVI.—XXX., for Pensioners. Tacitus, Annals, for Fellow Commoners. Sophocles, Œdipus Coloneus, and Antigone, for Pensioners. Longinus for Fellow Commoners.

Trinity.—Leland and Porteus, Evidences of the Christian Revelation. Livy, Lib. XXXI.—XXXV. Sophocles, Trachiniæ.

Michaelmas.—Cicero de Officiis. Tacitus, Annales. Longinus.

The quarterly examinations are of peculiar importance in the university of Dublin, not only from their effect upon the students generally, but especially because they constitute, to a very large proportion of those who graduate there, the *only* university education they receive. By the rule that a certain number of examinations must be passed as a necessary qualification for a degree, there is imposed on the most negligent the necessity of acquiring a certain amount of knowledge; and by the honours held out to those who are ambitious of academic distinction, a provision is made for very considerable attainments among the more diligent and able of the students.

Terms are kept during the under-graduate years in the university of Dublin by attendance on the examinations; and any student, unless he be a scholar, is permitted, at his

* It should be observed that the first three books of Livy are now read for entrance.

own discretion, to prepare himself for those examinations, without residing in the college or in the city, and on his being represented by his tutor as a resident in the country, no other academic duties are required of him. That this peculiarity of the Dublin system is subject to some objections may, perhaps, be admitted. Academic habits and discipline cannot be enforced on such students as do not reside. The student, it has been said, may acquire information, but he does not acquire it from the university, and he obtains a degree without any experience of the peculiar usages of college life, without having had the opportunity of forming the acquaintance of young men of his own rank in society, and without those academic habits and feelings of local attachment to his college, which characterize the system pursued in the English universities. But it must not be forgotten, on the other hand, that it is the peculiar circumstances of Ireland that have forced upon the university of Dublin this deviation from the practice of her English sisters. The expenses of residence would be an insuperable obstacle to many of those who are at present in the university, and therefore, by the admission of non-resident students, the advantages, or at least some part of the advantages, of a university education are extended to very many individuals, by whom, if residence were enforced, not even that part would be attainable. Thus while five or six hundred students annually receive at Dublin all the advantages that residence and college discipline can communicate, about an equal number are induced to study and are furnished with the means of attaining one at least of the objects proposed by an university education, *viz.* the power of acquiring knowledge. Besides, in considering this subject, which has occasioned in England so much outcry against Dublin University education, we must not, in fairness, forget to mention, that residence is enforced for a certain part of the course at least, on that class of students to whom the advantages to be derived from it are likely to prove most useful; we mean the candidates for holy orders. To obtain the testimonium of the university, a divinity student was hitherto compelled to attend four terms of divinity lectures, or one academic year; and by a very recent regulation, all students in divinity will be compelled in future to attend two years*. But although we have thus endeavoured

* It did not come within the object to which we were obliged to confine ourselves, to notice directly the divinity education of candidates for holy orders; but as some of the English bishops have, we believe, hesitated to admit into their dioceses graduates of Dublin, on the ground that residence is not there enforced, we thought it right to show that the objection, whatever be its amount, is less applicable to that particular class of students than to any other. We deem it but justice also

to defend the *principle* of admitting non-resident students, on the ground that the university, from the peculiar circumstances of Ireland, has thereby largely increased its usefulness, we cannot but think that there has been for some time past a tendency to suffer the indulgence to grow into an abuse. By permitting men who reside at the distance of half-an-hour's walk from the college to be excused from all academic duties, as if they were residing at a distance of two hundred miles, and by the want of fixed and determinate rules, as to the precise limit of distance, which shall be received as an excuse for the neglect of those duties, the university, we conceive, has done herself great injustice, and the students have been led to seek, as a privilege, that which ought to have been regarded as a disadvantage and a loss.

It is certain, however, that this peculiarity of the University of Dublin, by rendering the examinations held at the

to state, that of the three universities where the episcopal clergy of these kingdoms obtain their degrees, Dublin is the only one, so far as we know, in which any attempt at a professional education for divinity students is seriously made. At Oxford and Cambridge, the university qualifications for holy orders may be attained by going through some forms, of which *residence* is indeed one, but which are not calculated, so far as we know, to enforce the acquisition of any theological information; while at Dublin, the *minimum* knowledge of divinity necessary for obtaining the university testimoniums is far from being contemptible; and the annual examination held by the regius professor provides for a very respectable degree of theological information in such students as aim at higher attainments. We do not wish to say anything that could be considered disrespectful towards the venerable institutions of Oxford and Cambridge; but the superiority of Dublin as a school of divinity, is a fact which justice to that university compels us to state: especially as there are many now alive who recollect when the divinity education in Dublin was low indeed, and who may not perhaps be aware of the alteration that has taken place; of which we could not therefore be silent without injustice to the exertions of the late venerable professor, and of his successor in the chair of theology, to whom the present improvement in the state of things is mainly to be attributed. In Dublin, the divinity school consists of the regius professorship, a lectureship founded by Archbishop King, and five assistants; and from the recent regulations for rendering the labours of Archbishop King's lecturer more efficient, by separating the office from other duties, we may reasonably hope that the advantages which the university affords to the study of divinity will henceforth be very much increased. Every divinity student must attend a course of lectures on the thirty-nine articles, from the assistant lecturers, together with the lectures of the professor; besides this, they will be required in future to attend Archbishop King's lecturer, whose lectures will be connected with the last year of the under-graduate course. The annual premiums given by the regius professor have been found peculiarly useful in inducing men who have completed their terms, to pursue the study of divinity farther, and several men are thus annually sent into the Church with a very considerable knowledge of their profession; but we could wish that a few places were founded which would enable these men to reside in the university for a few years, and furnish them with the means of cultivating theological studies there to a still greater extent, uninterrupted by other engagements. The present plan secures the attainment of a certain amount of information; but it fails of communicating to the student a correct view of the real extent of theological science, and the sources from which it is to be acquired. We think that some foundations for divinity scholarships, such as we have proposed, would greatly tend, under proper regulations, to remedy, or at least diminish this evil.

beginning of each term, the *only* education which non-resident students receive, increases proportionably the importance of the examination system, and we shall therefore proceed to a more detailed account of the mode in which examinations have hitherto been conducted.

There are two classes of men in every large seminary of education, whose cases should be distinctly provided for—we mean those who can never by any instructions be raised above mediocrity, and those who may be excited by a judicious distribution of academic honours to aim at the higher attainments of classical and scientific knowledge. The system hitherto pursued in the university examinations at Dublin has been singularly deficient in its provisions respecting both these classes of men. We speak in the past tense, because we rejoice to say that many of the defects we have to notice will cease with the present year. A new body of regulations for conducting the term examinations has been determined on by the provost and senior fellows, which is to commence with the year 1834. We shall have occasion to mention most of its provisions as we proceed.

It has hitherto been the practice in the university examinations to appoint two examiners, one in science, and one in classics, to every forty men: the *class*, that is the men of the same year, who presented themselves for examination, having previously been arranged in *divisions*, as they are called, containing each about forty students. These divisions sit at long tables, and the science examiner walks down the division proposing a question *vivâ voce* to each candidate, and marking the answers he receives in a roll which he carries in his hand; in the mean time, the classical examiner sits at the end of the table, and calls up to him, one by one, the candidates for examination, whom he examines separately in Greek, Latin, and in a *theme*, or composition in Greek or Latin, on a subject proposed by himself. The divisions composing the same class are all examined at the same time and in the same hall, but, as may be inferred from what we have said, by separate examiners; the examination continues for two days, four hours each day, from eight to ten in the forenoon, and from two to four in the afternoon. The examiners are required to fix the merit of every candidate in each subject appointed for the examination, according to a scale of six degrees (technically called *judgments*), which has been long in use for this purpose. The highest degree of merit is marked by the judgment *optime*, which however is very rarely given, and is therefore regarded as a very high honour; the remaining degrees are *valde bene, bene, satis bene, mediocriter*

bene, and *vix mediocriter bene*. The student who receives this last judgment loses his examination, or, in technical language, is *cautioned:* that is to say, the examination in which he is thus disgraced, is not suffered to count in the number required for keeping his year, or for his degree. The judgment system is intended as a mode of marking the absolute merit of a student's abilities or attainments, without reference to the preparation or acquirements of any others in his division; and it might, therefore, be expected, that to obtain good judgments would itself be a very fair object of academic ambition. But the mode in which the examination is conducted has, in a great measure, destroyed the effect of this part of the system; each examiner determines absolutely the judgments of every man in his division, and the consequence is, that there are as many different scales for estimating the merit of an answer, as there are examiners in the hall. Hence a man gets *bene* in one division for answering, which would have procured him *valde* had he been in another. The results of this inequality are sometimes very anomalous, and such as tend greatly to lessen the respect with which the students should receive the decisions of their examiners. For example, two students, well acquainted with the preparation of each other, present themselves for examination, and are placed under different examiners: one of them, who knows that he could have taught the other, comes off with bad judgments, and perhaps narrowly escapes a *caution;* the other passes through with respectable judgments, and without having been in any such danger of disgrace. Hence also it is by no means an uncommon practice for a man, who knows himself to be badly prepared, to appear on the first morning of the examination in order to ascertain what examiners will be allotted to his division, and according to their character for leniency or the contrary, he determines whether or not he shall absent himself from the remainder of the examination. Thus, even though a sufficient number of men be *cautioned*, or to use the Oxford phrase, *plucked*, at every examination, yet as there is no equality or uniformity in the selection of the defaulters, the good effect of the punishment is greatly impaired. A man under such circumstances has always something to say for himself; he knows that other men as ill prepared, or perhaps worse, have escaped, and he is therefore furnished with a plausible argument for representing himself to his friends as the victim of his examiner's caprice. Nor does the punishment act always as a motive to more diligent preparation in future—such is the inequality of the standard,

that no man is so ill prepared who does not feel that the indulgence of a popular examiner may give him a chance of escape: all, therefore, depends on his good fortune in getting Mr. A., and not Mr. B. for his examiner, and his own diligence or idleness forms but a small item in his calculations on the probability of his success. We do not mean to say that all this is to be attributed as a fault to the examiners; but that a temptation to undue leniency must exist when the whole weight is made to rest upon an individual; and that an examiner will occasionally yield to this temptation, and form his decision from premises distinct from the answering of the candidates, we have no doubt. The fault, however, is to be attributed rather to the system, than to those who are compelled to act under it. The examination of each division is limited to eight hours: one hour and a half are necessarily spent in the decision of honours, and in the unavoidable delays of calling the rolls and arranging the men; the remaining six hours and a half, therefore, are all that can be devoted by the most diligent examiner to the decision of judgments, and in a division of forty, it is therefore impossible that more than ten minutes can be given to any one candidate. In this time the science examiner has sometimes to decide four judgments, each of which therefore must depend on the questions which can be asked and answered in about two minutes: the classical examiner has two judgments to decide, and consequently must form his opinion from an examination of five minutes in Greek, and five minutes in Latin. It follows also that twenty minutes, out of the eight hours, is the greatest time that any one individual, not a candidate for honours, can possibly be occupied by his two examiners; the remainder of the time is therefore spent in conversation with those around him, or such other amusements as a number of young men compelled to sit quiet with nothing to do for so long a time will necessarily devise. But the result is that the examination is lowered in solemnity, and its efficiency greatly impaired. We may ask also, if it is not the necessary result of such a system that judgments will cease altogether to be a criterion of a man's preparation, and that unequal and unfair decisions must continually occur even with the most laborious and conscientious examiner? Hence the examiners are continually teazed, during the examinations, with personal applications from the students: one man solicits another trial—another says, 'Sir, you have given me but two questions—I could have answered many of those which you put to others'—another urges illness, or accidents, or some other excuse for his want of preparation, and begs to be '*let off*,' and in short the examiner's decision

is made a matter of personal solicitation, and received either as a personal favour, or the contrary, as the case may be.

But in addition to the judgments, which, as we have said, were intended to mark the *absolute* merit of a student's preparation, there was also a mode of rewarding the *relative* merit of his answering, by the premium system. Two premiums were given in each division, one by the science examiner, and the other by the classical, to the best answerers in their respective departments. Those who had obtained a premium at one examination became candidates for '*certificates*' at all succeeding examinations of the year in which the premium had been obtained; and to obtain a certificate, it was necessary to be superior, or at least not inferior to the man to whom at the same examination, and in the same department, was awarded the premium in the division. To be qualified for a premium or a certificate from one examiner, it was necessary also that the judgments given by the other should none of them be lower than *satis bene;* and if it should happen that a candidate, who failed of obtaining either premium, was nevertheless superior to the science premium man in classics, and to the classical premium man in science, that is to say, if it should happen that the premium men obtaining *valde bene* each in their own department, obtained only *bene* or *satis* from the other examiner, while a third man in the division obtained '*valde in omnibus*,' this third candidate became entitled to 'a general premium.'

Such was the mode of awarding academic honours, which has been followed in the University of Dublin for many years; and notwithstanding its numerous and palpable defects, it has certainly operated as a very great stimulus to the exertions of the students. But its effect was considerably weakened by the manner in which the examination has been hitherto conducted. The same inequality of standard, which we noticed as so great an evil in the decision of judgments, is here still more manifest, and is felt as a much more serious grievance. The distribution of well prepared men among the divisions is, of course, very unequal, and regulated entirely by chance: in one division there may be five or six men, well entitled from their talents and industry to distinction, and yet of these one only obtains any honour or reward; in another division, there may perhaps be but one individual respectably prepared, and therefore although his answering may be inferior to the worst of these disappointed candidates, yet as he has no competitor in his own division, he obtains the premium, and shares in the highest honours of his class. Thus a premium is a very unequal test of merit—in one division it is lost on *valde in omnibus*, in an-

other it is obtained on *benes:* and it frequently happens that a man of very respectable attainments passes through the course with only an occasional honour, or perhaps without any; while another who is known to be his inferior, obtains from a more fortunate position in the class, premiums or certificates at every examination. Another very serious defect in this mode of conducting the examination is this, that it tended to discourage such students as aimed at uniting high classical and scientific attainments. The examination in both departments having been carried on at the same time, a candidate for the double honours was often so distracted as to be compelled to give up one, for the sake of being enabled to devote his undivided attention to but one examiner; and this evil was greatly increased by the shortness of the time which was at the disposal of an examiner in the decision of honours. Besides, the candidates were seldom examined in the same parts of their subjects, and, the examination being entirely *vivâ voce*, the same questions could not easily be proposed to all. Moreover, an examiner is often tempted, by want of sufficient time, by indisposition, or fatigue, to form his decision after a very brief or trifling examination of the candidates. This is frequently the case where there is but little competition in the division, or where the examiner by his former knowledge of the candidates, or by a few rounds of questions given in common to the whole division, has readily detected the best man: his own mind being therefore satisfied, he feels no inclination to commence a separate examination for the sake of convincing the disappointed candidates that justice has been done, or of gratifying the individual who succeeds with the appearance of having gained a contested victory. The result, however, is, that neither the successful nor the disappointed candidates, in cases of this kind, are ever fully satisfied with the examination: and complaints are thus disseminated, which not only detract considerably from the respectability of the honours themselves, but are also highly injurious to the general character of the university.

Nor was the general dissatisfaction confined to the students alone; the tutors and examiners could not but feel the irksomeness of being placed in a situation in which the difficulty of a fair and an impartial distribution, whether of punishments or of honour, was so much and so unnecessarily increased by the incurable defects of the rules to which they were restricted. Accordingly, in the year 1828, an influential and highly respected individual, himself an examiner and a tutor for many years, addressed a letter to the Registrar of

the University, pointing out in an able manner the defects of the system, and suggesting some very prudent and easy alterations, which would have remedied almost all its evils. To this letter, which was printed in a short pamphlet*, we acknowledge ourselves to be deeply indebted in the remarks we have already made, and we shall continue to make use of it occasionally in what follows. It was not, however, until the present year that any effectual notice was taken of Dr. Mac Donnell's valuable suggestions; but his able exposition of the evils of the old system has at length produced its effect, and by a series of resolutions which passed the board in June, 1833, we rejoice to perceive that the university examinations are henceforth to be conducted upon principles entirely new.

Instead of four terms of variable and unequal length, the academic year will henceforth consist of three terms fixed and equal; and, consequently, the Term examinations will be reduced in number from four to three. This is a change of considerable importance; it will enable the tutors and professors to render their lectures more effective, and the diminished number of examinations will make it easy to increase the time allowed to each. Accordingly, it has been determined that the examination of each class shall occupy four days, instead of two: the first two days to be devoted to the determination of judgments, and the remaining two to the separate examination of honour men. The arrangement of the class in divisions is to be continued according to the old system; but three examiners, one in science, one in Greek, and one in Latin, are to be assigned to each division. On the first day of the examination, the science examiners are to determine the judgments of their respective divisions, by an examination which is to be partly *vivâ voce*, and partly in writing; and they are to return to the senior lecturer, the names of those who shall answer sufficiently well to become candidates for honours. On the second day, in like manner, the classical examiners make a similar return of those whom they shall consider qualified to contend for classical honours, and determine the judgments of their respective divisions. The examination of those who have not been selected for honours, is then concluded, and they are dismissed; but on the third day the candidates selected for science honours are examined together by a separate court of examiners; and on the fourth day the

* A Letter to Dr. Phipps, S.F.T.C.D, Registrar of Trinity College, concerning the Under-graduate Examinations in the University of Dublin. By Richard Mac Donnell, D.D. F.T.C.D. Dublin: University Press, 1828.

candidates for honours in classics; the examination to be conducted by papers, and in part also *vivâ voce*. So far then we conceive some very important points have been gained; by separating so entirely the examinations in science and in classics, all possible interference of the examiners with each other is avoided, and those who contend for double honours are no longer placed under a disadvantage; and by the separate examination of the honour men, with the provision for a more uniform standard of merit, which is secured by appointing a court of examiners, we have no doubt that the value of academic distinction, as well as the preparation of the candidates, will soon be increased tenfold. The introduction of written questions will keep the students employed during the entire time of their examination, and will enable the examiners to determine their judgments with more certainty and satisfaction to themselves. We cannot help thinking, however, that one serious defect of the former system has still been retained. The duty of *cautioning* the unprepared is still suffered to devolve upon an individual; and consequently the same source of inequality, in the different standards of sufficient answering, which different examiners must necessarily form, will continue to exist in nearly the same degree as before. We would therefore suggest, as a remedy for this defect, that the men, whose judgments are below *satis bene*, be reserved to a third day, as in the case of honours, and allowed or disallowed their examination, according to their answering before a court of examiners.

Another great improvement is the abolition of the premium and certificate system, and the adoption of a plan more similar to that which has been established at Cambridge and Oxford. Two *ranks*, or, to use the Oxford term, *classes**, of honour men are to be formed, and the men who take the same rank, being considered of equal merit, are therefore to be placed according to their standing on the college books. The first or senior rank of honour men is to be limited to a number equal to one fortieth of the whole number presenting themselves for examination, or, in other words, to the number of divisions in the hall. The second or junior rank is to be double the number of the first. Besides this there will be some who, although selected on the first two days as deserving of further examination, will nevertheless be excluded from the second rank of honours; these therefore will constitute a third rank,

* The term *class* cannot be used in this sense in Dublin, because it is already appropriated to another meaning. Thus first class, second class, &c, in Dublin, means men who are in their first, second, &c. year.

who, although nominally passed over without distinction, will nevertheless have received some honour in having been selected from the οἱ πολλοι, and sent up for further examination. In the third examination of each year, prizes will be given to those who shall have then taken honours, the prizes of the first rank being the double value of those of the second.

The subjects of study are also to undergo considerable alteration, and, we think, improvement. It is intended that the first year shall be devoted entirely to mathematics, instead of intermingling logic and mathematics as before. This arrangement has been adopted with the hope of creating an increased attention to mathematical studies at preparatory schools in Ireland, and also because it is conceived that some knowledge of mathematics ought properly to precede the study of logic; the second year will accordingly be devoted to logic, including, with the elements of the Aristotelian logic, some knowledge of mental philosophy from the works of Locke, Dugald Stewart, and Dr. Brown. The study of natural philosophy, astronomy, hydrostatics, and optics, will be the business of the third year, and the fourth will be occupied by moral philosophy, and the evidences of the Christian religion from the works of Bishop Butler and Archdeacon Paley. In classics it is intended to appoint the poets (Homer, Virgil, Horace, Ovid, &c.) as the subjects of study in the first year; the second year will be occupied by the Greek tragedies, with Terence, Juvenal, and Persius; the Greek and Latin orators will be the business of the third year, and the fourth will be devoted to the historians. Such is the plan which has been decided upon, subject to such modification as may hereafter be found necessary; it will not be practicable, however, to introduce this part of the new arrangement into full operation next year, except with those who are then to begin their academic studies: for the rest, who have already commenced their career, and made some progress under the old system, a temporary course has been published so modified as to suit their several circumstances. But there is one great improvement upon the former mode of arranging the subjects of study, which must not be passed over without notice: formerly all students were required to employ the same text books, and to prepare themselves in the same quantity of reading: hence, while the leading men of each year carried off from such books as Brinkley's Astronomy and Dr. Lloyd's Mechanical Philosophy, a high degree of acquaintance with the sciences, the great mass of the students derived little or no information from their studies. It became the

practice with those who were not looking for honours to omit a considerable portion of their prescribed business, trusting to the indulgence of the examiner for the acceptance of this partial reading. We consider it, therefore, a very wise provision of the new rules that two courses of study have been appointed—a shorter course for those who do not aspire to more than obtaining a respectable degree, and a more extended one for those who are ambitious of academic honours. This arrangement will also facilitate the introduction of such measures as will lead to the establishment of a fixed standard of merit, and render it impossible for any one to obtain a degree whose ignorance would be a disgrace to his university.

We will here take the liberty of offering one suggestion to remedy what we consider a defect in the new arrangements, of which we have said so much. As the examinations constitute so important a feature in the Dublin system, it is desirable to afford as many encouragements as possible to those who attend them all. By the rules which are to be henceforth in operation, two examinations are sufficient to save the year, and of these in the second and fourth years, the Michaelmas examination must be one; but we do not see that any loss of academic character is incurred by the individual, who, having kept the two examinations necessary for his year, has uniformly omitted the third; and we would, therefore, suggest the restoration of a system formerly acted upon for many years in the university, as a means of attaining the object of which we speak. It was the custom for many years, previous to 1816, when a new plan was adopted, of which we shall speak by and by, to give a gold medal to the individual or individuals, who during their whole undergraduate course had never omitted a single examination, nor ever obtained a judgment below *bene*. We conceive that some modification of this mode of rewarding diligence, which was formerly found to work tolerably well, might with advantage be introduced into the new rules. Suppose, for example, that a gold medal was given to the individual, who during his whole under-graduate course had never omitted a single examination, and never failed to obtain the first rank of honours; and a silver medal to the individual, who, with the same diligence in attendance, had never failed to obtain at least the second rank of honours: or if this should be thought too high a standard of qualification for the honour of a medal, some less severe rule might easily be devised. But whatever may be thought of this suggestion, we are decidedly of opinion that without some encouragement to diligent attend-

ance, the tendency of the system will ultimately be to hold out an inducement to many students to omit one examination in every year.

We have already said that, in the year 1816, the mode of distributing the gold medals which was formerly in use underwent an important alteration. A distinct course was then appointed, both in science and in classics, in which such students as had prepared themselves were examined, by examiners expressly appointed for the purpose, at the period at which the class answered for their degree of A.B. This examination was conducted by papers, and it was found in a very short time to have raised considerably the mathematical and classical attainments of under-graduates*. But although a very extensive course of study was appointed both in classics and in science†, yet the system failed in one very important respect—it was found that there were scarcely ever more than two or three candidates for the honour, and often, especially among the fellow commoners, one candidate only; nor was it difficult to detect the cause of this failure. The medal was the great object of ambition, and the man who obtained second or third place at the examination carried off but little of the honour; he was regarded as an unsuccessful candidate, and as the place which he obtained had not been the object of emulation, it was scarcely remembered, save as a means of marking the degree of his disappointment. Hence, scarcely any ever thought of preparing themselves in the medal courses, unless they had a reasonable chance of the medal itself; and if it should happen that an individual was marked by former honours as the first man of his class, the medal was generally left to him without a contest, the honour of second place not being a sufficient inducement to any one to undertake the labour of preparation. This was most commonly the case in the fellow commoners of the

* Two volumes of the examination papers of the science medal were published under the title of Dublin University Problems, one in London, in 1823, the other in Dublin, in 1830: to these we refer such readers as desire to form an opinion of the character of this examination. The questions proposed last year, both at the science and classical medal examinations, were published in the Dublin University Calendar for 1833.

† The following was the course read for the Science Gold Medal in 1832-3: *Geometry.* Hamilton's Conic Sections, Lib. I. and II. Prop. 37; Analytic Geometry, with Trignometry. *Algebra.* Lacroix's Algebra and Complement, with some omissions. *Differential and Integral Calculus.* Lacroix, with omissions. *Mechanics.* Lloyd's Mechanical Philosophy, and Poisson's Mécanique. *Physical Astronomy.* Luby's Physical Astronomy, with selections from Newton's Principia. *Optics.* Lloyd's Optics.

The Classical Gold Medal course was the following: *Greek.* Aristot. Rhetoric, and Poetics; Longinus de Sublimit.; Æschyli Prometheus. *Latin.* Taciti Annales; Horat. de Arte Poet.; Cicero de Oratore.—*Dublin University Calendar for* 1833, pp. 81, 82.

class, who in Dublin are examined by themselves, and answer for their degree at an earlier period of the year. The number of fellow commoners in a class being much less than that of pensioners, is itself sufficient to account for the smaller number of candidates for their medals, besides rendering the superiority of any one man much more easily established, and thus more frequently producing in the rest that backwardness to contend with him of which we have spoken.

We are happy to perceive, therefore, that this system is henceforth to be entirely abolished, and another substituted for it, which has been formed nearly on the plan of examination for the mathematical and classical tripos at Cambridge. Three distinct courses are appointed, one in mathematics and physics, another in logic and moral philosophy, and a third in classics, in any one or more of which a student, according to his taste and inclination, may contend for honours at his degree examination. Two ranks of honour men are to be formed in each course, to be called senior and junior moderators, the number in each rank being limited in the same manner as at the ordinary term examinations. One important difference, however, has been adopted: the senior moderators are not to be considered as equal in merit, but are to take places according to their answering; and the same rule is also to be followed in the arrangement of the junior moderators. Hence it is hoped, that the places of first senior moderator, second senior moderator, &c., first junior moderator, second junior moderator, &c., will become objects of ambition, and that a larger number of men will, by these means, be induced to study and prepare themselves for the distinction*.

The greatest difficulty in the management of this new plan is, the adaptation of it to the case of the fellow commoners. It has been the practice in Dublin University to allow a fellow commoner the indulgence of graduating half a year before the pensioners of the same class; in other words, fellow commoners answer for their degree at Easter, and pensioners at Michaelmas. This privilege, however, has had the effect of lowering the value of honours taken by fellow-commoners, inasmuch as their separation from pensioners necessarily diminished the number of competitors, and this, as we have seen, was particularly the case in the gold medal examinations. Under the new system of honours, no distinction

* We hope to be able to publish in our Miscellaneous department, the courses prescribed for moderatorships at the examinations we are here speaking of; and also the subjects appointed for all students at the annual term examinations.

will be made between fellow commoners and pensioners at the ordinary term examinations, and this we consider a very decided improvement; but it has not been found so easy to make the same rule with regard to the degree examination, without destroying the privilege which fellow commoners have so long enjoyed of answering for their degree in the Easter term. Hence it has been resolved to adopt an intermediate course, at least until the practical working of the new system shall have developed itself, and some better arrangement shall be suggested. The medal system, therefore, is to be continued for fellow commoners at the Easter examination of their fourth year as usual, with permission to such of them as desire to contend for the higher honours of the moderatorships, to become candidates at the succeeding Michaelmas examination with the pensioners of their class.

Hitherto we have said little respecting the education afforded to the students by college lectures and tuition, and it will be necessary to make some remarks on this subject before we conclude.

We have seen that the appointment of tutors is placed by the statutes in the power of the provost or head of the college, who may if he pleases take upon himself that office. But it has been the practice for many years to confine the duty of tuition to the junior fellows, and until very lately they were all tutors. By some recent regulations three of them now hold offices incompatible with that of tutor, and have consequently resigned their pupils; and a fourth, having been elected jurist, has devoted himself to his profession. There are, therefore, now fourteen fellows who are tutors, and every student at his admission must select one of these to be his instructor, his adviser, and the guardian of his interests during his academic life. The tutors during term deliver lectures to the first three classes, each to his own pupils. The subjects of these lectures are the science, and sometimes also the Latin book, appointed by the college for the examination of the ensuing term, and they are conducted by catechising the students in a portion of their subjects which they have previously prepared; or, in the case of the Latin, by calling upon them to translate orally a passage from the book before them, and explaining to them such difficulties as may occur. The pupils are also allowed to ask questions, and to propose their own doubts and difficulties.

Many circumstances, however, concur to render these lectures less efficient and useful than they might and ought to be. In the first place, the tutors who are engaged, besides other collegiate duties, in lecturing, or rather catechising,

for three successive hours daily on three widely different subjects, are tempted from mere weariness to content themselves with such an examination into the preparation of their pupils as will be sufficient to make them read, without venturing to open any wider field than that which is already before them in the college class books. This temptation is also greatly increased by another circumstance. No attempt is made to separate the candidates for honours from students of inferior attainments, whose sole ambition is to save their year. Both these classes of men are lectured together, and at the same time, and hence one of them must necessarily be sacrificed to the other. This remark applies not only to the tutors' lectures, but also perhaps still more strongly to the public lectures of the Greek and morning lecturers. These are conducted on a plan similar to that followed by the tutors in private; each class is instructed in a separate lecture-room, and by a different lecturer; the Greek lectures are delivered on three days in the week in the book appointed for the ensuing examination, and the morning lectures every day in the science of the term. From the cause we have just mentioned, it is common for reading men to make their studying for honours a plea with their tutor or lecturer for neglecting to attend the lectures. Those who reside in the college are bound to attend the morning lecturers, as well as their tutors, and, therefore, receive two lectures daily in the same subject, and sometimes from the same individual, for the lecturers are all tutors also: this is in like manner made a reason for neglecting one of them, and as attendance on the public lectures is necessary for keeping terms, the tutor's lecture, although perhaps the more efficient of the two, is generally that which is not attended. These evils, in so far as they arise from the want of duly separating the candidates for honours from the rest, will be increased, we conceive, rather than diminished under the system which is to be introduced next year, in which although separate courses of study have been appointed for these two different classes of men, no provision has been made for affording them separate lectures. We may hope, however, from the spirit of improvement which now exists in the university, and has already done so much, that this very circumstance will lead to the speedy introduction of the proper remedy.

We might here repeat many of the observations which were made in our last volume* on the subject of the Oxford lectures, as being equally applicable to the Dublin system, but the space which our strictures have already occupied

* Page 328, *et seq.*

compels us to be brief. We will merely observe that the great evil of the system is the want of division of labour: every tutor lectures on the same things; he is not permitted to select a subject suited to his taste or talents; he must go on, and many have gone on for upwards of twenty years, lecturing in every thing read in the under-graduate course, repeating the same commonplace observations, and asking over again the same commonplace questions which have been handed down from generation to generation in the college, without any attempt to raise his hearers above that standard which was considered the summit of perfection in the days when he was himself an under-graduate. As an example of the mode of conducting these *lectures*, we may take the following statement. Two hundred lines of Homer, or some other classic, are given out to a class, to be prepared against the next day of lecture; three or four individuals are then selected at random from the class, and required to translate ten or twenty lines each, in presence of the rest: if the examiner should thus happen to light upon an unhappy wight who had failed to prepare his task, he is severely reprimanded *in terrorem*, and a fine perhaps imposed on him; but if the student, thus selected, should translate his portion without any serious mistake, no further remarks are made; a few questions may perhaps be asked, on the derivation of a word, or the conjugation of a verb, but they are for the most part of the most trifling charcter, and seldom superior to what might be expected to be within the knowledge of every intelligent school-boy. We need not wonder, therefore, that the effect of a system so inefficient has been to render attendance on the lectures a positive loss of time to all who are really studying their books, and that it has become necessary for almost every candidate for honours to employ a *private* tutor at a considerable expense, to '*make him up*' for the examinations.

A monthly examination for the admission of students into the university is held during term in presence of the senior lecturer in the public theatre of the college. The examination is commenced by proposing to the candidates a subject on which they are required to write in Latin, or else by giving them a few sentences in English to translate into that language: they are then examinedi n the following Greek and Latin books.

GREEK.—Homer—Il. i.-viii. Nov. Test. four Gospels and Acts.
Xenophon—Cyrop. libb. i -iii.
Walker's Select Dialogues of Lucian.

Latin—Virgil, Æn. libb. i.-vi., and Eclog. i.-iv. ix.
Horace—Juvenal, Sat. iii. x. xiii. xiv.
Terence, Andria and Heautontimorumenos.
Sallust—Livy, libb. i.-iii.

The examination is conducted *vivâ voce*; each examiner takes a separate book, and goes round the hall, requiring from each candidate an oral translation of a few lines or sentences, and asking some grammatical or historical questions. After the examination, *places* are determined by the reports of the examiners; and at the large entrances of July, October, and November, the information necessary to obtain one of the first four or five places is often very respectable, and the competition for them has exerted a very salutary influence upon the classical schools throughout the country. Premiums for proficiency in Hebrew grammar, with the translation and parsing of the first eight psalms, are also given to such students as voluntarily submit to an examination, held for them immediately after their entrance. The entrance examination, however, is liable to many objections. We are not advocates for making it a very severe trial, but we certainly do think that some knowledge of grammar, and of the construction of the languages, should be made *essential* to admission. For many years, we believe, all candidates for entrance, with very few exceptions, were admitted, but bad as this system was, we really think it better than the great variety of rules that have been acted upon for the last few years. We cannot help being of opinion, that a bad rule, which at least had the merit of being uniform and consistent, is much preferable to a continued change of measures, some of which produced anomalies that appeared quite unaccountable to the public, and tended greatly to diminish the respectability and influence of the examination. To make the examination really exercise its proper influence over the public schools and other places of preparatory education, it must be, as nearly as possible, a uniform examination, that is to say, the same degree of ignorance must uniformly be excluded. Let the standard be ever so low, it must be constant and well defined, or else the object will never be attained; and the examination must be so conducted as to let the public clearly see, that, without this amount of information, admission into the university is impossible.

Besides the general monthly examinations for the admission of fellow commoners and pensioners, there is held annually, on the Tuesday and Wednesday after Trinity Sunday, an examination for the election of *sizars*. In the university of Dublin there are thirty sizarships for the free education of

persons of narrow circumstances: formerly these places were in the gift of the tutors, who presented to them without requiring any qualification, except the poverty and good character of the student; but for some years this plan has been abandoned, and the tutors now hold an annual examination, thus throwing these places open for competition to the whole country. The examination is conducted on the same plan as that for entrance, and is therefore liable to the same objections. The books examined in are also the same, except that candidates for sizarships read Homer's Iliad to the end of the twentieth book, and the whole of the Æneid of Virgil. The sizars, besides being subject to no college charges, have their commons free of expense, and some of them are elected to free chambers in the college, as vacancies occur. These advantages are continued to them for four years, until they have, or might have taken their first degree in arts. In former times the sizars were regarded as *servitors* to the fellows: they waited upon them at table in the Commons Hall; they tolled the bells, and swept the college courts; but although these menial offices are now no longer required, we regret that too much of the spirit which prescribed them still remains. We would wish to see all such degrading distinctions entirely abolished; for example, why should not the sizars be permitted to dine in the Commons Hall with other students, instead of being compelled to wait, as they now do, for the leavings of the fellows' table? We see no reason in establishing foundations for men whose narrowed circumstances would otherwise deprive them of the education to which their talents and their industry entitle them, if they are to be afterwards degraded in the eyes of their fellow students, and subjected to a course of discipline which must deter all persons of generous and honourable feelings from becoming candidates for the situations. We might trace many of the acknowledged failures of the sizarship system to this fundamental error.

The examination for scholarships is held annually in the week before Whitsunday, and continues two days for four hours each day. The examiners are the provost and seven senior fellows. Scholarships are open to all students, being Protestants, who have reached their third under-graduate year. Students of higher standing are also permitted to become candidates, but an extended course of reading is required of them; the course appointed includes all the classics read for entrance, and in the under-graduate course up to the Easter examination of the third year, in addition to which students, who are in their fourth year, were required to read

Livy to the end of the thirtieth book. An alteration will hereafter be made in the scholarship books, correspondent to the changes introduced into the under-graduate course. With respect to the mode of conducting the examination, we cannot say that we think it well calculated either for discovering the best men, or for ensuring a fair and equable decision. It is conducted entirely *vivâ voce;* each examiner takes a particular book, and examines every candidate by requiring him to translate a certain portion, upon which he may perhaps ask a few grammatical or historical questions, but the number of candidates is often such that it is impossible for any one examiner to devote more than five minutes to each. On some late occasions composition has been introduced by bringing in a few paragraphs of English to be translated into Greek or Latin, which is certainly an improvement upon the old system, so far as it goes; it may enable the examiner, in some degree, to distinguish those who are good scholars, from such as depend for their success on mere schoolboy familiarity with the books: but it leaves all the more important evils of the examination untouched. Why should not a part of the examination at least be conducted by printed papers? A certain number of the candidates, say a number equal to double the number of vacancies, might thus be selected for a more strict examination, and the rest of the candidates dismissed. Some such plan as this would enable the examiners to give more time to those who were actually qualified for the scholarships, and would diminish considerably the operation of chance in the result. But, in addition to other causes of inequality, we conceive that eight hours, considering that there are often one hundred and twenty or thirty candidates, is far too little for any effective examination of well prepared men.

The fellowship examination, whenever a vacancy occurs, is held on the Wednesday, Thursday, Friday, and Saturday preceding Trinity Sunday. Two hours are devoted to each subject, and two subjects occupy a day. The examination continues from eight to ten A.M., and from two to four P.M. each day. The order in which the subjects are taken is as follows:—

	Morning.	*Afternoon.*
First Day .	Logic.	Mathematics.
Second Day .	Physics.	Ethics.
Third Day .	History and Chronology.	Greek, Latin, and Hebrew.
Fourth Day .	Latin Verse Composition.	Latin Prose.

In each of these subjects a course sufficiently extensive is prescribed by the examiners, who are seldom, however, appointed until within a few weeks of the examination, and con-

sequently the course is always subject to variation. In logic, the candidates are required to read Bacon, Stewart, Reid, Brown, Locke, and Berkeley. In mathematics, the usual books are Lacroix's Algebra and Complement, with Newton's Arith. Univ., and Hales's Analysis Æquationum; Cagnoli, Woodhouse and Lardner on Trigonometry; Lardner and Bourdon on Analytic Geometry; Hamilton's Conic Sections, Archimedes and Legendre on solid Geometry, and Lacroix and Lardner on the Differential and Integral Calculus, with Carnot's Métaphysique du Calcul Infinitésimal. In physics, they read Newton's Principia, Laplace's Système du Monde, the articles in Robison's Mechanics on the Tides and the Figure of the Earth, Airy's Tracts on Physical Astronomy, and Woodhouse's Treatise on the same subject. Poisson's Mécanique, Dr. Lloyd's Mechanical Philosophy, Newton's Optics and Lectiones Opticæ, the articles on double refraction in Biot's Physique, and Lloyd's Treatise on Optics; and besides this they are expected to be acquainted with the more remarkable modern discoveries. In ethics, the course comprehends Cicero's philosophical works, Aristotle's Ethics, Bacon de Aug. Scient., lib. vii., Cumberland de Legibus Naturæ, King de Origine Mali, Clarke on the Attributes and Evidences, Butler's Analogy and Sermons, Conybeare on Revealed Religion, Warburton's Divine Legation of Moses, Book I., Dugald Stewart's work on the Active and Moral Powers, with some minor treatises on the Theory of Obligation and Virtue. In history, the subject of examination is ancient history to the time of the battle of Actium; and the books generally read are Herodotus, Thucydides, Polybius, Livy, Hooke's Roman History, Mitford's Greece, and some parts of the Ancient Universal History. In chronology, the works of Beveridge and Newton, and the first volume of Hales's Analysis of Chronology.

After this account of a course of study so extensive, our readers will perhaps be surprised when we add that the examination, which is open to the public, is conducted altogether *vivâ voce*, and in the Latin language*. Even the classical examination of the third day is conducted in the same manner; a Greek or Latin classic is placed in the hands of each candidate, and he is required to translate or paraphrase a few lines of it orally in Latin. In like manner the Hebrew Bible, generally the Psalms or the book of Genesis, is given to each candidate, and a Latin translation required; and as two hours only are devoted to this part of the exami-

* A report of the questions, given at the last fellowship examination, has been published in the Dublin University Calendar for 1833.

nation, forty minutes are given to Greek, forty to Latin, and the same time to Hebrew. Hence, as there are often from ten to fifteen candidates, each individual receives an examination of about three or four minutes in those subjects respectively. We have already drawn too largely on the patience of our readers to enter upon any discussion, or even exposition, of the palpable absurdity of such a mode of examination. The defects of a system in which no one candidate has the opportunity of answering the questions proposed to another; in which the highest branches of mathematics and physics are required to be expounded *vivâ voce* without any use of paper whatever, and in which the Latin language is interposed between the examiner and the candidate, as if to prevent either from fully understanding the other,—the defects of such a system must be apparent to every reflecting and unprejudiced mind. Nor shall we waste time in refuting what might be said or imagined in defence of this singular mode of conducting an examination, especially as we may now hope, with some confidence, that at no very distant time all these absurdities will yield to the voice of common sense. Those who have already begun the work of University reformation so ably and so well have perhaps acted wisely in leaving these fast-decaying branches of the old system to fall by their own weight, or to be restored to fresh life and vigour by the slow and gradual circulation of that spirit of enlightened and temperate reformation which has already effected so many important changes, and which at present seems to guide the counsels of the University of Dublin.

METHOD OF TEACHING GEOMETRY. No. II.

As we have already observed, the more important part of the study of geometry is the habit of reasoning, which should be acquired from a science where all is absolute demonstration. If we should be thought to speak rather of what ought to be than of what is, it must be owing to something in the method of teaching which keeps the logic of geometry in the background, and substitutes for it an exercise of less improving character, which may be the mere learning by rote the phraseology of propositions. When we find, as it frequently happens, that by 'A is greater than B, and B is greater than C, *much more then* is A greater than C,' students imagine it to be proved that A is *much greater* than C, we think it evident that their attention has not been directed, in the least degree, to the nature of the connexion which exists between one part of a syllogism and another.

If we were to propose to ten students who, as times go, have read the first four books of Euclid, the following argument—'Every equilateral triangle is equiangular, and an equiangular triangle may contain less than an acre, therefore an equilateral triangle may contain less than an acre'—we are convinced that nine out of ten would admit the conclusion without scruple, and that of those nine not two would find out where the fallacy lay, even when the instructor assured them that there was a fallacy. The three propositions are evident truths: the falsehood implied in the little word 'therefore' passes unheeded, because that same word has never been any thing more than a mere pleonasm in their previous course of *reasoning*. Finding the demonstrations employed threw no great light upon the matter, they preferred believing the propositions upon the evidence of their senses, which is the way by which most young persons gain the assurance which they have of the truth of the facts asserted. The reasoning was *said* over, that is, the angles and sides of triangles were repeated in endless confusion, mixed with a decent distribution of the words 'because,' 'by hypothesis,' and 'therefore.' To show that this is not a notion of our own, a mere march-of-mind complaint against existing institutions, we will again cite the editor of Euclid whom we quoted in our last article:—

'Once upon a time a certain father, resolving not to be imposed upon by reports, determined to examine into his son's progress in this science, produced the book, and required him to demonstrate a proposition to which he referred; the young man, though unacquainted with the subject, taking courage from his father's ignorance, began very impudently in some such manner as follows:—Because the angle A B C is equal to the angle C B A, therefore the angle D E F is equal to the angle C E F, &c. ringing the change upon sides and angles, until he had spun out his demonstration to a decent length, and then kept silence in expectation of his father's opinion, who, with a grave and important countenance, remarked, "This is what we call demonstration."'

Geometry, as it is usually studied, does not *teach* the principles of reasoning, but *applies* them, supposed to be already known, to the consideration of the properties of space. There is, therefore, no reason to presume that all who learn geometry will learn to reason correctly, except in so far as such exercises as the propositions of Euclid must be supposed, in some degree at least, to create habits of thinking. They do so to a certain extent, but we need not, therefore, imagine that all is done which can be done. If the pupil pays no attention to the grounds on which the *reasoning* is founded, he will not gain all that ought to be gained. The principles on which geometrical propositions

are established belong to the totally distinct and equally simple science of logic; and since geometry without logic would be absurd, it is desirable that the principles of the latter science should be studied with precision previously to employing them upon the former.

The forms of logical reasoning have, unfortunately, fallen into disrepute, proportional to the extravagant exaggeration which was formerly made of their value. Considered merely as a part of grammar, the distinction is both useful and interesting between a sentence which is untrue in itself, by its own construction, and one which is true or untrue, according to the correctness of the facts stated in it. This branch of grammar is most essential for young persons, because, in the details of it, many of the sources of incorrect reasoning will be discovered and stopped, by a process which, after all, amounts to little more than pointing out the force of each word in the sentences, 'A is B' and 'A is not B.' It is not absolutely necessary that syllogisms should be formally defined, and the various inaccuracies called by their standard names; and those who think the very name of logic smells of the schools, may, if they please, call it 'construction of sentences,' or the 'analysis of the connexion of the clauses of a sentence,' or any thing else they please, provided only they teach something that shall give the student of geometry a knowledge of the components, which he will afterwards be required to put together. We proceed to detail the method by which we should propose to do this. The main illustration has been used by Euler, in his letters to a German Princess.

Let a number of simple figures be cut out in paper; three sorts will be sufficient, which may be triangles, squares, and circles. Let these be of larger and smaller sizes, so that several of the smaller may be placed on one of the larger without touching; or it may be considered preferable to cut these out in wood or pasteboard, and use them to form similar figures on paper by drawing a pencil round the edges. It is obvious that every species of simple proposition, which confines itself to asserting or denying one thing of another, in whole or in part, will be similar to one or other of the four following:—

Every point of the circle is in the triangle;
No point of the circle is in the triangle;
Some points of the circle are in the triangle;
Some points of the circle are not in the triangle;

and by interchanging the words circle and triangle, every possible variety of assertion which can be made respecting the two is obtained. Each of these cases can be palpably represented

by one of the circles and triangles, so that a proposition which is asserted to follow from any one of them, or from two put together, may be immediately verified or rejected. The instructor then proceeds as follows :—Taking one of the above-mentioned assertions, for example, the first, ' every point of the circle is in the triangle,' he explains this to mean, that the whole circle falls within the outline of the triangle, and that every point of the circle is considered to be the same as that point of the triangle over which it falls. He then distinguishes the different parts of the sentence, which are the *subject* or thing spoken of, the points of the circle—the manner in which they are spoken of, generally or universally, *all* the points of the circle, in opposition to particularly or partially, some of the points of the circle—the *predicate* or object with which they are connected, ' the points of the triangle,'—the *copula* or species of connexion asserted, which, in this case, is agreement affirmatively expressed, ' every point, &c. *is* one of the points, &c.' The learner is then required to make similar assertions of other things which he knows to be true. If he hesitates he may be assisted with such propositions as the following :—' Every part of London is in England ;'—' Men are liable to error,' that is, ' Every man is, &c.' or ' All men are, &c.'

Now let the extent of this form of proposition be examined. It will not appear evident at first that the *converse* (a term generally misunderstood by beginners) does not follow from it. Students of geometry are mostly in the habit of dealing with propositions, the converses of which are found to be true ; all definitions, for example, and such general propositions as this, ' all equilateral triangles are equiangular.' From the frequent occurrence of similar cases, they are led to admit, at the first question, that if every A is B, every B is A, and if asked for the reason of their notion on this point, will bring forward one or two such examples as we have alluded to, thereby giving a practical proof of their belief in another fallacy, that because some converses are true all are so. But when their assertion is put to the test by such a proposition as ' all birds are animals,' they immediately see and laugh at the strange conclusion to which their own principles lead them : *viz.* that ' all animals are birds ;' but still they are here struck, not by the defect in the method of reasoning, but only by the absurdity of the conclusion. This cause of error might be eradicated, if the pupil were accustomed to state various propositions, with such circumlocutions as would show the partial manner in which the predicate enters ; for example, ' every point of the circle is a point of the triangle,' that is, the whole circle is a *part* of the triangle—among all

the points of the triangle will be found all the points of the circle, without denying that there may be points of the triangle which are not points of the circle. 'All men are liable to error,' that is, all *men*, but all animals too may be, and for any thing to the contrary contained in the assertion, inanimate beings as well. At the same time it must be explained, that the converse, though not asserted in the preceding, is not denied; that though 'all equiangular triangles are equilateral' does not *follow* from 'all equilateral triangles are equiangular,' it does not *contradict* it. Hence the necessity of proving Prop. VI. Book I., and its admissibility when proved. In fact, if some such explanation be not adopted, there are several fallacies which are fostered, and not eradicated, by an inattentive study of Euclid.

The other general forms of assertion may be treated in the same way; and we much wish that it was in our power to recommend to the teacher any work * on which he might model his instructions. As it is, we can only briefly indicate, to the followers of the usual routine, a road we should be glad to think many have already struck out for themselves.

By writing down the various ways in which it may be expressed, that the circle is or is not, wholly or in part, contained in the triangle, or the triangle in the circle, eight distinct propositions will be obtained, and as many more relative to the circle and square. From these sixteen propositions one may be selected out of each set in sixty-four different ways, so that there are sixty-four preliminary inquiries, each of which may furnish an exercise of reasoning, with at least as much advantage as so many propositions of Euclid would be without them. Each of these should be entered into separately, and examined for the purpose of finding out whether any third proposition respecting the triangle and square, independent of the circle, necessarily follows from them. Then other similar propositions should be formed upon other subjects, and the same analysis applied. As an example, suppose we consider,

Some of the circle is in the square;

None of the triangle is in the circle;

is any part or all of the triangle necessarily in or out of the square, or is the preceding combination equally consistent with all the cases. On drawing the figure, it will be seen that nothing positive follows from the preceding assertions;

* This subject will be found, with a little more detail, as applied to geometry, in the Society's treatise on the *Study and Difficulties of Mathematics*, Chap XIV. For general logic there is no work in our language at all comparable to that of Dr. Whately.

that both may exist consistently with the triangle being either wholly or partly in or out of the square, and that the only relation inconsistent with the two preceding is that which places the whole square in the triangle. The only deduction is, that some of the square is not in the triangle. A verbal analysis of this conclusion should now be sought, and it may be found in the following reasoning. The first assertion states, that some of the circle is common to the square; we must, therefore, stand prepared to admit that any thing which can be asserted or denied of all the circle as to position, can be asserted or denied of certain points of the square. But by the second assertion it is denied that the triangle and circle have any points in common, consequently there are certain points of the square which are not in the triangle. This same reasoning should now be applied to other instances of the same form, drawn from various subjects, on which we do not think it necessary to dilate. To take an example from among those combinations which are without conclusion,—let some of the square be in the circle, and some of the triangle not in the circle. This will be found by trial to be perfectly consistent with either of the two, the triangle or square, being wholly or partially contained in the other. To make this intelligible, the student must be made to understand that the phrases of common conversation are stripped of some of their implied meaning in all strict reasoning, and most particularly in that of geometry. The literal extent of the fact stated is all that is allowed, nor must any thing be concluded from one simple proposition. For example, if in ordinary conversation we say that some men have a mechanical genius, it is always implied that the rest of mankind have not the same, or it is considered as signifying that some men, and some men *only*, have that endowment. And by the word 'some' is generally understood the smaller number, in opposition to the greater. None of this is supposed to hold in geometrical reasoning: to assert that some equilateral triangles are equiangular is perfectly correct, though, at the same time, it is true that all equilateral triangles are equiangular. In the same manner, to avoid the necessity of repeating two propositions instead of one, the word 'some' is considered as standing for one, as well as for more than one. When, therefore, we say, that 'some of the square is in the circle,' we mean that one point at least of the square is in the circle, or it may be the *whole* square. But at the same time, though the truth may be more general than the proposition, the conclusion must not be so.

Returning now to the proposition given, the student must be made to see that no two assertions can give us the right

to make a third, unless there is something common to both, *expressed* in strict reasoning, but often only implied in ordinary conversation. In the pair of propositions which we are now considering, namely, that 'some of the square is in the circle,' and 'some of the triangle is not in the circle,' we can only say, that a particular part of the triangle (that which is out of the circle) has nothing in common with a particular part of the square (that which is in the circle), which may be true, whether the one is wholly or in part contained in the other. Again, from the propositions, 'some of the circle is in the triangle,' 'some of the circle is in the square,' nothing can be drawn, for no deduction can follow, unless there is something in common in the two assertions which may be made to furnish the means of comparing the two. Here, though the word circle is mentioned in both, it is partially mentioned; the 'some parts' of the first may not be the 'some parts' of the second; at least it is not so expressed, and is therefore not to be assumed. We would recommend that the sixty-four possible combinations of propositions above alluded to should each be separately considered, and either a deduction drawn, or a reason against drawing one pointed out. This seems to us perfectly necessary, but will not universally appear so. But certainly either the beginner is competent to detect the truth of each instance immediately, in which case a couple of hours will suffice for the whole, or there are some combinations which he does not understand, and then we presume it will be universally admitted that attention should be paid to these. Is so much time to be spent on mere etymology, and accurate combination of singulars with singulars, and plurals with plurals, and this, too, when practice would produce a sufficiently correct habit; and is no attention to be paid to that structure of a sentence on which its truth or falsehood depends, so far as structure can influence one or the other, when all people must reason more or less, and very few do it correctly? It matters little, as we have said before, whether the language of the schools be adopted or not; those who know it can use their discretion, and those who do not may be informed that correct logic is in their power, and if they will adopt the preceding process, must be a necessary result of their experimental researches on the structure of a simple argument. Of course we confine the term logic to its strict meaning, not supposing it to have any reference to the truth or falsehood of assertions themselves, but only to the circumstances under which two of them give us a right to deduce a third.

The preceding course having been adopted, it remains to

put it in practice in following the order of Euclid. The definitions claim the first place; and these should be explained without the ambiguity which commonly attends them. As they usually stand, there is nothing to distinguish them from the propositions which follow. It must be remembered that the perversity of human nature, we suppose, lends beginners a really wonderful tact in choosing the wrong idea, if there be two to choose between, that is, in every possible case. Hence 'a parallelogram is a four-sided figure, whose opposite sides are parallel,' is too nearly allied in form to 'the opposite angles of a parallelogram are equal.' The development of the first should be, 'let it be agreed to call every four-sided figure whose opposite sides are parallel by the name of *parallelogram*, so soon as it shall have been shown that such figures can be drawn, and let no other figures be called by that name.' The indefinite idea which exists in the mind of a beginner as to the distinction between the component parts of a demonstration, must be well known by all teachers who have any clear ideas on the subject themselves. The first answer, when pressed on any point, is, 'of course it is so,' which must always be interpreted to mean that belief outstrips knowledge. But when further questioned, the useful terms 'by definition,' or 'by hypothesis,' are applied, according to which of the two hard words first comes into the memory. To avoid this, it would be advisable to draw a perpetual verbal distinction between the application of a definition and the deduction of a consequence; thus, instead of allowing the pupil to say, 'A B is parallel to C D, and A D to B C, *therefore* A B C D is a parallelogram,' it might be worded thus,—'A B is parallel, &c. that is, A B C D, being a four-sided figure, whose opposite sides are parallel, is one of those to which we have agreed to give the name of parallelograms.' The mischief arises, in a great measure, from the mixed character of our language, which, instead of coining words as they are wanted, runs to an ancient tongue for the way of expressing the most common ideas. Thus we are not permitted to say lines run 'side by side;' the idea must be expressed by the Greek word 'parallels, παράλληλα:' nor must there be a 'parallel-sided figure;' we again have the Greek 'parallelogram, παραλληλόγραμμον.' Hence the fallacy, noticed by Dr. Whately, of supposing that an assertion is proved by repeating it in other words, borrowed from another language, is never out of the mouths of beginners in geometry.

There is no difficulty in the 'axioms,' except in the Greek name, which is apt to convey a notion of mysterious power, and except in the celebrated axiom by which the properties

of parallel lines are established. The pupil who has gone through the preparatory system of logic which we have recommended, can be easily made aware that all strict reasoning consists in the comparison of two simple assertions, and the deduction of a third. It will be evident that there must be some assertions with which to begin, and as these can have no demonstration, they should require none. With regard to the axiom on parallel lines, we may refer the readers to preceding numbers of this Journal, *viz.* vol. I. p. 276, and vol. II. p. 341.

The pupil now comes to the study of the propositions prepared with a knowledge of the facts of which he is about to establish the connexion, and some idea of the technical part of the reasoning with which he is to be made conversant. We would not yet recommend that he should be thrown at once into the chain of propositions. We think he will more clearly see the nature of the step which he is about to make if two known results, of which one is easily deduced from the other, are first connected as a specimen. For example, suppose it known that the angles at the base of an isosceles triangle are equal, and also that the exterior angle of a triangle is equal to the sum of the interior and opposite angles. Suppose it also indisputable, that if A and B be respectively double of C and D, the sum or difference of A and B is double of the sum or difference of C and D. It can thence be immediately proved that the angle at the centre of a circle is double of the angle at the circumference, and that all the angles in the same segment are eqnal. These we suppose to be also known facts (see the article on this subject in our last number), our object being to impress on the mind of the pupil that one known fact may be connected with another, so that the second, if not known, might have been found out by means of the first. The reasoning will then stand thus:—If it be true that the angles at the base of an isosceles triangle are equal, and also that the exterior angle of a triangle is equal to the sum of the interior and opposite angles, then it follows that the angle at the centre of a circle is double of that at the circumference, &c.; so that the last proposition is proved so soon as the two first shall be proved. A few instances selected for their simplicity, the facts contained in them not being of the most self-evident character, would open the subject in a more striking way, than the (to beginners) most incomprehensible superfluity of demonstrating that from the greater of two lines, a part can be cut off equal to the less.

This brings us to the postulates, or problems which are treated as axiomatic. The student should be told that geometrical demonstration consists, not only in employing

correct reasoning upon things which are in their own nature self-evident, but in employing as few of the latter as possible. The ruler and compasses should now be given to him, the former not being divided into a scale. The circle having been defined, he is told that the only use allowed to be made of the compasses, is to draw a circle with a given point as a centre, and the distance between that given point and another *given* point as the radius. As an illustration, the instructor draws two lines, and gives the compasses to the pupil, requiring him to cut off from the greater a part equal to the less. The pupil accordingly measures the smaller line, and is about to transfer the compasses to the greater, when the instructor interrupts him, shuts the compasses, and tells him that he is only to draw circles with them, but must not transfer any length, that is, must close them the moment he takes them off the paper. This appears to the student a perfect contradiction: on which the instructor goes through the process of the second and third propositions of the first book—closing the compasses every time they are removed from the paper, and calling the attention of the student to this circumstance each time it occurs. To the question, whether it would not be much more simple to transfer the length in the common way, the answer is, that it would be so in practice, but not in reasoning: that it is the object of the latter to be content with as little as possible in the form of assumption; and since it can be proved that with the compasses as a means of drawing circles *only*, and an undivided ruler, a line equal to the less can be cut off from the greater, it is considered right not to take the latter for granted, on the principle of dispensing with every assumption which is not absolutely indispensable.

The treatment of the first three propositions in this manner is a most advantageous opening of the subject, because it must give the pupil a clear idea of the very close nature of the reasoning which will be expected from him. What license can be allowed in a science where it is not taken for granted that from the greater of two lines a part can be cut equal to the less? In the common method of *saying* the propositions the very contrary effect is produced: the pupil is not made aware of the limited nature of the assumptions, which render the third proposition a real *consequence;* he imagines that a cumbrous machinery is put in action to prove what has been virtually assumed, and his inference, and a very just inference, is, that any thing which comes after might as well have been assumed as proved. Not that he definitely maintains this; but he acts upon it in the degree of attention which he gives to succeeding propositions. The book most

in use in this country, by which the elements of geometry are taught, is Simson's Euclid. The only fault that can be found with this translation, is its occasional inexpressive and even confined method of rendering the Greek by too close an adherence to a literal version, and its preserving the unmeaning repetitions of the original, which, however excusable in Euclid, who wrote against objectors, of whom there were many in his day, is useless and tedious for the purposes of elementary instruction. We may add that it abounds in Hellenicisms, where common English would better have served the purpose; but this is also a fault of the preceding Latin versions. Will it be believed, that there is at least one *Greek* word in the Latin versions and in Simson, which is *not* in the original? That which we call an 'axiom,' which will make our readers give Euclid credit for the particular use of the word 'ἀξίωμα,' is by him called 'κοίνη ἔννοια,' two common words, implying 'that which is in the understanding of every man.' We should recommend all instructors to get rid of as much Greek as possible, and also of many superfluous phrases. For instance, 'if there be two triangles which have two sides of the one equal to two sides of the other, *each to each*, &c.' The phrase in italics is not an English idiom, but the literal translation of the Greek ἑκατέρα ἑκατέρᾳ: it conveys no meaning to a person unaccustomed to it, and requires a definition itself. Nor indeed is it easy to express the idea of this equality in a condensed form: the word 'respectively' is sometimes employed, but this is not a good term; we have known a pupil assert that AB and CD were 'respectfully' equal to EF and GH. Those who do think, frequently imagine we mean that the sum of AB and CD, is equal to that of EF and GH. We should recommend it to be said, 'If two triangles have one side of the first equal to one side of the second, and a second side of the first equal to a second side of the second, &c.' Again, it is not necessary to repeat the verbal enunciation of a proposition every time it occurs in those which succeed. For instance, if it should happen that two sides and the included angle are respectively equal in two triangles, if the pupil cannot be then trusted to point out which other parts are equal 'each to each,' he does not become more fit to do so after muttering 'therefore, the bases or third sides are equal, and the other angles are equal, each to each, namely, those to which the equal sides are opposite.' We make no apology for insisting upon such matters; they create confusion.

With the knowledge which we have supposed the pupil previously to acquire, he will have no more difficulty in putting a proposition in a syllogistic form, than in understanding

the reasoning. We have proposed a method in the article already cited, Vol. II. of this Journal, by which, when the pupil has had a little previous training in the syllogistic forms, the strictness of the method may be relaxed*. If to this be added, that no proposition should be passed until the learner can give the demonstration with different letters from those used in the book, or, which will be still better, with numerals instead of letters, and also with the figure drawn in any manner upon the paper, we should think a very sufficient check would be provided against the study of geometry being nothing but an exercise of memory.

The most serious embarrassment in the purely reasoning part is the *reductio ad absurdum*, or indirect demonstration. This form of argument is generally the last to be clearly understood, though it occurs almost on the threshold of the elements. We may find the key to the difficulty in the confined ideas which prevail on the modes of speech there employed. Let the student return to his primitive forms of assertion, and first ascertain which are contradictory, that is, taking them in pairs, which two are so connected, that both cannot be true, but one must be true. Let a careful distinction be made between those which are *contradictory* and those which are *contrary*, that is, which cannot both be true, but which may both be false. Thus, that 'all equilateral triangles are equiangular,' and that 'some one equilateral triangle is not equiangular,' are contradictory; but the contrary of the first is 'no triangle is equiangular.' This distinction had better be not only explained, but, so to speak, also made fast to the terms employed; the want of it may create as much confusion in geometry, as in common conversation, one of the prevailing fallacies of which is the misapplication of these two ideas. The learner can now see that it is the same thing whether we prove a proposition, or disprove the contradictory proposition, for one of the two must be true. Now let the following method of expression be explained: 'If A is B, C is D,' using various instances, as in the preceding illustrations. This is not a syllogism, but a method of stating that there is an argument or chain of arguments, which, it is admitted, only want the proposition 'A is B' added to their number, to complete the proof that C is D. Now, though it does not follow that if we disprove 'A is B,' we therefore disprove 'C is D,' because that which might follow from certain premises, if true, may also follow from others which *are* true; yet it does follow, that if we disprove 'C is D,' we disprove 'A is B,' for if A *were* B,

* See also the Treatise on the *Study of Mathematics*, Cap. XIV., for an example of both methods.

C *would be* D. To suppose that a false proposition could be legitimately deduced from correct premises, would be a contradiction: if, therefore, a false proposition be deduced from premises all of which except *one* are true, that one must be false. This is the method of Euclid in indirect demonstration, as we shall show by putting the first case in which it occurs into the form in which it might be taught; substituting only the deduction of the corollary instead of the proposition, as the necessary phrases are thereby rendered more simple. It has been proved, and is admitted, that all equilateral triangles are equiangular, which is to be remembered throughout: it is to be shown that all equiangular triangles are equilateral. He who admits the first and denies the second, maintains that the first, and a proposition contradicting the second, may be true together: that is, he affirms that 'some one equiangular triangle is not equilateral,' may be true. The proposition of Euclid may then be thrown into a direct form as follows: 'If one equiangular triangle is not equilateral, then a whole is equal to its part,' which is accordingly proved by the assistance of the admitted proposition. But the whole is greater than its part; therefore it is false that 'some one equiangular triangle is not equilateral,' that is, the contradiction, that 'all equiangular triangles are equilateral,' is true. It would be a good exercise to accustom the student to add indirect demonstrations to some of the direct demonstrations given by Euclid, as also to prove simple derivative propositions of such a form as this—'If two triangles have two sides of the one respectively equal to two sides of the other, but the included angles *unequal*, the remaining sides will be *unequal*, &c.'

On the question whether the fifth book of Euclid, which is on proportion, can be made intelligible to beginners in general, we must suspend our opinion: we are very certain that it is not so, to nine out of ten at least. We may perhaps resume this subject at a future time, but as it is, we can only recommend instructors either to reject this book, and substitute the numerical definition of proportion, or, if they retain the book, to accompany it with the numerical definition. Many will not agree with us in the first recommendation, and we feel, as much as they do, the *hiatus* which would be made in the system by attending to it. But surely it is no compensation to the pupil for an employment of time which brings in no knowledge, (which is his case if he read the fifth book without understanding it,) that his instructor can appreciate the superior completeness and rigour with which all the demonstrations of the sixth book might be given, if the stu-

dent could only comprehend that which he does not comprehend, namely, the fifth book. We would say to all, teach the fifth book, *if you can;* but we would have all remember that there is an *if.*

We now come to solid geometry, which we may observe is seldom or never taught before plane trigonometry: that is, a purely conventional arrangement has placed a very easy part of the subject after one of much greater difficulty; so that, in fact, access to the easier part is practically forbidden to all who do not first master the harder. The propositions contained in the first and second books are sufficient for the establishment of as much of the eleventh, as is necessary for the purposes of spherical trigonometry, that is, of the first elements of astronomy; and the same pains which are taken with the fourth book, which is of very little use, would, if applied to the eleventh, most materially increase the power of the student to comprehend popular works on physics. The main difficulty is one which is not in the subject, but in the manner of treating it, namely, the substitution of drawings upon paper instead of the solid objects which are considered. Yet a few pieces of card, or even of the paper itself, on which the student looks with despair at right angles which are acute, and lengths the relative magnitudes of which have changed places, would be sufficient for the formation of *bona fide* prototypes of these perspective anomalies. We should like to know to how many mathematical teachers *per cent.* it has occurred, instead of drawing one plane inclined to another on a paper, to fold the paper itself, and place the two folds at the required angle? Would it give too much trouble? Does the pupil *say* his proposition as well without it?

The eleventh book of Euclid may, in our opinion, be abandoned with advantage in favour of more modern works on solid geometry, particularly that of Legendre, which the English reader will find in Sir David Brewster's Translation. If Euclid be adhered to, the first twenty-three propositions of the eleventh book are sufficient for common purposes. We need hardly repeat, that the ocular demonstrations should be made to precede all others, which cannot, of course, be done without lines which are *really* in different planes.

So long as geometry is made a mere exercise of memory, it is idle to expect that the pupil should make any step for himself in the solution of a problem which is not in the book; and as there are no *rules* by which such a thing can be done, we find accordingly that this is an exercise almost unknown in the geometrical classes of schools. But supposing the pupil to be taught on a rational system, there is nothing to prevent

his being tried with easy deductions from time to time, except the difficulty of procuring the problems in cases where the teacher cannot invent them. The works of Messrs. Bland and Creswell, published at Cambridge, bearing the titles of 'Geometrical Problems,' and 'Deductions from Euclid,' contain problems perhaps of too difficult a cast; but from them a judicious teacher might select some which would suit the capacity of his pupils. Previous to this, the pupils should have been accustomed to retrace the steps of the several propositions of Euclid from the end to the beginning, whenever this inversion will not affect the reasoning. This will accustom them to the analytical method, by which alone they can hope to succeed in the solution of problems. But great care must be taken not to introduce sophisms in this reverse process. For example, in the forty-seventh proposition of the first book, it is shown that the square on each side of the right-angled triangles is equal to one of the rectangles into which the square on the hypotenuse is divided. The concluding argument is therefore of this form: A is equal to B, and C is equal to D; therefore, the sum of A and C is equal to the sum of B and D. Assuming the result, that A and C together are equal to B and D together, it cannot, therefore, be assumed that A is equal to B, and C to D, but only that if A be equal to B, C is equal to D. Of all the exercises which we have proposed, this is the one which requires most care on the part of the instructor.

Our readers will see that we have throughout advocated the union of the forms of logic with the reasoning of geometry. We are convinced that it would be advantageous to make the former science systematically a part of education. If we except Oxford, there is no place in this country where it is still retained; and unfortunately for the study, it is there more an act of memory about things called moods and figures, than an exercise of reasoning. What we have proposed would tend to improve the indefinite straggling form in which the reasoning of Euclid is presented to the young, and would provide a safeguard against the many misconceptions to which it gives birth. We have said nothing of the other advantages of logic, as they have no relation to the subject of this article.

ON THE STUDY OF THE ITALIAN LANGUAGE. No. II.

We promised in a former number* to offer some suggestions to students of Italian in this country, with respect to the method of learning that language, and also to give a list of the best grammars, dictionaries, and other works, which may

* No. X. of this Journal, p. 265.

afford assistance. We cannot enter here into an elaborate grammatical dissertation; we shall merely make such remarks, and offer such hints as have occurred to us at various times.

The first thing is to acquire a good pronunciation. For this purpose it is requisite that the teacher, if not a native of Tuscany or Rome, should at least be familiar with the pronunciation of educated people in those countries, as we have already explained in our former article; and that he should pronounce, for instance, the letter *u* full and round, like the English *oo*; that he should be exact in discriminating between the two sounds of the *e* and of the *o*, as well as those of the *s* and the *z*; and also in pronouncing the syllables *ce* and *ci*, which ought to be sounded as the English *ch*, though somewhat more softly; the *sce*, *sci*, which latter have the sound of the English *sh* in *shame*, *shin*; the *gl*, which is pronounced as the French *il* in *bouilli*, and the *gn*, which sounds as in French in the word *Espagne*. These we consider as the principal tests of Italian pronunciation, and the student himself will soon discover by referring to a good grammar, such as that of Galignani, edited by Montucci, Lecture I., whether his teacher is deficient in any of these requisites. Let him not, however, carry his suspicion and fastidiousness to extremes, for he will find many well-educated Italians, and such most Italian teachers in this country certainly are, who are acquainted with the proper pronunciation in all the above cases, and who yet in common conversation occasionally deviate from it. If the pupil feels any doubts in some particular instance, he ought to call the attention of the teacher to the point, so as to define at once the proper sound of the word, which when acquired he will not easily forget. Of the aspiration by the Florentines of the *ca*, *co*, *cu*, *che*, *chi*, we have already spoken, and we can only add that it ought to be avoided. Montucci remarks that this habit is very ancient, and occurred in the Latin language, as appears by the epigram:

> Chommoda dicebat, si quando commoda vellet
> Dicere, et hinsidias, Arrius insidias.

Arrius must have said *cho*mmoda, exactly as a Florentine would; and *hin*sidias, like a modern vulgar cockney.

The pronunciation of Italian is not difficult to acquire by natives of England. It is much easier for them to pronounce Italian than French. We have known persons read Italian pretty correctly after one or two lessons. The greatest difficulty is in the accent, of which there is one, and only one, in every polysyllabic word. The stress is laid on the accented syllable by raising the voice. The Italian accent is seldom written, except when it falls upon the last syllable of a word,

where it is marked (`); the Italians having adopted the grave accent for terminations, and reserved the acute for the middle of words. The accents do not, as in French, mark the broad or close pronunciation of the vowel itself. In the middle of words, the accent is used only where it is necessary to avoid ambiguity; as *balía,* 'power,' to distinguish it from *bália,* 'nurse,' in the latter word the accent being on the first *a.* Some monosyllables are written with an accent for the same reason: *dì,* 'day,' as distinguished from the preposition *di,* 'of.' Likewise *piè,* 'foot,' is distinguished by the accent from *pie,* plural of the feminine adjective *pia,* 'pious,' and *già,* 'already,' from *gia,* a poetical word, signifying 'he went.' In these cases the accented word is invariably a monosyllabic diphthong, whilst its non-accented *double* may be counted in poetry as two syllables: pi-e, gi-a. The first class of diphthongs are called *raccolti,* in which the first vowel is hurried over, and is less discernible by the ear than the latter; and the second class are called *distesi,* in which both vowels are equally sounded in pronunciation.

In dissyllables there can be no difficulty about the accent, for unless it is written on the last syllable, it lies necessarily on the first. But words of more than two syllables are often perplexing to a foreigner. Most dictionaries now, however, have the accented syllable marked.

We would advise the student to make his teacher read to him loud and slowly separate Italian sentences, with the proper accent and intonation, and he should then repeat them after him until he can imitate him perfectly. From a short sentence, he ought to pass to a long period, and lastly to a whole paragraph of good Italian prose, such as Villani or Machiavelli. This exercise ought to be frequently repeated; and in the absence of the master, the student ought to repeat aloud to himself the same paragraph. Indeed, reading aloud is a useful practice that ought to be repeated often, and persevered in. The ear cannot be too soon accustomed to the sound of foreign words and foreign periods. This is particularly important with regard to Italian, a language of which harmony is so essential an element, and which becomes absolutely odious when spoilt by bad pronunciation and bad intonation.

Italian orthography is perhaps the easiest of any language in Europe. There are no mute letters, except the *h* in a few words; the vowels have each a distinct sound; the diphthongs retain the pronunciation of each of their component parts, and do not, as in French or English, produce a third sound different from both; in short, it is hardly possible

for a person who hears an Italian word distinctly pronounced, and is familiar with the Italian alphabet, not to be able to write it correctly. Consequently, we do not meet with so much bad spelling among the Italians, as among other nations. A good ear is in most cases a sufficient guide. Writing under the dictation of a teacher is a very useful exercise for a beginner.

With regard to Italian grammars, of which the number is almost countless, both in French and English, all have some good parts in them, as well as many deficiencies. We would recommend at first a concise one, such as the *little one* of Biagioli, entitled *Grammaire Elémentaire à l'usage de la Jeunesse*, 12mo., or the one of Vergani, edited by Piranesi. Bating his conceit, Biagioli was certainly one of the best Italian teachers in our days; but there is no occasion to follow him all the way in his favourite theory of the ellipsis, which he carried to a ludicrous extent. Galignani's 'Twenty-four Lectures on the Italian Language,' revised and edited by Dr. Montucci, we have already mentioned. Although not a complete grammar, it has some parts very complete, especially Lectures XI. and XII., on the intricate subject of the conjunctive pronouns or affixes, which deserve to be attentively studied. In the 18th Lecture also, there is a very useful table of the various auxiliaries which can be used with Italian verbs, corresponding to the English idioms:—'I am (doing a thing), I must, or ought to, I am going to,' &c. The reader, on perusing this table, with the accompanying remarks, will have an insight into some of the capabilities of the Italian language as to precision and variety of expression. *Egli stava parlando, ei veniva parlando, egli andava parlando*, all convey different meanings, while *egli stava per parlare* varies in degree from *egli era per parlare;* the first meaning 'he was on the very point of speaking,' and the second merely 'he was going to speak.' *Si fece a parlare,* 'he began, or set about speaking,' &c.

The diminutives and augmentatives furnish an almost inexhaustible store of Italian words; but we would caution the student against making use of them too freely, as the propriety of their application depends chiefly on custom and euphony, of which a foreigner can hardly ever be a competent judge. To show the variety of diminutive and augmentative affixes of which some nouns are susceptible, we will quote *ragazzo*, 'a boy,' from which are made *ragazzino, ragazzetto, ragazzello, ragazzuccio, ragazzotto, ragazzone, ragazzaccio;* and the compound ones: *ragazzellaccio, ragazzettuccio, ragazzettino, ragazzonaccio*, &c. Each of these

expresses a different qualification or attribute: *ragazzetto* is merely a little boy, *ragazzino* a delicate little boy, *ragazzello* a common little boy, *ragazzone* a great boy, *ragazzotto* a stout boy, *ragazzuccio* a tiny little boy, *ragazzaccio* a good-for-nothing boy, &c. Some of the above affixes are applied to both substantives and adjectives, others to adjectives only, as *verde, verdigno,* green, greenish; *rosso, rossiccio,* &c. Others have a collective meaning, such as *legna, legname; agro, agrume; alberi, albereto; concia, concime,* &c. Some can only be used with particular nouns, as *casa, casupola; libro, libercolo; medico, medicastro; cane, cagnazzo.* We can say *vecchiarello* but not *vecchiello, donnetta* but not *donnella, bastoncino* and not *bastonetto.* Euphony and propriety in the association of ideas are the principal guides in these matters.

The vast field of derivatives has been yet hardly examined by grammarians. Many derived words, having a common termination, imply the same modification of the meaning of their respective radical, for instance, *ferrajo, sellajo, materassajo, vasajo, calzettajo,* &c., mean a dealer in, or workman of, the article expressed in the first part of the word, namely, ironmonger, saddler, &c. A numerous class of verbs derived from nouns end in *tore, amatore, feritore, ingannatore,* &c. Others in *abile, ando* or *ivo, esecrabile, esecrando, nocivo.* A large class of adjectives are formed from substantives by adding *oso, amore, amoroso, paura, pauroso,* &c. A knowledge of Latin will greatly assist the student in the formation of these derivatives. Most substantives derived from adjectives end in *tà, za, zia,* and *udine: probo, probità; prudente, prudenza; stolto, stoltezza; pigro, pigrizia; mansueto, mansuetudine.* But the real formation of the Italian nouns is seen better by comparing them with the corresponding Latin. Thus nouns in *tà* come from Latin words in *tas,* as *probitas, probità:* those in *za* from terminations in *tia,* as *prudentia, prudenza,* and so on. We merely throw out these hints, of which the student may avail himself, by classing words according to their termination, and thus becoming acquainted with whole families of them at once. Also in learning a new verb, it is well to find out all the nouns, adjective and substantive as well as the adverbs, that can be derived from it; as *consolare, consolatore, consolatrice, consolante, consolabile; abbominare, abbominevole, abbominando, abbominoso,* &c. All these terminations cannot be affixed to every verb indiscriminately; that in *ando* is used in comparatively few cases, and that in *abile* changes in some verbs into *evole,* and in others into *ibile. Esortare* makes *esortatore, esortatrice, esortazione,*

esortativo, esortatorio, esortatoriamente, esortabile. From *arrendere* are made *arrenditore, arrenditrice, arrendimento, arrendevole, arrendevolezza, arrendevolmente, arrendibile, arrendibilità.*

One of the difficulties in the Italian syntax consists in finding out the preposition required between a verb and the following infinitive. The English have generally little difficulty in their own language, in which the particle *to* answers the purpose in most cases. In Italian, it may be either *di, a, per,* or *da. Vi prometto di farlo. Non pensa à far cosa alcuna. Viaggia per istruirsi. Urla da fare assordire.* In this respect the Italian construction resembles the French, excepting the *da,* the use of which is peculiar to the Italian language. Again, the case after the verb, as some grammarians express it, meaning the preposition that the verb takes after it, and before the noun following, is a subject of some difficulty; 'it pleases me' is rendered in Italian by *piace a me;* 'he thinks of me,' *pensa a me,* &c.

Barberi, in his 'Grammaire des Grammaires Italienne,' has given some directions about this part of the syntax, and upon the use of prepositions in general. A dictionary of the Italian verbs, after the manner of M. Tarver's Dictionary of the French verbs, specifying the prepositions which each verb takes before the noun or infinitive following it, is wanted, and would prove a very useful book to the Italian student.

With regard to the mechanical formation of the verbs, their inflexions and irregularities, there has been no want of expounders. Pistolesi published a treatise on the Italian verbs, and Mastrofini after him wrote two good-sized quartos on the same subject, which, however, Compagnoni mercifully curtailed and compressed into a small 12mo. 'Teorica dei Verbi Italiani, regolari, anomali, difettivi e malnoti.' Milan, 1820. It is a useful little work.

Certain prefixes being coupled to verbs or verbal nouns always produce the same modification in their meaning; *dis* answers to the English *un:* thus *fare* signifies to do, *disfare* to un*do; piacevole,* pleasant; *dispiacevole,* unpleasant; *simile, dissimile,* &c. But the use of this prefix in Italian is carried to a greater extent than that of either the *un* or *dis* in English, as may be seen by looking in the dictionary at the letters '*dis.*' *Ri* likewise invariably means repetition; *fare, rifare,* to do again; *rifacimento, rifatto. Stra* implies excess; *cotto,* cooked; *stracotto,* overdone. *Tra, tras,* and *trans,* answer to the English *trans,* &c., *tra*piantare, *tras*portare, *transfigurazione.*

We would advise the student, as soon as he is able to

write connected sentences in Italian, to take up a good prose book, either epistolary or narrative, such as Bentivoglio's Letters, edited by Biagioli, or those of Annibale Caro, both excellent models of style; and having translated some pages into literal English, so as to understand thoroughly the meaning of the author, to retranslate from his manuscript into Italian. After this, he should compare his own version with the original text, and observe those variations in the former which proceed from bad grammar, and those which are owing to idiom or peculiarity of style in the author. The former he will of course immediately correct; the latter might be noted down in a vocabulary or phrase book. By persevering in this course he will acquire a much sounder knowledge of the language and its peculiarities than by labouring, week after week, and month after month, in translating into slovenly Italian the ill-digested mass of unconnected dull sentences under the name of exercises, with which most grammars are swelled. We do not mean to say that, in the first period of his study, the various rules of grammar should not be illustrated each by a few short sentences; but these ought to be taken as much as possible from some writer of established authority, as Biagioli has done in both his grammars; the only fault is, that his quotations are too frequently from the poets; we should always prefer quoting from prose writers. And here we touch on another point, to which we would call the earnest attention both of masters and pupils. It has been too much the practice to put at once into the hands of students the works of the great Italian poets, instead of beginning by grounding them well in good colloquial, epistolary and narrative prose style. The practice appears to us so absurd, that we can only account for it by the remark, that as the study of Italian did not constitute, until lately, a part of education in Italy, the Italian prose writers, with few exceptions, such as Boccaccio, were hardly known to the Italians themselves, and people had at last adopted the notion, which we have ourselves often heard expressed, to our astonishment, that the Italian language was only fit for poetry. The editions of most Italian prose works were old, scarce, inelegant, and cumbersome, and lay neglected in the dust of libraries. It is chiefly within the last fifteen years that new and cheap editions of the Italian prose writers have appeared in great abundance; Italians, as well as foreigners, have found out that Italy was as rich as any country in almost every branch of a national library, with the exception, perhaps, of *novels* in the modern acceptation of the word, for of tales there is a superabundance; the defi-

cienoy, however, in novels, Manzoni, Rosini, Azeglio, and others, have since filled up.

The language of Italian poetry is so different from that of prose, that a student who has read only the poets will never be able to express himself intelligibly either in writing or speaking. Another objection we have to the early use of the poets, especially by females, is, that most of them are exceptionable in a moral point of view. Some parts of Ariosto and of Tasso himself cannot be translated to a young female; and if the teacher passes them over, the omission has nearly as bad an effect as the explanation would have. We speak from experience, for we remember finding ourselves in an awkward predicament, being requested by a young lady to read to her Ariosto, which she had already begun under some other advice, until we came at last to a dead stop. Teachers, if requested to read objectionable works to a female pupil, should say at once honestly, either to her or to her parents, that they are not books for young ladies. This is not prudery, but common propriety. In Dante likewise there are passages that cannot be explained to a lady. Petrarch is harmless, though rather too languishing and amorous, yet we would not object to it, especially as the beauty of its language is so great. Metastasio is easy, and affords a pleasing, light sort of reading.

Alfieri's tragedies, with the exception of Mirra, all the works of Ippolito Pindemonte, a favourite writer with us, Pellico's dramas, Monti's Basvilliana and Mascheroniana, the Visioni of Varano, the fables of Pignotti and of Bertola, Ugo Foscolo's Sepolcri—these are books that can be put into any one's hands. But we should wish to see a pupil well acquainted with prose first. Let him read the historians as soon as he is able, for Italy can truly be said to boast of her historians. Dino Compagni, the two brothers, Giovanni and Matteo Villani, Machiavelli, Segni, and Guicciardini, form a splendid series. We would particularly recommend Machiavelli's History of Florence for the simple nervousness of his style. All Machiavelli's historical and political works deserve to be studied both for matter and manner. He was one of the greatest minds that Italy has ever produced; he was a plain-spoken man, one of the last of the old school of Florentine writers, before courtly flattery and foreign servility had corrupted the Italian style. Boccaccio is of course unfit for young people on the score of morality.

We ought to say something of dictionaries and vocabularies. We have recommended a short grammar, but we do not recommend a pocket dictionary. The latter is only useful

to travellers, and for such Graglia's English and Italian is the best. But let the student at home provide at once a good dictionary, such as Alberti's Italian and French, of the late editions of Bassano or Milan, 2 vols. 4to. The great dictionary of Bologna, just completed, in 7 vols. 4to., is too bulky and expensive for common use. It is, however, the fullest dictionary of the Italian language existing, and ought to have a place in every Italian library. It contains, besides all the words of the dictionary of La Crusca, the additions supplied by Monti in his Proposta, and by others, and all the technical words of arts, trades, and professions, with which the Italian language has been enriched for a century past. It also contains at the end a copious vocabulary of Christian and other names of persons, and another of geographical and historical names, both substantive and adjective.

For those who wish to study particular works relative to arts or sciences, there are technical vocabularies, such as Dizionario Botanico di Gallizioli, 4 vols. 4to. Firenze, 1809-12. Dizionario ragionato di Commercio e Giurisprudenza marittima, di Baldasseroni, 4 vols. 4to. Livorno, 1813. Dizionario Militare Italiano di Grassi, 2 vols. 8vo. Torino, 1817. Vocabolario di Marina, di Stratico, vol. 3. 4to. Milan, 1813. Dizionario delle Belle Arti del Disegno, 2 vols. 8vo. Bassano, 1797. Dizionario do Veterinaria di Bonsi, 5 vols.1794. Dizionario Etimologico di tutti i Vocaboli usati nelle Scienze, Arti e Mestiere, che traggono origine dal Greco, compilato da Bonavilla, e continuato dal Professore Marchi, 3 vols. 8vo. Milano, 1820. Dizionario Etimologico Scientifico, 3 vols. 16mo. Verona, 1820 (the first volume contains the words used in metaphysics, jurisprudence, and literature; the second, those belonging to the natural sciences, mathematics, and geography; the third, the historical and mythological words). Also a Dictionary of Medical and Surgical Words by Pasta, Brescia, 1769, and Verona, 1806, and the *Rimario* or Dictionary of Rhymes, by Rosasco, 4to. Padova, 1763.

The great affinity between the Italian and Latin languages, especially in all that concerns etymology, the derivative words, verbal nouns, the inflexions, &c. render the grammars and dictionaries common to both of great service to the student. Soave's *Grammatica delle due Lingue Italiana e Latina*, Milano, 1820, which has been adopted by the gymnasia of Lombardy, can be justly recommended*. From

* We cannot say as much of Soave's *novelle*,—a book we have seen used in this country, the style of which is far from correct. We should always advise reading the old writers in preference.

Soave's Grammar the Abate Bianchi has made a smaller one only for Italians, called *Grammatica ragionata della Lingua Italiana*, Brescia, 1829, with many additions. We have found more sound remarks in this two shilling little book, especially concerning the derivatives, the prefixes and affixes, and the government of nouns and verbs, than in most of the other Italian grammars put together.

We will transcribe here, as a philological curiosity, illustrative of the great etymological affinity between Italian and Latin, the following lines, quoted by Gamba, and addressed to Venice by a citizen of that republic before its fall, and which read equally in both languages. It is of course a constrained composition, and serves merely to show the possibility of the thing:—

Te saluto, alma Dea, Dea generosa,
O gloria nostra, o Veneta Regina!
In procelloso turbine funesto
Tu regnasti secura; mille membra
Intrepida prostrasti in pugna acerba.
Per te miser non fui, per te non gemo;
Vivo in pace per te. Regna, o beata,
Regna in prospera sorte, in alta pompa,
In augusto splendore, in aurea sede.
Tu serena, tu placida, tu pia,
Tu benigna; tu salva, ama, conserva.

There is also the following well-known invocation to the Virgin Mary, the lines of which, besides the words being in both languages, retain the poetical measure in both:—

In mare irato, in subita procella,
Invoco te, nostra benigna Stella.

The English scholar will find out in studying Italian, that the syntax of the latter approaches that of the English more than the French does, and that many Italian works can be better translated into English than into French, and *vice versâ*, from the English into Italian. Professor Rossetti, of the King's College, justly observes, that between the French and the Italian there is a mere etymological affinity; while between the Italian and the English there is the more important analogy, that of construction; and that while the French student can easily understand the meaning of most Italian words, the English will, with greater facility, seize the meaning of Italian sentences and periods. There is also a greater sympathy between the literature of the two latter countries; both have distinct languages for prose and for poetry; the same roundness of periods prevails in both; both are capable of a great

variety of phraseology, and the English comes much nearer to the Italian than the French in its susceptibility of inversion. We would, therefore, advise English pupils to study Italian by means of their own language in preference to adopting the medium of the French, which, in many cases, will prove to them a hinderance rather than a help.

EDUCATION OF NATIVES IN INDIA.

THE discussions during the last session of parliament relative to the future government of British India, and the important alterations made in the constitution of the East India Company, have called the public attention to an examination into the condition and prospects of our eastern possessions, and have awakened a considerable degree of interest in regard to the native population.

It is not our intention to discuss the probable tendency of those alterations as they may affect the political and commercial interests of the kingdom, but we have considered that a few pages of this Journal may be not unprofitably employed in describing the actual condition of the people of India, in regard to their moral improvement, which it is more peculiarly our province to examine.

Until within a very recent period, but little has been known as to the state of education among the natives of India. Geographical and agricultural surveys of the provinces have been made, their resources have been investigated, and endeavours have been used to ascertain the population, for the purpose of improving the collection of the revenue; but it is only within the last ten years that any efforts have been made to collect materials from which a judgment might be formed of the state of the mental cultivation of the people: these efforts were in a great degree due to the late Sir Thomas Munro, one of the best and most enlightened administrators who have ever been placed in authority in British India, and whose plans for the general diffusion of instruction among the native population have been universally approved, although but partially adopted.

In former times, and especially under the Hindoo governments, very large grants, both in money and in land, were made for the support of learning. Considerable *yeomiahs*, or grants of money, are still paid from the Indian treasury to Brahmins, and the revenues of many valuable villages are likewise enjoyed by individuals of the same caste, the grants

of which may be traced to that source; and although 'with a regard to the dignity of learning,' no stipulations or conditions are contained in the deeds, the duty of continuing to afford gratuitous instruction is certainly implied, though not expressed. The British government with an excessive liberality has continued all grants of this kind, without enforcing the implied condition under which they were acquired; and the revenues have descended to the heirs of the original grantees, as regularly as if secured to them by the law of entail.

The number of native schools in the presidencies, which are supported by payments made by the parents of the scholars, is considerable; in some districts hardly a village is without its school. The benefits resulting from these seminaries are indeed but small, owing partly to the incompetency of the instructors, and partly to the early age at which, through the poverty of the parents, the children are removed. The education of Hindoo children generally commences when they are five years old, and terminates in five years, before it is possible that the mind is at all awakened to a sense of the advantages of knowledge, or the reason sufficiently matured to acquire it. Reading, writing, and the more elementary rules of arithmetic, are all the instruction that is attempted in these schools. The books most commonly used for the reading lessons are frequently in verse, and written in a dialect quite distinct from that in common use, so that the schoolboy, although he is able to repeat a vast number of verses and phrases, attaches to them no more distinct ideas than the parrot does to words that it has been taught to articulate.

Imperfect as this mode of education is, there are but few among the natives, comparatively speaking, whose means enable them to procure it for their children. The payment demanded by instructors for teaching the very first rudiments is sufficiently moderate to be within the means of a considerable number; but when the smallest progress has been made beyond the very threshold of knowledge, the instructor's fees are doubled, and as the pupil proceeds farther in his studies, the demands are advanced in a degree exceeding the means of all but a very few. Lessons in theology, astronomy, logic, and law, are, as of old, still given gratuitously by a few learned Brahmins, for it is deemed below the dignity of science for her professors to barter knowledge for money. It must be evident, however, that the attendants upon these classes must have gone through a course of preparation very different from that just described, in order to qualify them

for deriving any advantage from lessons in such abstruse branches of instruction, and that but a small number of youths are likely to be previously qualified.

It is clearly, therefore, not from the native schools, as at present managed, that we are to expect any effects beneficial to the advancement of knowledge among the bulk of the population. The better modes of instruction set on foot by Europeans may, and no doubt will, in time, act upon these native establishments, by training up qualified instructors in place of the ignorant men to whose charge they are now entrusted; but this must be the work of time, and in the meanwhile we must look to the schools established and supported by the influence and funds of the Anglo-Indian government, as the only effectual means of educating the native youth of India.

Very soon after the first establishment of the British power in Hindostan, the charge of instructing the natives devolved chiefly on the chaplains of the East India Company. To excite them to the diligent performance of this branch of their duty, the local governments, acting under the orders of the Court of Directors, have been accustomed to grant remuneration to those chaplains, according to the degree of service rendered. Schools or colleges for the promotion of learning among the natives of India have also been established by the local governments, and the expense attending them has been defrayed out of the revenues of the country.

Other establishments have been formed at the several presidencies, for instructing the Company's civil servants in the native languages, and in these establishments a considerable number of learned natives have been retained as moulavees, moonshees, pundits, and teachers of the art of writing in the native character; besides which the Company's medical establishments are provided with means for instructing natives in medicine. In the account which we propose to give of the establishments for education provided by the local governments, we shall confine ourselves principally on this occasion to those appropriated to the instruction of the natives in the general branches of knowledge.

The Mohammedan College or Madrissa of Calcutta was founded in the year 1781, at the request of several Mohammedans of distinction, by the then Governor-General Warren Hastings, who provided a building for it at the cost of above 7000*l.*, and assigned lands for its support which yielded an annual revenue of 3500*l.* The original intention in founding this college appears to have been to promote the study of the

Arabic and Persian languages, and of the Mohammedan law, with the view of qualifying the pupils to assist in the administration of justice. The lands granted for the support of the college were regularly assigned to the superior or guardian of the establishment, and to his successors, subject to resumption on the part of the government.

The superior was entrusted with the immediate management of all the affairs of the college, and with the administration of its revenues, under the control of the committee of revenue, to which body he was required to deliver monthly statements of the number of students maintained in the establishment, and of the expenses attending the same. That committee was also enjoined to depute, once in every three months at least, one of its members to visit the college, and ascertain by personal inspection the state of efficiency in which the institution was maintained. The principal officer of the native court of law was also instructed, whenever any vacancies should occur, to fill them from among the students of the college, requiring a certificate of qualification from the superior.

The superior having been found guilty of great misconduct and mismanagement of the concerns of the college, his office was abolished, and Governor-General Sir John Shore undertook the administration of the funds, confiding the interior management of the establishment to the head preceptor. In 1791 a further alteration was found necessary, and the government of the college was placed in the hands of a committee of superintendence, consisting of the acting president of the board of revenue, the government translator of Persian, and the preparer of reports, who were directed to meet in the building once in every two months, or oftener if required, to see that the several instructors and office-bearers performed their duties, to control all the expenses of the establishment, and to frame regulations, which, when confirmed by the Governor-General and Council, should be acted upon within the college.

Under the regulations framed by this committee, the internal management was vested in the head preceptor, who received his appointment immediately from government. The assistant preceptors were to be nominated by the committee at the recommendation of the head preceptor, by whom also all inferior servants were to be appointed; they might also be removed at his discretion.

The course of instruction adopted at this time comprehended natural philosophy, theology, law, astronomy, geo-

metry, arithmetic, logic, rhetoric, oratory, and grammar. All further studies were left to the discretion of the head preceptor.

Among the rules of the college, it was provided that no student should remain longer on the foundation than seven years. Honorary rewards were adjudged annually to those who made the greatest proficiency. The head preceptor was armed with authority to punish negligent or contumacious students by degradation, and even by expulsion; he granted certificates to such of the students as were qualified for employment in the public service; he also recommended students for admission. The number of students was regulated by the committee, and all surplus funds, after payment of the salaries of the preceptors, the first of whom received 400 rupees per month (about 600*l.* per annum), were employed in the purchase of books.

In 1818, in consequence of the recommendation of the committee, the local government appointed a resident European secretary to the college, as a check and control over the head preceptor,—a measure rendered necessary by the inefficient state of the institution.

The deficiency of books written in the Eastern tongues, adapted to the business of instruction, had always been a great obstacle in the way of the teachers in the college. In July, 1820, a report was made to the government by the committee of superintendence, which described the Calcutta College as having, from its foundation, laboured under a remarkable poverty of books, its stock consisting of only twelve volumes, of which number only four were of any general utility. To remedy this deficiency, the committee, with the sanction of government, appropriated a sum at its disposal, amounting to nearly 7000 rupees (about 850*l.*) to the formation of a library of Arabic and Persian works.

About the same time an important alteration was made in the course of instruction. This was no longer left to the discretion of the head preceptor, but it was provided that lectures should be given every day in the week, except Friday, the hours of lecture being from eight in the morning until two in the afternoon. The several classes of students were distributed among the professors in the different departments, and those professors were called upon to make quarterly reports to the Governor-General, through the secretary of the college, describing the progress of the students under their charge. Public examinations were appointed to be held half-yearly, both of the students and of youths, who should be candidates for admission. Various prizes of the value of

from 12 to 100 rupees each were to be distributed at the principal examination in January. Smaller prizes and honorary dresses were to be at the same time awarded for general good conduct; and as a further stimulus to diligence, the government declared that the most distinguished scholars should succeed to vacant offices in the public service, the value and importance of which should be in proportion to the proficiency displayed.

In January, 1822, the committee submitted to the government a report of the first examination held in the Town Hall of Calcutta, in conformity with these regulations. From this report it appeared that upwards of 200 students, exclusive of out scholars, were examined in the various branches of science taught in the institution, and that the result had been highly satisfactory to all who witnessed the exhibition. The happiest effects appear to have resulted from this examination in dissipating prejudices against such exhibitions, which were previously very strong; the students and preceptors were alike awakened from the state of lethargy into which they had sunk, and the college at once assumed a character in the eyes of the community which it never before had held. Succeeding examinations have proved the value and importance of the regulations now in force, and the success attending the institution has been such as fully to justify the government in its outlay of a considerable sum (about 18,000*l.*) for building a more commodious edifice, in a healthier spot than that occupied by the first college, and in a neighbourhood chiefly inhabited by the class for whose benefit the institution was established.

In 1827 the course of instruction was extended by instituting a medical class, for the use of which the professor of medicine was authorized to procure a supply of medical books and a human skeleton, while measures were taken for translating a standard anatomical work into Arabic. An English class was also formed, which, in the following year, contained forty-two students. As an encouragement to the study of the English language, the committee of public instruction was authorized to state that a proficiency therein would, if the acquirements of candidates were in other respects equal, be a ground of preference in the nomination to government employments.

The directors of the East India Company have not been unmindful of the interest of the Mohammedan College of Calcutta, and have shown the importance which they attach to its objects, not only by sanctioning the grant of money for its support, but also by offering frequent suggestions for

its improvement. In their despatch to the Governor-General of Bengal, dated 18th of February, 1824, they suggest the employment of Europeans, who have acquired the requisite knowledge for the purpose of translating works of science and history into the Oriental languages—a suggestion which has been adopted by the local committee.

The lands granted for the endowment of the Mohammedan College of Calcutta have been resumed by the government, which has fixed the college revenues at 30,000 rupees per annum, and guaranteed the payment to it of that sum out of the public revenue.

The institution next in point of date, which was established by Europeans for the instruction of the natives of Hindostan, is the Hindoo Sanscrit College of Benares. This institution was projected in 1791 by the resident at Benares, with the object of preserving and cultivating the laws, literature, and religion of the Hindoos in their sacred city. The establishment originally consisted of a head pundit or rector, eight professors, nine students, who enjoyed salaries, with the requisite attendants. With the exception of the first year, when the expense was limited to 14,000 rupees, this college has had an annual revenue assigned to it, by the government, of 20,000 rupees.

Besides the scholars on the foundation, and a certain number of poor children who were to receive instruction gratis, the institution was open to all persons willing to pay. All the professors, with the exception of the professor of medicine, must be Brahmins, and each is enjoined and expected to write at least one original lecture annually for the use of the students in his class.

The prescribed course of studies in this college comprehends theology, medicine including botany, music, mechanical arts, grammar, mathematics, metaphysics, logic, law, history, ethics, and poetry.

This college was not for some time productive of the advantages anticipated from its establishment. In 1811 Lord Minto, then Governor-General, caused an inquiry to be made into the state of the institution, from which it appeared that there had not been any attendance of teachers and pupils in any public hall or place of instruction at Benares since the institution of the college, and scarcely any instruction given even in the private houses of the professors. The principal cause of this want of efficiency was found to arise from the prejudices of Hindoos against the office of professor, considered as an *office*, or even as a *service*, in consequence of

which the most learned pundits invariably refused the situation, although a liberal salary was attached to it.

To remedy this state of things, it was resolved, with a view to its future management, that the superintendence of the college should be vested in the agent to the Governor-General, the magistrate of the city, and the collector of the province, as a committee; that pensions should be granted to distinguished teachers for delivering instructions to pupils at their own houses; that a public library should be formed under the charge of some learned native, the books and manuscripts in which should be open to all persons for the purpose of consulting and transcribing; and that annual public disputations should be held before the committee, at which prizes and literary honours should be awarded.

These new regulations were unproductive of the expected good, so that up to the year 1820, when a further inquiry was made at the desire of the Governor-General into the causes of failure, it appears that the college had only, on two occasions, furnished expounders of Hindoo law to the courts, an object which had formed one of the principal motives for the establishment.

The committee, by whom this inquiry was made, proposed the appointment, under these circumstances, of a resident European superintendent, who should personally superintend the affairs of the college, enforce the punctual attendance of the pundits and students, oblige them to give attention to their duties, and act as secretary to the committee. The advantages attending this appointment soon became apparent. A general examination of the students was held on the 1st of January, 1821, when public disputations were held before the civil and military officers of the station and a numerous party of distinguished natives. The subjects discussed comprehended grammar, logic, metaphysics, and law, and the result was, in a high degree, satisfactory.

At the next annual examination, in January, 1822, the progress of the pupils was still more satisfactory, and so much interest was excited among the natives of the province, in favour of the college, that presents were made by them to the amount of 4378 rupees, including a donation of 1000 rupees contributed by the Rajah of Benares.

This institution has continued to prosper under the system of management here described. An English class was formed in 1827, at which time the number of students in the college was 259, of whom 93 were on the foundation. In the following year the total number of students was 277, of whom

249 were Brahmins, 18 were of the Ketry sect, 9 were Kaets, and 1 was an Ajerwala. It must be matter of congratulation to those persons who are acquainted with the tenacity displayed by the Hindoos in all that concerns their religious prejudices, that the course of medical instruction pursued at this college, and the professional spirit which it has imparted, have been the means of overcoming one of the strongest of those prejudices, so that the students have been brought to handle without reluctance the bones of the human skeleton, and, in some instances, even to dissect parts of animals.

These two establishments comprize the whole of what was attempted by the government of the East India Company towards the education of the natives prior to the renewal of its charter in 1813, and it will be observed how small, compared with the wants of the country, was the degree of patronage, which, up to that time, it had extended even to these institutions.

On the occasion of that renewal of the company's exclusive privileges, it was provided by parliament, 'that out of any surplus of the rents, revenues, and profits, arising from the company's territorial acquisitions, after defraying the expenses of government, and paying the interest of the debt, a sum of not less than one lac of rupees in each year should be set apart and applied to the revival and improvement of literature, and the encouragement of the learned natives of India, and for the introduction and promotion of a knowledge of the sciences among the inhabitants of the British territories in India.'

For several years after the passing of this act, the company appears not to have contemplated such a state of its treasury as would render it imperative to comply with the provision; and if we are to judge by their proceedings, we must conclude, that the necessity of complying with the enactments of parliament was needed, in order to awaken the functionaries of the directors to a sense of the advantages that might be derived from a rational system of education as a means of conciliating the minds of the natives towards their European governors. Until 1823, all further efforts towards instructing the native Indians were more the result of individual zeal and benevolence than of any settled design on the part of the directors.

In July, 1814, Mr. Robert May, a Christian missionary, commenced the instruction of the natives in and about the settlement of Chinsurah, in a school conducted on the Lancasterian plan. The attention of the Governor-General in council was soon after called to Mr. May's exertions by one

of the judges of the court of circuit, in consequence of which, and of the further information which the government obtained, the schools established by May, then sixteen in number, with an average attendance of 951 scholars, were adopted by the government, while the management was still confided to their founder, assisted by such teachers as were approved by him. At the time of Mr. May's death, in August, 1818, he left thirty-six schools, attended by above 3000 native scholars, both Hindoos and Mohammedans. From some unexplained cause, these schools, subsequently to that date, declined considerably, and in 1827 were reduced to fourteen in number, having 1540 scholars on their books, of whom 1215 were in constant attendance. The scholars frequenting these establishments consisted of different castes in the following proportion :—

10 Mussulmans 15 Brahmins 15 Kiast . . 15 Baidey . 45 Soodra . .	In every 100 boys.

The pupils were divided into three classes, of which the first studied works in the Bengalee language on geometry, astronomy, and natural philosophy ; the studies of the junior classes were of a more elementary character. It has been remarked, as among the benefits derived from these schools, that an improved character has been given to the inhabitants generally of the villages above and below Chinsurah.

When the Governor-General visited the upper provinces of Bengal in 1814, a native inhabitant of Benares, Joynarrain Ghossal, presented proposals to him for establishing a school in the neighbourhood of that city, and requested that government would receive in deposit 20,000 rupees, the legal interest of which, together with the revenue arising from certain lands, he wished to be appropriated to defray the expense of the institution. This design met, of course, with the approval of the government, and a committee of trustees was appointed to direct the administration of the funds. Some disputes having arisen relative to the lands with which it was the intention of Joynarrain Ghossal to endow the school, this benevolent Hindoo gave up a house at Benares to the committee, to be used for the purposes of the school, and assigned a yearly revenue of 2400 rupees for the support of the institution.

Nearly 200 children, Hindoo and Mussulman, were soon collected for instruction, and many beyond that number were continually applying for admission. The promising state of

this school being then submitted by the agent at Benares to the Governor-General, pecuniary aid was immediately granted to the extent of 3000 rupees per annum. In 1825, Colly Sunker Ghossal, the son of the founder, augmented the funds of this school by a donation of 20,000 rupees, on which occasion the Bengal government conferred upon him the honorary titles of Rajah and Behaudaur, and invested him with the outward marks of distinction suitable to the rank conferred.

In this school, the English, Persian, Hindoostanee, and Bengalee languages are taught; many poor children are admitted into the house, where they are fed and clothed; other children receive small allowances for subsistence out of the house. Children are admitted without regard to caste or country. No scholar is entered under seven years of age, nor do any receive pecuniary support for more than seven years, although they are allowed to continue their attendance on the classes until twenty years of age. Such parents as can afford to pay for the instruction of their children in this school are allowed to do so, but this payment is quite optional on their part. The course of instruction comprehends reading, writing, and arithmetic, and pains are taken to communicate that kind of knowledge which is calculated to make the pupils peaceable and good citizens, by teaching them their social and relative duties—a branch of education which might be introduced with advantage into all seminaries. The older scholars are taught general history, geography, and astronomy. A library and museum, in connexion with the school, have been formed by voluntary contributions.

The Calcutta School-Book Society, the object of which, sufficiently indicated by its name, is of the most useful kind, was established in the year 1817 by a private society of natives and Europeans, and its affairs were placed under the management of a committee composed of Mohammedans, Hindoos, and Englishmen, in about equal proportions. To promote the moral and intellectual improvement of the natives of Hindostan, by diffusing among them useful elementary knowledge, is an object well deserving of such a union, and one which would probably have lost a great part of its usefulness had it been taken up by any one of these denominations singly. As it is constituted, the plan of the society necessarily and carefully excludes every thing calculated to excite religious jealousy, and thus all parties feel an interest in its prosperity.

Within four years from its first institution, this society had put into circulation 126,446 copies of various useful works in eleven languages and dialects, comprising grammars,

reading lessons, elements of natural history and natural philosophy, arithmetic, geography, ancient and modern history, and books of travels, in most of the languages of India. The great efforts made by this society in the early years of its formation speedily exhausted its funds; but on application being made to the government in 1821, assistance was immediately granted to the amount of 7000 rupees, and an annual grant of 6000 rupees was ordered, accompanied by an expression of satisfaction with the plan and objects of the society, and with the manner in which its affairs had been conducted.

Its useful labours are still continued on a scale of great magnitude. Its issues of books in 1828 and 1829 amounted to 28,671 copies. Its income within the same period amounted to 31,000 rupees, derived from the government contribution already mentioned and the subscriptions of individuals, among whom are the Rajah of Benares and several other natives of distinguished rank.

The following extract, from one of the reports of the committee, will explain the proceedings of the society, and serve to show how useful its labours have been in awakening and gratifying a taste among the natives for the science and literature of the west.

'Next to the preparation of books is the importance of their distribution, and the difficulties of the latter are scarcely less than of the former. These are comparatively unknown in countries where a general taste for reading has been formed; but when ignorance, indolence, and prejudice unite their influence to oppose the progress of knowledge, they are powerfully felt. Where there are no pleasing associations of youth, no settled convictions of the intrinsic value of instruction, to recommend certain publications, it is no wonder that the love of ease and money should cause them to be neglected. These obstructions once existed to a considerable extent in England, but they have been happily removed; and your committee have the satisfaction to state, that they are beginning to be surmounted in this country, though not with the rapidity they could desire. They have cause, however, to congratulate this society, that every year diminishes their force, and witnesses the more extended circulation of its publications.

'The different institutions in Calcutta and its neighbourhood have continued, as heretofore, to receive supplies from the stores of the Repository at half the cost price, and applications for books from the Upper Provinces are upon the increase. The General Committee of Public Instruction, the

Hindoo College, the School Society, the European schools, several European regimental schools, and the various Missionary Associations, have all materially aided the society in the distribution of its works. Among several of the native booksellers there is a regular demand for English books, and as the English language becomes more generally studied, which it does every year, it may be expected that the demand from this quarter will increase. The retail shop near the Hindoo College, as long as it was continued, effected a regular sale; but as all the European and native booksellers in the city now keep a stock of the society's publications, or send to the depository for them when wanted; and as a shop is about to be opened near the spot by the committee of Public Instruction, its longer continuance has appeared an unnecessary expense.'

As already mentioned, it forms no part of the design of this institution to furnish religious books, a limitation which was once thought by some persons to confine its usefulness within too narrow a circle. Upon this subject the committee remarks, that 'experience has proved the opposite; the field before them is so extensive, that it is only a small part of it which they are able to cultivate; and they have reason to be thankful that their boundary is defined, since it has enabled them to occupy a distinct portion of ground, and has prevented them from offending many whose interest they wished to promote, and from interfering with the operations of other institutions, whose express design is to furnish books of the above description.'

The report from which we have quoted closes with the following remarks. 'Whether your committee look to the success that has attended their past operations, or to the wide field that requires cultivation, they find the most powerful motives to increased exertion. That a very considerable improvement in general knowledge has been effected in the native mind in Calcutta and its neighbourhood, since this institution commenced its operations, cannot be denied; and that this will continue to increase through successive years, as its publications are diffused, admits of no doubt. The final success of education is certain; and though in this country its friends are doing little more at present than ploughing the ground, yet to cheer them under this soil they may with certainty anticipate the joy of harvest.'

The Marquis of Hastings having been presented in 1818 with a sum of money by the Vizier, with a request that his Lordship would appropriate it to benevolent purposes, that enlightened nobleman declared, 'that he should consider no

application of his Excellency's bounty so true a charity as the disposal of it to supply moral inculcation to a people in absolute destitution of it.' It was accordingly determined to employ the money towards introducing the Lancasterian system of education among the inhabitants of Rajpootana. Mr. Carey, son of Professor Carey, a gentleman well versed in the Hindoostanee language, and who had been successfully employed on a similar task at Amboyna, was immediately sent to Ajmeer with the necessary funds. By a report made in 1822, it appears that Mr. Carey had then succeeded in founding four schools, attended by 100 children. These schools were subsequently placed under the control of the Committee of Public Instruction at Calcutta, and their expenses were defrayed out of the sum entrusted to the management of that committee.

The Calcutta School Society was formed in 1819, for the purpose of establishing native schools, first in Calcutta and its vicinity, and then throughout the country, to the utmost extent of its resources. It also contemplated the improvement of the native schools, by introducing into them the publications of the School-Book Society, and by the preparation of teachers to whom might be entrusted the future management of the schools of various descriptions, which were or might be established.

The resources of this society proving to be not commensurate with its objects, application was made to the government, in 1823, for aid, which was granted to the extent of 6000 rupees per annum, and confirmed by the Court of Directors with many expressions of approval as to the objects of the institution.

Some private gentlemen at Cawnpore associated themselves about the year 1820, for the purpose of establishing a free-school, chiefly for the purpose of affording to the children of the non-commissioned officers of the corps at that station a superior kind of instruction to that which the regimental schools afforded. In February, 1823, a very favourable report of the progress of the children then in the school was submitted to the government. It was observed, that the English, Hindoo, and Mohammedan lads, who were all educated together, mutually facilitated the acquisition of their several languages, and particularly assisted in the correct pronunciation of them. The native children flocked to the school to learn the English language with an ardour truly gratifying. Several sepoys from the corps of the station, as well as Mohammedan and Hindoo grown up lads of the most respectable families, had become class-fellows with the English boys, and ap-

peared anxiously desirous of understanding what they read; while some among them had acquired facility in the rules of arithmetic, and made some progress in Euclid's Elements, and in reading Arabic. The school at that time contained 187 scholars, and five orphan children, who were wholly supported on the foundation. Owing to the want of a permanent endowment, this school was restricted in its usefulness; but application for aid to the Governor-General having been successfully made, it has been continued on a scale of efficiency, and has proved eminently successful. The report of the superintending committee made in February, 1830, stated that, among the native scholars, the upper classes had made considerable proficiency in ancient history, geography, and arithmetic; that they were familiar with the rules of English grammar, and could translate English books into the Hindoostanee language.

It was proposed by Lord Minto, in 1811, to establish Hindoo colleges at Nuddea and Tirhoot, upon the plan followed in the Sanscrit College at Benares. Committees were appointed, consisting of resident gentlemen, to whom the details of the establishments were entrusted, and the necessary funds assigned for the purpose. So great a degree of supineness was shown, however, in both these cases, that up to 1821, no progress whatever had been made, even in fixing on sites for the projected buildings. In the year last mentioned, the subject was again taken up by the Governor-General in Council, when it was determined to abandon the intention as regarded Nuddea and Tirhoot, and to establish instead a Hindoo Sanscrit College in Calcutta. The sum of 1,20,000 rupees, (equal to 12,000*l.*) was allotted for the erection of a college, and an annual grant of 30,000 rupees was granted for its current expenses. Shortly after the establishment of this college, an extensive philosophical apparatus, accompanied by several scientific works, was presented to it by the British India Society in London. This gift was transmitted freight free, and delivered free of duty in Calcutta. The college was opened on the 1st of January, 1824, with an establishment of seven pundits, a librarian, and 50 pupils, which number was extended to 100 in the course of that year. The first annual examination took place in January, 1825, the result of which was so satisfactory, and the proofs it afforded of success were so apparent, that nearly 100 fresh applications were made for admission to the classes as out-students, the establishment being already full. It is stated that, in 1827, the acquirements of the students in the Sanscrit language and literature

had reached a point of excellence which had never before been attained under the native system of education. Some of the students had also gone through a complete course of arithmetic, and had commenced algebra, and a medical and English class had been formed. The report of the examination of the students, in 1829, submits a list of prizes, entirely of books, proposed to be presented to 62 students out of 137, the number then attached to the college.

It may serve to show the interest which is excited in the minds of the more intelligent natives of India by these establishments to state, that, shortly before the opening of this college, a letter was addressed to the Governor-General, by Ram Mohun Roy, in the name of his countrymen, wherein an opinion is expressed adverse to the object of the British government, which was presumed to be 'the perpetuation of a species of literature, in the judgment of the writer and of those whom he represented, utterly worthless.' He recommends, instead of this course of instruction, 'the employment of Europeans of character to instruct the natives of India in mathematics, natural philosophy, chemistry, anatomy, and those other useful sciences, which the nations of Europe have carried to a pitch of perfection that has raised them above the inhabitants of other parts of the world.'

The Committee of Public Instruction, in noticing this subject, remark, 'that at the time the government proposed the establishment of a Sanscrit college, the state of public feeling in India did not appear to warrant any general introduction of western literature and science, although the prejudices of the natives against European interference with their education in any shape had considerably abated; that the substitution of European for native superintendence over all the schools maintained by government was an important change, which had been effected, and from the continuance of which, exercised with temper and discretion, it was expected that the confidence of the officers and pupils of the several seminaries would be won to an extent that would pave the way for the unopposed introduction of such improvements as the government might thereafter have the means of effecting; and finally, that a necessity still existed for the creation of those media by which useful science was to be diffused, that is, by instructing native teachers, and providing books in the languages of India.'

In July, 1823, a memoir prepared by Mr. Holt Mackenzie, secretary in the territorial department of the Indian government, on the subject of education and of the improvement of the morals of the natives of India, was taken into considera-

tion by the Governor-General in Council. On that occasion it was resolved to form a general committee of public instruction at the presidency, 'with a view to the better instruction of the people, to the introduction among them of useful knowledge, and to the improvement of their moral character.' To this committee was entrusted the disposal of the annual sum of one lac of rupees, which, as already stated, was directed by the Act 53d Geo. III. to be appropriated to the purposes of education.

The several schools under the patronage of the government, which have already been noticed, were immediately placed under the management of this committee, and the separate grants which had been made for their support were discontinued.

In January, 1826, the Governor-General reported to the Court of Directors the institution of this Committee of Public Instruction, and detailed its proceedings under the following heads:

Agra College.
Delhi College.
Benares College.
Calcutta Madrissa, or College.
Calcutta Sanscrit College.
Vidyala, or Anglo-Indian College, and
Schools in different parts of the country.

We shall here notice such of these establishments as have not already been mentioned, bringing down the statements concerning them to the latest periods to which our information reaches.

The local agents in the Agra district reported, in 1822, the existence of certain lands held in Agra and Allyghur, yielding an annual rent of nearly 16,000 rupees, which constituted an endowment applicable to the maintenance of schools. The accumulated proceeds of these lands amounted to a sum, the interest upon which, added to the current revenue, constituted an income of 20,000 rupees, forming a fund adequate to the support of an establishment on a scale creditable to the government and beneficial to the people. The committee having been called upon for a digested plan for the outlay of this revenue, recommended that the Persian, Arabic, Sanscrit, and Hindoo languages should be taught, together with whatever was most useful in native literature, freed as much as possible from what was worthless. The committee did not recommend the immediate introduction of the English language and European science; but considered that instruction in arithmetic, and an acquaintance with the Hindoo and Mussulman

law were necessary. The statements concerning this institution are brought down to August, 1831, at which time the progress of the pupils was deemed satisfactory; the number of students was 200. In 1829, the committee was authorized to draw upon the treasury at Agra to the amount of 42,000 rupees for the erection of a suitable building, the affairs of the college having been previously conducted in hired apartments.

Previous to the appointment of the Committee of Public Instruction, the state of education among the population of Delhi was in a very unsatisfactory state; the ancient endowments for the purpose were diverted from their intended object, and the circumstances of even the respectable portion of the community did not enable them to meet the expense of educating their children. At the same time it appeared, that many old colleges existed which might have been made available for the purpose. The only institution for public education in this district, of the existence of which up to the appointment of the committee we have any notice, is a school established by the individual benevolence of Mr. Frazer, who 'considering the ignorance and immorality of the mass of the people, and actuated by a desire to improve their moral and intellectual condition,' had at different periods, since 1814, provided means for the instruction of 80 boys, children of the zemindars, in reading and writing the Persian language, at an expense to himself of about 2400 rupees per annum.

A college was speedily established in the town of Delhi, and the necessary funds were assigned for its support. In 1826, the progress made by the pupils was deemed so satisfactory, and the field was found to be so wide, that additional means were provided by the government in addition to a most munificent gift of 1,70,000 rupees, (17,000*l.*) presented by Nawaub Islamaid-ood-Dowlah, late minister of the King of Oude.

The contributions from wealthy natives in aid of the education fund are among the most gratifying circumstances attending the establishment of schools in Hindostan. We notice donations of 50,000, 46,000, 22,000, 20,000, and 10,000 rupees, evidences of liberality of which few similar examples can be brought in any other quarter of the world, and which afford the strongest hopes for the ultimate establishment of good education.

The Vidyala, or Anglo-Indian College at Calcutta, a highly promising institution, owes its origin to the intelligence and public spirit of some of the opulent native gentlemen of that

city, who associated together in 1816, and subscribed a capital of 1,13,179 rupees for the purpose. This seminary was intended for the instruction of the sons of Hindoos in the European and Asiatic languages and sciences. It affords a further proof of the liberality of its founders, that this college has been placed by them under the superintendence of the general committee. The report of the annual examination of the students in 1825 contains much interesting information respecting the growing popularity of the institution, and its superiority over every other which offers instruction to the natives in the English language. The Education Committee has granted, in aid of its funds, a contribution of 3600 rupees per annum. Further reports give a still more favourable view of the general character of this college; the most respectable classes of the native community of Calcutta have shown a desire of securing to their children the benefits of its instruction by sending them, as paying scholars, to attend the classes. This is ascribed partly to the low rate of charge at which instruction is afforded; but much is also attributed to the diffusion of liberal ideas. The number of scholars in 1825 was stated at 200; in July, 1826, it amounted to 280; in the following year it was augmented to 372, and in 1828 reached 436, of which latter number 100 received gratuitous instruction. From an official letter dated September, 1830, we learn that the progress of the pupils continued highly encouraging, the higher classes being able to compose tolerably in English, and to read the best authors in the English language. The study of geometry and algebra has been introduced with success. Lectures are delivered in natural philosophy and chemistry, which are attended by the pupils both of this and the Sanscrit college, and their progress is reported to be highly satisfactory.

Still more recent accounts are equally favourable. A professor has been engaged to lecture upon the principles of political economy and law, including in the latter the elements of general jurisprudence, the principles of English law, and as much of the Mohammedan and Hindoo laws as is requisite, with the local regulations for the administration of justice in British India. The ordinary studies in this institution comprise natural and experimental philosophy, chemistry, mathematics, algebra, Tytler's Elements of General History, Russell's Modern Europe, with Milton and Shakspeare. A series of English books has been printed for the use of the Vidyala, at an expense of nearly 50,000 rupees, which was defrayed equally by the Education Committee, and the School-

Book Society already mentioned. Many of these books have been given as prizes to the students.

A school was established in 1823, at Bhaugulpore, at the suggestion of the military commander of the district, whose object it was to afford instruction in reading, writing, and arithmetic, to the native recruits and the children of the corps. The government granted a sum for the erection of a school-house, and endowed the school with a monthly allowance of 200 rupees. This school was visited in 1824 by the Bishop of Calcutta, when the plan of instruction adopted and the progress of the children met with his entire approval. The report of 1829-30 gives also a favourable view of the state of this institution. During that year, 134 pupils, chiefly from the hills, had been in attendance. The hill people, being neither of the Hindoo nor Mussulman religion, are quite free from the prejudices of caste, and esteem a knowledge of the English language as a means of obtaining employment under Europeans. They are an active, honest, and cheerful race, although constantly exposed to the hatred of the natives belonging to other classes.

In July, 1825, the Governor-General in Council authorized the immediate establishment of a college and school at Moorshedabad, for the education, in the first instance, of the children and youths of the Nizamut family, which it was conceived might lead to a more extensive plan of education among the natives of the Nizam's territory. This college was placed under the superintendence of some English gentlemen at Moorshedabad, and was furnished with books by the School-Book Society at Calcutta. The principal teachers were selected from among the students of the Calcutta College; but out of deference to the religious tenets of the Nizam's family, one Moulavee was chosen from the Sheah sect. This man was much inferior in attainments to the teachers from the Calcutta College: indeed it is stated that it is not easy to find persons of the Sheah sect in that part of India who are eminent for their learning.

In the selection of scholars, a preference was given to the immediate family of the Nizam, the members of which were encouraged to avail themselves of the advantages of the school; but as some reluctance was shown by them to embrace the opportunity of receiving instruction, the scholars, 50 in number, were taken from other classes of the population.

A native school was established at Allahabad, in 1825, by some English residents, who raised a small subscription for its support. In February, 1830, this school contained 64

students, who were learning Persian and Hindoostanee, with the elements of geometry and arithmetic. Some of them had attained such a knowledge of practical surveying as to have surveyed a village in a satisfactory manner, and five of them in consequence obtained employment as government surveyors.

A society was formed at Dacca, in 1823, for the support of native male and female schools in the city of Dacca and its vicinity. In three years this society had under its charge 25 schools, attended by 1,414 scholars. For some time after its formation this society received the support of many natives; but these, through some unexplained cause, probably connected with religious scruples, withdrew their subscriptions in 1826, and application for pecuniary aid was then necessarily made to the government at Calcutta.

In 1827, the local agents of the government in Bareilly reported, in obedience to instructions to that effect, upon the number of schools of every description in the towns or villages of that district. Those gentlemen ascertained, that nearly 3000 persons were then receiving some kind of instruction in about 300 seminaries. These schools were on the most unsatisfactory footing, and the progress of the scholars was generally very slow.

It was thought that the desire thus strongly shown by the native population for this very imperfect kind of instruction, would justify the establishment of a college in which a more systematic and superior education could be given, and at first the Bengal government concurred in the propriety of adopting the suggestions made to it with that view. Upon further consideration, however, the proposed establishment was abandoned, on the ground that the estimated expense was greater than could be spared from the funds at its disposal for purposes connected with education.

Schools have been established by native gentlemen at Bhowanipore and Kidderpore, for the instruction of Hindoo boys in the English language. These schools were for a time supported by voluntary subscription. Europeans and natives were associated in their management; they were opened to pay scholars; and in consequence of an enlargement of their plan, the School Society in Calcutta, and subsequently the Education Committee, have afforded them assistance. These schools are now united, and are found to realize the advantages expected from them.

A great want having been experienced of native doctors for the supply of the different civil and military establishments of the Company's government, the Medical Board of Calcutta,

in May, 1822, called the attention of the government to the subject, and suggested the propriety of establishing a school for medical students at the public expense, as the only means whereby the deficiency could be supplied. This suggestion was approved, and the Medical Board was required to draw up a plan for the arrangement and regulation of such an institution.

A school was accordingly established, consisting of twenty scholars, and placed under the superintendence of a medical officer of the Company. No student was deemed eligible for admission to this school, unless he could read and write the Hindoostanee language either in the Nagari or the Persian character, and unless he was above eighteen and under twenty-six years of age. Hindoos and Mussulmen were declared to be equally eligible. The students in this school were attached to the several hospitals at the presidency for the purpose of acquiring practical knowledge, and were liable to be dismissed if, from negligence or incapacity, they were considered unlikely to profit by the instruction. When their term of instruction had expired, and they were employed with the army, the students could only be dismissed by the sentence of a court-martial.

The medical officers in connexion with this establishment have not been unmindful of the duty imposed on them of advancing the cause of medical science in India. A vocabulary of the names of the different parts of the human body, and of medical and technical terms, in the Roman, Persian, and Nagari characters, has been compiled and printed, together with copies of demonstrations in various branches of anatomy. An Hindoostanee translation of the latest edition of the London Pharmacopœia, in the Persian and Nagari characters, has also been published. Some well-executed plates and essays on various anatomical and physiological subjects have likewise been produced.

The success of this institution determined the Medical Board in 1826 to extend its benefits to 50 scholars, and it is stated, that, 'during the prevalence of cholera in Calcutta in 1825, the pupils were most usefully employed in distributing medicines, and in affording to the numerous and wretched victims of the disease every assistance in the power of human art to bestow.' The last report of the state of this school was dated in May, 1830, and is of a very satisfactory nature.

In some few instances where schools have been set on foot in Bengal, and supported by private subscription, the aid of the government has been refused, on the ground that the sum annually set apart by law is expressly appropriated to the

improvement of the natives, rendering it doubtful whether any portion could with propriety be applied to the support of institutions for the instruction of Europeans. The Committee of Public Instruction is probably correct in putting this construction upon the terms of the Act of Parliament; but we cannot admit the wisdom of such a limitation, as we believe that the greatest benefits may be derived from an unreserved and equal intercourse between different sects and classes, at an age before religious and political prejudices have been allowed to take any firm hold upon the mind.

The foregoing account relates exclusively to institutions provided for the instruction of the natives of Bengal. Much remains to be stated upon the subject relative to the other Indian presidencies, one of which (Madras) enjoyed the advantage of the suggestions and exertions of the late Sir Thomas Munro in the cause of education; and, besides, gave birth to the system of mutual instruction which has been introduced by Dr. Bell into the national schools of England. We propose to give the remaining branches of the information in our next number.

THE PRUSSIAN SYSTEM OF EDUCATION.

Seminaries for Teachers of the Lower Classes.

It has often been asked, whether the progress of civilization, and the increase of the riches of a nation, are favourable to the cultivation of the faculties, and to the exercise of mind, among the lower classes of society, or whether they have a contrary tendency. Many philosophers of the last century have been decidedly of the opinion that they are hurtful. The celebrated author of the Treatise on the Wealth of Nations describes the effects of the *division of labour* on the mental faculties of the lower classes in the following words:—

'In the progress of the division of labour, the employment of the far greater part of those who live by labour, that is, of the great body of the people, comes to be confined to a few very simple operations, frequently to one or two. But the understandings of the greater part of men are necessarily formed by their ordinary employments. The man whose whole life is spent in performing a few simple operations, of which the effects too are perhaps always the same, or very nearly the same, has no occasion to exert his understanding, or to exercise his invention, in finding out expedients for removing difficulties which never occur. He naturally loses, therefore, the habit of exertion, and generally becomes as stupid and ignorant as is possible for a human creature to become. The torpor of his mind renders him not only incapable of relishing or bearing a part in any rational

conversation, but of conceiving any generous, noble, or tender sentiment, and consequently of forming any just judgment concerning many even of the ordinary duties of private life. Of the great and extensive interests of his country he is altogether incapable of judging; and unless very particular pains have been taken to render him otherwise, he is equally incapable of defending his country in war. The uniformity of his stationary life naturally corrupts the courage of his mind, and makes him regard with abhorrence the irregular, uncertain, and adventurous life of a soldier. It corrupts even the activity of his body, and renders him incapable of exerting his strength with vigour and perseverance in any other employment than that to which he has been bred. His dexterity at his own particular trade seems in this manner to be acquired at the expense of his intellectual, social, and martial virtues. But in every *improved* or *civilized* society, this is the state into which the labouring poor, that is, the great body of the people, must necessarily fall, unless government takes some pains to prevent it.'—*Wealth of Nations*, b. v. cap. i.

But the division of labour is not the only consequence of an increasing civilization, which is continually tending to reduce the intelligence of the labouring classes to a lower level. There are still other consequences which have the same tendency, and which chiefly affect those classes, whose branches of industry are less susceptible of the division of labour, or at least have not yet received it.

We shall first notice the great improvements in the mechanical arts. It cannot be questioned, that since these arts have been improved by numerous inventions and discoveries, the commodities produced by them have become much better adapted to the purpose for which they are intended; but at the same time it cannot be denied, that all manufactured products become of a more complicated and elaborate character. Formerly the public were contented with a much more rude and simple commodity; at present they can only be satisfied with a much more artificial and complicated piece of work. To produce such a work requires a much greater degree of skill; and it is easy to conceive, that a man of common talents cannot acquire the knowledge and skill necessary for producing a more artificial work in the same time in which he formerly produced a more rude and simple one. Thus we find that the improvements introduced into the mechanical arts must, of course, be attended by a proportionate increase of the time necessary for acquiring a knowledge of them. This acquirement is rendered still more difficult by another circumstance. Every improvement increases the number of tools and contrivances to be employed in the production of the new commodity; and though they tend to abridge the labour itself, their com-

plete use and application can only be acquired by an addition of time. Thus it may be that some arts at present require nearly double the time for their acquirement that they did fifty or sixty years ago. Hence it follows, of course, that the time of the apprenticeship must be extended. This, indeed, can be effected in two ways. Either a boy is placed at an earlier age with a mechanic who intends to teach him his art, or he remains with him to a later age. Whoever looks into the circumstances in which our labouring classes are placed, will easily persuade himself that they are by no means such as to enable them to maintain their children to a more advanced age at their own expense; and the common practice shows how anxious they are to get rid of such an incumbrance as soon as possible. The age is impatiently expected by the parents at which the bodily constitution of their children permits them to do any work, however trifling, in order that they may in some way lessen their own burden. Thus it is that the improvements of the mechanical arts often oblige parents to encroach very much on that age of their children which ought to be applied to the acquirement of general instruction. It is partly to these circumstances that the much more scanty instruction of our labouring classes, compared with that in some other countries, is to be ascribed.

Nor must we omit to mention the effects produced on the poorer classes by the competition for labour, which tends to diminish their rate of wages and to increase their hours of work. But the improvidence of the labouring classes is perhaps the most active cause of their own ignorance and misery; the contracting of marriages at a very early age, the want of economy in the management of their wages, habits of drinking and dissipation, have, in many places, become hereditary; they are transmitted from one generation to another, and tend rather to grow worse than better. Our government deserves the severest censure for not preventing, or at least remedying, these evils; for there can be no doubt that had it been the real object of the successive governments of this country to look to the general welfare, every means would have been taken to give the labouring classes habits of industry, temperance, and as much sound knowledge as they can ever acquire, in the few years before they enter on the active business of life. At the present day, the rates of wages in many manufacturing districts are such as, if well-applied by parents, would enable them to live in comfort, make small savings, and even pay a trifle towards the education of their children.

Various causes thus concur continually to depress the exercise of the mental faculties, and to limit the range of

ideas, of the lower classes. The most unreflecting will easily conceive the hurtful effects which such a mental demoralization of the largest portion of the population must produce on the condition of a nation, and the more so when the whole frame of its government rests on the basis of political liberty. We shall here only advert to one of its effects, the widening of the distance between the different classes which compose the political society. Were the instruction of the upper classes to remain stationary, whilst the great mass of the people was continually sinking more and more into ignorance and depravity, the evil would indeed be very great; for the distance between those classes would be widened in proportion to the degree in which the people were depressed. But it cannot be questioned that the instruction of the upper classes, in a high state of civilization, is increased nearly in the same ratio, in which that of the lower classes is depressed. The progress of scientific research, and the always increasing complication of public affairs, afford to persons of rank and fortune innumerable opportunities of extending the range of their conceptions, and of increasing the stock of their useful knowledge. They have, further, the greatest inducement not to be negligent in this matter. Their personal esteem in society is, in a great measure, dependant on the public opinion of their knowledge, and of their skill in applying their mental faculties. Thus they are prompted by the most powerful motive, that of interest, to profit by every opportunity afforded to them by their circumstances of increasing their usefulness and their character before the public. We find, accordingly, that in the upper classes parents or guardians are very rarely negligent in this respect. They are commonly at great expense, and sometimes take considerable trouble, to have their children duly instructed at the proper age. If the education is not really a *good* one, the fault is not caused by expense being spared: the rich in England, and even the moderately rich, spend large sums on the education of their children. These classes enjoy still further the great advantage, that few persons belonging to them are at any period of their life placed in circumstances in which it is difficult to devote a good deal of leisure to the acquisition of knowledge.

Thus the breach between the lower and upper classes is continually widening in the progress of civilization. The gulf thus produced is already, in our country, too wide to be passed over by one or even two generations endowed with virtues and talents. In countries in which civilization has not advanced to such a height, rank, wealth, and knowledge, the three sources of power and distinction, are not placed on so high a ground as to be beyond the reach of an indivi-

dual of the lowest class, if he is gifted with talents, activity, and prudence. Such a person may attain the highest station. But where the progress of civilization has rendered the distance between these orders of society too wide to be overcome by the exertions and eminent qualities of one or two successive generations, the space between them is, of course, filled up by a separate and numerous order, which therefore with reason is called the *middling classes*. They form, as it were, the step by which persons belonging to the lower classes are able to raise themselves in the scale of society, and gradually to advance to a higher rank. If supported by talents and virtues, a family may thus, in the course of some generations, advance to the highest station. In this way the middling classes constitute the weight, by which, in free countries which are making rapid progress in civilization, the whole social fabric is maintained in equilibrium. The lower classes enter into the middle classes by industry, economy, and knowledge, and from the middle the upper classes are supplied with wealth and activity. Accordingly it may be justly asserted, that the middling classes are the principal, if not the only, support of constitutional governments. But it is easy to conceive, that the greater the distance between the upper and lower classes, the more numerous and wealthy ought the middling classes to be, otherwise they are not capable of filling up the intervening place and maintaining the equilibrium of the machine. This object can only be attained by facilitating to the lower classes access to the middling classes. For education, besides inculcating the common virtues of private life, enables the lower classes to leave the order in which they are born, and to enter that which is above it.

Whoever is inclined to consider this subject in the view in which we have placed it, will readily concede that the ignorance in which the lower classes are left to continue and to sink more and more, must ultimately be attended with the most serious consequences. We think, therefore, all will agree that there exists in our country a most urgent necessity for providing efficient instruction for the lower classes. It is indeed a difficult matter, if we consider the obstacles arising from the progress of civilization itself, which we have already noticed, but it seems not to be unattainable. The main question is, whether or not it be possible to impart to the labouring classes, in the short part of their life which they can dedicate to the acquirement of general instruction, such an amount of knowledge as will enable them, or at least some of them, to emerge out of the circumstances in which they are placed: in other words, can we devise a method or system of instructing the

rising generation of the lower classes, by which children may be taught, in less time than is commonly the case, not only the same quantity of knowledge, but a much larger one?

Experience may perhaps not seem favourable to such a design, and therefore we beg leave to introduce our observations on the possibility of the success of such an enterprise by a reference to the history of the sciences in our days, and the rapid progress they have made. It is justly observed, that though our days have not been so much distinguished by geniuses like those who in former periods threw a blazing light on the then concealed laws of nature, and at once advanced the sciences a great step by their numerous discoveries, yet the sciences themselves have advanced with much more rapidity in the last fifty years. These advantages we owe to a change in our social economy. At former periods a few profound thinkers were almost the only persons who advanced the sciences; but in our days a great number of men of sound talent are eager to contribute a few new facts or a few observations to the already existing stock of scientific knowledge. Such facts and observations being deposited in a place accessible to everybody, are daily increasing by new accessions; they accumulate, it is true, by degrees, but nevertheless rapidly enough, to form in a short time a most valuable treasure and to lead to great results. This effect may be compared to similar effects in political economy. The savings of a great number of shopkeepers and tradesmen, though individually the annual amount of each of them may not rise above five or ten pounds, increase the general stock of the wealth of a nation more than the successful enterprises of two or three speculators who gain each of them ten thousand pounds, or even double that sum. We think that it is chiefly to this economy of accumulating small and almost imperceptible improvements, which also has been introduced into the mechanical arts, that the rapid progress of the latter is to be attributed more than to any other cause. Reflections produced by these and similar observations have produced in us the conviction, that into whatever art or science we succeed in introducing a similar sort of economy by accumulating small improvements, we may with a great degree of certainty expect to have placed it in the course of a continual improvement.

But, except this general idea, the history of science cannot afford us any means of discovering the way in which improvements in the art of teaching can be effected. The accumulation of facts and observations, which in science is effected merely by making them known to the public, has here too been tried, but without any results. At every period, perhaps, some persons are found, who, by long experience or by a pecu-

liar turn of mind, have acquired the skill of imparting in some peculiar science a greater quantity of knowledge in a comparatively much shorter time than others. It was soon ascertained that this superior skill was the effect of a peculiar method; and as the great advantages hence arising excited the desire of transmitting these methods to posterity, many persons were induced to publish an account of their methods. But the effect did not answer the expectation. Though we possess some very excellent treatises on education, the art of imparting knowledge seems not to have been much advanced by them. For we do not find that the mass of useful knowledge among the people is sensibly increased, and, what seems most surprising, most of these published methods are neglected or rejected, and no longer used. In searching for the reason of this decided failure, it may occur to many that the application of these methods required a peculiar kind or degree of knowledge of human nature, and that it was impossible to transmit this kind of knowledge by mere words.

But though the published treatises of such distinguished persons have had little effect in improving the art of teaching, their practice had much. Some of those who had been instructed by them, followed up closely the plans of their masters, and preserved in a greater or less degree their pre-eminence in teaching. But in the course of nature such traditional art or skill is at last lost, and merged again in the routine of common teaching.

The last-mentioned fact may perhaps show us how to devise a more advantageous method of teaching by economising our experience. We must apply ourselves with the utmost attention to the formation of a system, by which the discoveries and improvements made in the method of teaching by superior talent or by long experience may not perish and fall into oblivion. This can only be effected by incorporating these improvements into the common routine of teaching, and by raising in this way, gradually, but continually, this routine to a higher level, so that the whole instruction may be placed in a course of continual progress. The means by which such a desirable effect may be brought about deserve our utmost attention, because the future prosperity and happiness of a nation may greatly depend on the success of such efforts.

The improvements which the Prussian government in the last thirty years has introduced into the instruction of the lower classes, have manifestly a tendency to produce such a system. The historical account of the manner in which these improvements have been effected, which was inserted in the preceding

Number of this Journal, shows evidently that the government did not in the beginning contemplate so great an improvement, but merely some change for the better. Encouraged, however, by a success beyond all expectation, it has increased its efforts, and actually has created a system of education much superior to that of all other countries.

The first object was to have good teachers; for if the workman is bad, his work cannot be good. This led to the establishment of *seminaries for schoolmasters* for the lower classes, of which we now shall attempt to give an account, confining ourselves however to the characteristic features by which these institutions are distinguished without entering into particulars, which in the next Number of our Journal will be given in a detailed description of one of these institutions. Whoever wishes for more minute information, will find it in the Report of M. Cousin to the French Government, a work no less judicious than instructive from the minute particulars with which it abounds.

In choosing the individuals who are to be educated for the purpose of teaching, only two conditions are required: they must be of a moral character, and have acquired that amount of knowledge which is taught in the lower schools of the people. If it is found that they are wanting in the latter point, they are obliged to go through a preparatory course before entering the seminary. The age of the candidates is fixed at between seventeen and twenty. They remain in the seminary two or three years. One half of this time is employed in increasing their stock of knowledge, and the other chiefly in being taught the art of imparting it to children. For that purpose a school, attended by a moderate number of children, is attached to every seminary, and the teachers of the seminary teach the children in the presence of the seminarists, who by turns are called upon to continue the work begun by the teacher. This gives them many opportunities of reflecting on the best mode of teaching; and the teacher of the seminary, who is commonly present, is enabled to form a just idea of the talents of the seminarists for successfully discharging their future duties, and also to correct their mistakes, and to point out to them what they ought to do to obtain their object with greater certainty. In their previous studies the seminarists have been obliged to proceed regularly and methodically; and therefore the exercise of teaching afforded to them during a year, or a year and a half, is found completely sufficient for acquiring the art of successfully teaching what they know.

The Prussian government at the outset adopted, and since

the erection of these establishments, adhered to the principle, that a moderate share of sound and well-digested knowledge is greatly to be preferred to much more extensive and more superficial acquirements. In conformity with this principle, its demands as to the stock of knowledge required for the instruction of the lower classes did not, in the beginning, extend further than to the common subjects taught in the lower schools—to reading, writing, arithmetic, and the principal tenets of religion; but every one of these subjects was to be learned by the seminarists to much greater perfection, and to be taught by them with superior skill, and to a greater extent. The facility with which this object was obtained, soon induced the government to extend their plan, and to add the elements of geometry, the study of the native language, and music. The elements of geometry are commonly taught to the seminarists according to the method of Pestalozzi, and expressly for the purpose of accustoming the future teacher to connect closely, and to determine precisely, his own ideas and conceptions. Music, and especially singing, have lately become a branch of education in Germany, since the singing of hymns forms a great part of divine service. In teaching the language of the country, the principal object is not to impress upon the memory its grammatical forms and rules, but its application to practical use by the composition of essays and by writing down observations: this part of the instruction is considered as one of the most efficacious means of exciting the mind to activity, and accustoming it to form clear conception,—in short, of awakening the faculty of thinking.

Beyond a sound knowledge of these subjects the demands of the government do not extend. But if the directors of the seminaries find that there remains still some time for enlarging the stock of useful knowledge, the seminarists may by their own choice add what they please. Accordingly we find, that in some of them the elements of natural science, especially botany, in others the principal events in history which have influenced the condition of the human race and its civilization, are taught, and as it seems with such success, that one or the other in the course of time may probably be enumerated among the subjects commonly taught in the lower schools of the country. Where the raising of fruit-trees is considered an object of rural as well as political economy, as in Pomerania, the best methods of improving this branch of agriculture, in all its extent, are explained and practically applied on a piece of ground allotted for that purpose.

Before the seminarists leave the establishment, they must

submit to a strict examination, conducted by a committee composed of the teacher of the seminary, and one or more deputies sent by the provincial government. Those are commonly sent who compose the school committee of the provincial government, and consequently are thoroughly acquainted with the subject. The object of this examination is not merely to ascertain the stock of knowledge acquired by the future teachers, but also the talents they possess for teaching, and the skill they have acquired in communicating what they know. According to the issue of this examination, and with the express approval of their teachers, the seminarists are divided into three classes, Nos. I., II., and III. The first comprehends those who, in respect of knowledge, skill, and morality, have distinguished themselves; the second, those who have not attained such a degree of proficiency; and the third, such as may be employed as teachers, but whose acquirements or talents do not promise any great degree of success. According to the class into which they are placed, the seminarists receive testimonials signed by the whole committee, and the law establishes exactly the claims and condition of each class.

Those of the first class may be directly and permanently employed as teachers in schools for the labouring classes, and their election to such an employment may, without any limitation or further approvement, be confirmed by the provincial government. But the two other classes, though they may be employed provisionally, must undergo another examination at the end of three years. Though they are then examined by a committee composed of the same individuals, the mode of examining is different, at least as far as refers to the amount of knowledge. The detail of what is taught in the seminaries is not insisted on, but only the great and leading points are examined into, and still more attention is paid to the degree of skill acquired in the art of teaching. After this second examination a new testimonial is added to the former, in which it is stated how far the expectations formerly raised by the new teachers have been justified, or exceeded, or fallen short. But, above all, their qualification for the instruction of the lower classes ought to be expressed clearly and circumstantially in their testimonials, and according to the contents of both testimonials they may expect to find employment.

As the Prussian government does not intend to give a monopoly to the seminaries, nor to exclude from the honourable employment of a teacher persons who have not had an opportunity of enjoying the advantages afforded by these seminaries,

it admits them to a competition with those educated in the institutions; but of course they must submit to an examination. Impartiality seems to require that such persons ought not to be examined in the minute detail of what is taught in the seminaries, because they may have acquired a good deal of knowledge without knowing many details of less importance. For this reason they are not obliged to submit to the same examination which the seminarists undergo on leaving the establishment: but as they cannot be admitted among the class of teachers without being possessed of the general qualifications necessary for performing their task with tolerable success, they are sent by the provincial government to the second examination, which the seminarists are required to undergo three years after the first, and in which, as we have observed above, general information and other proper qualifications are the principal objects inquired into.

The Prussian government has not limited its care to the acquirement of sufficient instruction and the due qualifications on the part of the future teachers, but it watches with peculiar vigilance over their improvement after they have become employed as actual teachers. It supposes with reason that some of them may still be in need of further instruction; or that others, after being employed, may become negligent and careless, not in the performance of their duty, but respecting their own improvement, and therefore may not advance, but perhaps retrograde; and they fear the bad effects of such a condition of the teachers on the instruction of the children confided to their care. To obviate these effects, they subject such persons to a course of peculiar exercises, by means of the seminaries. A certain number of such schoolmasters are annually summoned to the seminaries, and obliged to stay there two, four, or six months, according to the supposed state of their deficiency. During their stay, the performance of their duties in the school where they are employed, is confided to the management of a provisional teacher, commonly one of the seminarists who have lately left the establishment. During their stay in the seminary, they must either go through a whole course of instruction, or only study some peculiar branch of knowledge, or, as is often the case, improve their skill in teaching by exercising it under the inspection of the teachers in the seminary school. To find out those schoolmasters who stand in need of such a new course of instruction, the directors of seminaries travel, during the vacations, at the expense of government, through the province, which receives its schoolmasters from the seminary under their guidance; they

are required to be present at the instruction itself, to observe the faults and deficiencies of the teacher, to examine into the state of his pupils, and thus to ascertain in what part of the business an improvement is required, and how it is to be brought about. The salutary effect of this peculiar arrangement can hardly be conceived.

To maintain the zeal of the teachers in their vocation, and to induce them to be always careful in recording their own experience and the improvement of their skill, conferences of the schoolmasters have been instituted. For that purpose a certain number of schools form a separate district, and their teachers meet every month once or twice under the direction of one of the rectors, who is well acquainted with everything that refers to instruction and education, and who has been appointed to this task by the provincial government. Under his superintendence the teachers discuss different topics respecting discipline, methods, and the usefulness of the different branches taught by them, they communicate to one another their experience, and the results of their trials, deliver their opinions on the effects of punishments and rewards, and their proper application, propose changes which they think may effect improvements, and ask for advice in peculiar cases. This part of the system, however, has not yet attained that degree of perfection which it is capable of receiving; and which, it may fairly be expected, will ultimately result from the practice, if continued, of meeting and discussing the subject of education.

Such is the course which the Prussian government has taken for obtaining teachers for the labouring classes, qualified for the important task which they have to perform; and by this course the value of these teachers, in the eyes of the public, has been greatly raised. Formerly they were held in very little esteem, and often even treated with contempt, as might naturally be supposed; for the small number of those who from their early youth were destined to that vocation, were young men who, on account of the feebleness of their constitution, or their bad health, were thought unfit for the labours of agriculture, or any other business, though such persons are commonly just as unfit to be good teachers. The remainder were persons who, by teaching, sought to obtain a temporary subsistence, which fortune had denied them in other trades. Thus the schoolmasters were considered in some respect as the refuse of society, at least as persons who were unfit for any other work. But now they are considered as persons who, by their acquirements, command respect, as it is known their

places can only be filled by others who, like themselves, have employed a portion of their life in obtaining the information necessary for their profession.

It was originally the intention of the Prussian government, merely to have good teachers, and to raise them in the opinion of the public. But very soon it conceived that, by means of the seminaries, it could put the instruction of the people in a course of continual progress and improvement, and for that reason it has lately given such an extent to all the measures conducive to that end as we have explained. It remains still to observe that the government has been not less attentive to the improvement of the teachers of the seminaries themselves, than to that of the seminarists.

The government was sensible that the success of their design depended almost entirely on the zeal, activity, and skill of the teachers of the seminaries, and especially on these qualities in the directors. In the appointment of such persons, therefore, they proceed with the greatest caution. Even if a person has given the greatest proofs of possessing all the requisite qualifications for a director of a seminary, he receives commonly only a provisional appointment, and only after the lapse of a certain time is confirmed as permanent director. This is more than is done even with a minister of state. Not quite the same degree of caution is applied in the choice of the other teachers; because the effects of any error are less hurtful, and may easily be remedied by a dismissal.

The improvement of the teachers in the seminaries is partly left to their own zeal and industry, and partly seconded by government. They have weekly conferences among themselves, and these conferences are for them an abundant source of improvement. Their various and extensive practice supplies them with a great number of observations, and consequently they make continual proposals for some change either in the method or in the order of instruction; such proposals form very instructive subjects of discussion, in which the experience of teachers of long standing is often put in opposition to the zeal and boldness of beginners. If the advantages which such proposed changes seem likely to produce be great and important, a trial is perhaps permitted in order to ascertain their exact value, and as all the teachers know that such a trial is making, their attention is fixed on it, and its value is soon brought to a test. These conferences, besides, serve to transfer a part of the experience of the older teachers to the younger, and thus, if not to point out to them a new way,

at least to shorten considerably that which they already intend to pursue. Lastly, they communicate to one another the proposed schemes and the observations which they have met with in treatises or periodical writings on education, discuss their merit by comparing them with the experience which they have themselves acquired, the probability of their producing the effects which are contemplated, and, according to the result, the usefulness of making a trial.

But government, being well aware that in this art, as in many others, words are inadequate to convey the full import of ideas from one person to another, and anxious not to lose any opportunity of improving the whole system, sends the teachers of the seminaries to other, often very remote, places, in order that they may observe the methods followed by other eminent teachers at a great distance from them. These journeys of the teachers are of two different kinds.

It very often happens in Germany, that an institution for education, by the zeal and extraordinary talents of a distinguished person, acquires a great reputation, though sometimes it is found that such a name has been acquired not by real improvements, but by the novelty of the method, or even by other means. The Prussian government, wishing to know its true value, chooses one or two of the most able of its directors of seminaries, and such as are entirely free from prejudices, and sends them to such institutions with a commission to observe by what peculiarities of method the improvements are produced, and if they deserve to be admitted into the already existing course of instruction. If the persons sent by government think that by the introduction of these novelties the existing methods would materially be improved, government without delay takes all the necessary measures for spreading them as quickly as possible through all the seminaries, and even sometimes introduces them into the schools themselves, if it is possible.

Not less useful, though perhaps less conspicuous are the effects of the annual journeys of the teachers of the seminaries. The object is to make them thoroughly acquainted with the state of instruction in the seminaries of the other provinces of the Prussian monarchy itself. As every one of the provinces into which the monarchy is divided receives its teachers only from the seminaries situated within its limits, it is apprehended that this after some time would produce a difference in the state of instruction similar to that existing in the different countries of the Continent, and that the system consequently would not produce all the effects intended by it. To obviate the disadvantages

likely to result from such an event, the teachers of the seminaries visit, in the time of their vacancies, those of some contiguous province, and that their duties may not be interrupted, it is so arranged that the vacations in the different provinces are held at different times of the year. In these visits they are present not only at the instruction of the seminarists themselves, but also at their practical exercises in the seminary schools. We may readily conceive that a crowd of new ideas and conceptions must arise from comparing different courses and their effects, with the methods practised in their own seminary, and must produce in the teachers a desire to amend their own practice. Such a kind of discipline is calculated to rouse even the most idle and lethargic teachers; and the effects of these visits are undoubtedly advantageous to all the provinces of the monarchy.

REVIEWS.

BIBLIOTHECA CLASSICA.

Bibliotheca Classica, or a Classical Dictionary on a plan entirely new. By John Dymock, LL.D., and Thomas Dymock, M.A. 8vo. p. 927. Longman, London, 1833.

It was with no small pleasure that we heard the announcement of a classical dictionary on a plan entirely new, which promised to contain an accurate and minute account of the proper names which occur in Greek and Latin authors. Every student must have long felt the want of such a book of reference. In a former number of this Journal an attempt was made to point out a few of the numerous defects which rendered Lempriere's work nearly useless. We then thought that it reflected little honour on the state of classical learning in this country, that no attempt had been made to furnish us with more correct information, and that the student was still obliged to have recourse to a book which all acknowledge to be so little worthy of confidence. Being well aware of the nature of the undertaking, and of the difficulty of the task, we were ready to treat with much indulgence any work that professed to supply this defect in our literature. Elegance of style we could neither ask nor expect; but correctness and precision in the information we consider to be absolutely indispensable.

The learned authors of the Bibliotheca Classica have evidently bestowed considerable labour on their work, but truth compels us to add that they have employed their time to no useful purpose. They have collected indeed numerous passages from the poets of the later ages, though for what object we are unable to conceive; they have marked the quantities of every syllable in proper names, but without furnishing us with any clue by which we may discover whether they are fixed on their own authority, or on that of some ancient author. They have besides given the genitive cases of the nouns, and the adjectives formed from them. All this we allow to be a work of labour and industry; and if the more essential portions of the work had been executed in a manner equal to this outward show, we should have overlooked its defects, and given it praise instead of censure. The authors seem aware that some of their statements are calculated to excite surprise in the reader, and are so extraordinary as to require some authority to confirm them, of more weight than their own testimony. They, therefore, state, that 'they confidently expect that the classical scholar

will not disapprove before he has looked into the authority on which the narrative is framed.' But the authors, in our opinion, are unable to discriminate between the value of different works; they quote the poet where the geographer or historian ought to be referred to, and the historian where the mythologist ought to have been consulted. Besides, they scarcely seem to be aware that the world has not been stationary for the last twenty years; that our knowledge in every department of ancient learning has been increasing; that comparative geography has made great progress since the time of D'Anville and Cluverius; and that even history and biography, which might have been supposed to be nearly exhausted, have been daily receiving numerous additions and corrections. Lempriere may be supposed to be a tolerably faithful picture of the state of classical learning fifty years ago, but it is too much to expect us now to be satisfied with the same meagre and ill-dressed fare which was sufficient for our grandfathers. Yet such seems to be the opinion of the learned authors of the Bibliotheca Classica; they have the same want of precision which is a characteristic mark of the information of Lempriere, and they add a degree of incorrectness which does little honour to their acquirements. To show that we have not taken up this opinion hastily, or without due examination, we shall enter somewhat minutely into the two important departments of geography and biography. We must trespass a little on the patience of our readers, as we feel it a matter of duty to prevent the public from being imposed upon either by respectability of names, or by the false colours which a work may hold out.

It was not too much to expect that the geography of Italy and Greece should have been so carefully examined, and the positions of most cities so exactly fixed, that the youngest student would have no difficulty in discovering the part of the country in which they were to be found. Incorrectness in this case can only proceed from want of research, or from carelessness. Either is sufficient to incapacitate an author from the proper execution of such a work. These countries have now been examined with great care, and we have in our own language a description of Ancient Italy and Greece (Cramer), which, though by no means so well executed as we might have expected, would still have been a vast acquisition to the library of the authors of the new Bibliotheca. If they are acquainted with German, we would recommend to their notice Mannert's Ancient Geography. On Greece, they might consult with benefit Müller's Orchomenos, and some parts of Kruse's Hellas. And further, if the authors had been anxious to execute the undertaking in the only manner in which they

could have done it effectually, they would have carefully consulted the original authorities; they would have examined the geography of Pliny and Strabo to better purpose than they seem to have done, and they would have thereby spared us the trouble of making the present remarks. Diodorus too and Polybius might have been oftener referred to without any detriment to their work, and even the despised Herodotus might have been listened to with some profit. It is too bad to hear the 'father of history' spoken of in the disparaging tone which they employ in their preface. They ought to have known, and they seem in their article on Herodotus not to be entirely ignorant, that the historian used every possible exertion to acquire correct information, and that he spared neither time nor labour to procure it. And we beg to observe, that he possessed a much more accurate acquaintance with Asia and the north-east of Europe than later geographers would allow, and that we now find him to be correct in many particulars which both ancient and modern writers have considered to be instances either of extreme credulity, or of the proverbial veracity of travellers.

We now proceed to our examination, and that we may not be accused of packing the evidence, we shall select articles of every description. *Italia* ought to be a favourable specimen of the work: we shall state the sum total of the information there to be found. They give its situation by latitude and longitude, its boundaries, the fanciful derivation of its name, that Roma was its capital, and the inhabitants hence called Romani. We have then the following valuable piece of information, that 'the Apennines are a ridge of mountains extending the whole length of the country, and that the sources of all the rivers in Italy are found in these mountains.' Now we should wish to know in what other part of the world one might be expected to look for the sources of the rivers of Italy. We are next told, as a matter of grave history, 'that Virgil calls the original inhabitants on the banks of the Tiber fauns and nymphs; and a race of men sprung from trees.' This is mere trifling with the subject, particularly when they have omitted even to hint that Italy was once peopled by races of men as distinct from the Romans in language, in habits, and customs, as in character and name; that the Osci, Ausones, Aurunci, and Samnites, with many other minor tribes, occupied, centuries before the name of Roman was heard of, the southern portion of Italy, while Etrusci, Umbri, and Ligures, spread themselves over the northern division. Then we are further informed, that 'Tacitus considers the valley of the Po as the most valuable of the whole country;' but surely the learned

authors must have forgotten, if the remark was at all necessary to be inserted, the beautiful and animated description given by Cicero of the natural advantages of Campania, 'fundum pulcherrimum populi Romani, caput pecuniæ, pacis ornamentum, subsidium belli, fundamentum vectigalium, horreum legionum, solatium annonæ.' Or. de Leg. Agr. 11. In a former article our readers will find Lempriere was blamed for his great confusion in stating the ancient names applied to different parts of Italy; but here they have set us at defiance, for they have omitted them altogether, and we are thereby left completely in the dark as to the original meaning attached to the word *Italia*, and its successive enlargements till it came to include the whole of the peninsula bounded by the Alps. Instead of this unsatisfactory kind of information, gleaned from mythologists and the absurd fancies of the poets, the reader ought to have been furnished with the correct statements of the historian and the geographer.

In the article *Apenninus*, the same original observation will be found respecting the sources of the rivers; and we cannot help thinking that the learned authors imagine that the streams of that country flow backwards, or still exhibit some of the extraordinary phenomena said to have taken place about the time of Cæsar's death; yet the yellow Tiber, the rapid Aufidus, and the silent waters of the Liris, remain unchanged, and still possess the same character they had in ages long gone by.

The authors sometimes attempt to give us an idea of the natural features of the portion of country which they are describing, but they are seldom successful. Thus an obscure passage of Juvenal enables them to decide that 'Apulia is unfertile and mountainous, or the atmosphere unwholesome.' They ought, however, to have known that the level plains of Apulia are proverbially fertile, and, even though they include the southern portion more properly called Iapygia, they will find nothing to justify the remark they have made. A low range of hills, called in the Italian language *Murgie*, extend as far as the Iapygian promontory, producing little grain, but covered with luxuriant vines and thick groves of olive trees. The fertility of the province, even under the hands of a rapacious government, is well known; and we have the authority of Strabo, vi. p. 284, to prove that such was its characteristic feature in former times. Its horses were highly prized, and the fleeces of the sheep round Luceria were preferred even to the herds on the banks of the shady Galesus. Neither 'is Apulia bounded by Campania,' for the lofty ridges of the Apennines inhabited by the hardy Samnite, the bravest opponent the Roman ever encountered, separate by a wide interval the province of Campania from Apulia.

'Liguria, formerly *Lombardy*, now *Genoa, Piedmont, Parma*, &c., a country of Italy between the rivers Varus, *Var*, and Macra, *Magra*, in Gallia Cispadana, which formed the one part of Gallia Citerior, Cisalpina v. Togata, as Gallia Transpadana did the other.' It is scarcely possible to conceive a greater complication of blunders than this short article exhibits. Surely the learned authors ought to be aware that the Langobardi, *Lombards*, occupied the fertile valley of the Po, and that at present it forms what is called Austrian Italy. Neither Genoa nor Piedmont can be properly considered as part of Lombardy. Then again Liguria was never included in Gallia Cispadana, nor do we find in any author that the Ligures ever extended their settlements so far into the valley of the Po. The government of Liguria we believe, about the time of Theodosius, comprehended the city of Milan. The Ligures were a numerous and powerful people, extending along the shore of the Mediterranean from the mouths of the *Rhone* to the river *Arno*, though in later times their boundary might be considered as the rivers Macra and Varus.

'Samnium, an inland district of Italy bordering on the north-west part of Apulia.' Such is the meagre information furnished us respecting a nation that set at defiance for nearly 200 years the whole power of Rome, which procured for her generals twenty-four triumphs, though they were mixed with checks and disgraces more remarkable than they had sustained in their wars with any other nation. Flor. i. 16. But we are inclined to believe that the authors are entirely ignorant of its real position, for in the article 'Caudium' we are told it is 'a city of the Samnites, *a people of Latium*.' To such an assertion, unsupported by the authority of any ancient author, we cannot yield assent, even though it be found written in the Bibliotheca Classica. Still less was it to be expected that they would be correct in their description of the Furcæ Caudinæ, nor can we discover in what part of the country they intend to place them. They mistake also the position of the city Calatia at which the Romans were encamped before they were entrapped by the Samnites. There were two cities of that name: one in Samnium, now *Cajazzo*, on the right bank of the Vulturnus, and another in Campania, now *Galazze*, about five miles south-east of Capua, where the Romans were evidently encamped before they started on their ill-fated expedition*.

Campania, which is one of the best cultivated districts of Italy, from its vicinity to a luxurious capital, we are informed, is now become 'marshy, and rendered almost uninhabitable by the unwholesomeness of the air.' This is incorrect, if the

* We refer the reader, if he wish to investigate this subject, to Daniele sulle Forche Caudine.

observation be applied to the whole province, though it may suit the immediate vicinity of Baiæ and Cumæ. We are inclined, however, to believe that this western coast must at all times, from its present physical appearance, have been liable to inundations, and the air thereby during summer subject to miasma. The Clanius was equally an enemy to the inhabitants of Acerræ in the days of Virgil,

Clanius non æquus Acerris.—Georg. ii. 225.

And when it reached the low land of Liternum, we suspect it must have rendered this retreat of the illustrious Scipio a disagreeable and unhealthy residence during many months of the year. It will be scarcely credited that Liternum is said to be situated 'between Cannæ and the river Vulturnus,' though every one knows that Cannæ is on the opposite side of Italy. We naturally referred to the article Cannæ, but of its position we are told nothing further than that it is a mean village of Apulia, and that no vestige of it remains. On this latter point they are mistaken, for we found, in 1828, the ruins of the ancient village close to the banks of the Ofanto*. The hill is covered with the remains of edifices, and there is some appearance of the ruins of a considerable fortress. We were lucky enough to meet the intelligent proprietor of this celebrated spot, and he pointed out a well which immemorial tradition had handed down as the *pozzo di Paolo Emilio,* where that illustrious general had breathed his last; and below the height the windings of the river formed a small plain, which was called *Pezzo del Sangue,* where this gentleman told us Roman coins and rings of gold were frequently dug up. The ruins of Cannæ are about six miles north-east of Canusium, and five from *Trani.*

'Falernus ager, a district of Campania,' but in what part of that province we may expect to find it the learned authors have left us to conjecture, for if they meant us to be guided by the modern name which they have attached to Mons Falernus, they have only furnished us with what will tend to lead us astray. *Monte Barbaro* is not Mons Falernus, but Mons Gaurus, which overhangs the banks of the Lake Avernus, and is at a short distance from the celebrated Lacus Lucrinus, now *Lago di S. Filippo,* and not *Licola,* which is a small lake beyond Cumæ. Here again, on referring to Cumæ, we meet with an absurd mistake, for we are told that 'the road between Baiæ and Cumæ is at one part subterraneous. The tunnel, about eighty feet in length, was made by Agrippa.' We suppose they may refer here to the Crypta Neapolitana, now called the

* The name of this river is pronounced with the accent on the first syllable, as also Tarento, Otranto, and Brindisi.

Grotto of *Posilipo*: it is almost unnecessary to add that it runs through Mons Pausilypus, and affords an easy communication between Puteoli and Neapolis. Its construction is ascribed to L. Cocceius, a Roman architect of the age of Augustus, Strab. v. 245. We could multiply examples without number, but our readers must already be convinced that this portion of the work is unworthy of a more minute examination. We may merely indicate a few more of their obvious blunders: thus Reate is on the river Velinus, not on the Nar; the ruins of Terina are found at *Torre del Piano*, three miles south-west of *Nocera*, close on the sea, and not at *Martorano*; the ruins of Velia are at *Castellamare della Bruca*, not at *Pisciotta*; Siris is now *Sinno*, not *Semno*; Frusino, *Frusinone*, not *Fraselona*. Thurii and Sybaris were not on the same site.

Enough has been said on the geography of Italy, and we may, therefore, proceed to examine the information they have furnished us respecting Greece. We cannot do better than transport ourselves at once to

> Athens, the eye of Greece, mother of arts
> And eloquence, native to famous wits,
> Or hospitable, in her sweet recess,
> City or suburban, studious walks and shades.

It might have been expected that this city, so celebrated in the history of the world, and to which mankind owe such a debt of gratitude, would have been treated at greater length than others, of which scarcely anything else is recorded of them besides their name. Will it be credited that all the information the authors furnish, either on its topography or on its history, is comprised within the small space of thirteen short lines? They have devoted more to the description of the insignificant town that stands on its ancient site after centuries of Turkish oppression; while they have omitted to give the remotest hint that the noble structure of the Parthenon still bears testimony to the former existence of a highly-civilized people, and that the Temple of Theseus still exhibits one of the most perfect specimens of architectural design. In fact there is no information at all about Athens; and if we turn to the articles Minerva and Theseus, we still do not find any notice of the Parthenon and the Theseum; nor are either of the two latter names in the alphabetic series, though we are told in the preface that—'the minuteness of the articles on antiquities and geography will supersede the use of separate treatises on these subjects.' Sparta is dismissed in a still more summary manner, as the learned authors found nothing more interesting to tell us than that it derived its name from 'Sparta, daughter of Ladon, the wife of Lacedæmon, who founded it.' We might

have said with perfect fairness, 'ex uno disce omnes,' and left our readers to form their opinion of the rest of the work from the manner in which these two important articles are executed; but we shall show, by a few examples, that the accuracy of their information is only equalled by the depth of their erudition, and their judgment in selection. Mycenæ, once the seat of empire of the Atridæ, whose authority was acknowledged by the whole of Greece, is said to be 'a city of Argolis, *once the capital of Laconia.*' We shall say nothing as to the omission of all allusion to the curious remains that are still found there, of what is styled the Treasury of Atreus, and the fine specimens of ancient architecture. Epidamnus is still firmly fixed as 'a sea-port town of Macedonia, on Mare Hadriaticum.' Now it is true that the Romans called the whole region which opened up to them the way to this province by the name of Macedonia, making it reach from Lissus on the river Drilo, either to the Egnatian way which begins between Dyrrhachium and Apollonia, or for a short distance beyond it. Strab. vii. 329. But then the authors must change their boundaries of Illyricum, for they say, it 'is separated from Thessaly by that range of mountains of which Parnassus, Pindus, &c. form a part.' They evidently intended that Illyricum should include the countries situated to the west of Macedonia, and which extended along the coast of the Adriatic from the confines of Istria and Italy to the borders of Epirus. The various significations of the term Macedonia, and the successive extensions of its meaning, should have been given with more exactness. But there is a want of precision in every part of the work, which renders it nearly impossible to reconcile one part of it with another.

There is also a degree of confusion in the arrangement of their materials, which is highly amusing and little creditable to their clearness of perception. They insert in their articles information no ways connected with them: thus in *Mare Adriaticum,* we have a long description of the modern city of Venice; in *Thessalia,* we are told that the Egyptians venerated the Ibis; in *Brundusium,* that M. Atilius Regulus took Durazzo in 269 A.C.; in *Epidaurus,* we have an account of the island Melita, on which St. Paul was wrecked; and in *Pimpleia,* we are told that Helicon was consecrated to the Muses by the Thracians.

Pella, the capital of Macedonia, and the birth-place of Alexander, is not 'near the river Axius.' It is in a marshy plain near a lake formed by the river Lydias, 120 stadia from its mouth, and being placed like an island in the middle of morasses and swamps, was well fitted for being the fortress of the Macedonian kings, and the place of deposit for their treasures.

Strab. vii. 330. Its site is still indicated by a fine spring which preserves the name of Pella, near the village of Yénidgé, and by the numerous coins of various kinds dug up there. The Bulgarians call the place *Allah Klissé*, or the church of God*. 'Eurotas falls into the Sinus Laconicus, and on it stood the town of Tænarus;' but every boy knows that Tænarus is the most southern point of the Morea, and many miles from the river Eurotas. The city Tænarum was distant forty stadia from the point, and probably was placed on Cape *Grosso*. And again at Tænarus we are told, 'that Hercules dragged Cerberus from the infernal regions by an opening here; *hence* the town was sometimes called Cænepolis.' How any one can connect these two circumstances as cause and effect, we are sadly puzzled to understand. To the uninitiated the obvious derivation is Καινήπολις, *New Town*, which our friends in the metropolis of Scotland will find no difficulty in making obvious even to a Bœotian intellect.

Another fertile source of error and confusion arises from the learned authors thinking it necessary to make two articles instead of one, when they discover the same word under different terminations. Thus 'Dymæ is a town of Achaia near Araxis,' or rather Araxus; and 'Dyme is a city of Achaia on the river Caucon.' Sometimes the original authority has been referred to, but even in such a case we are not sure of being furnished with correct information. 'Elis is said to be the *only* city of the Ætoli,' and here they give us the authority on which they base this assertion. We had the curiosity to verify it, as we had been in the habit of believing that we were well acquainted with many other cities of the Ætoli. The exact statement of Herodotus, viii. 73, amounts to nothing more than that Elis was the only city in the Peloponnesus founded by the Ætolians.

Enough we think has been said to prove that no dependence can be placed on the accuracy of their statements, and that their errors of commission are not less serious than those of omission. But let us see whether they are better acquainted with the geography of the East, and those parts of the world which have been less minutely examined; there we shall find the same general incorrectness, which pervades every other part of their work. Thus let us hear their account of Æolis: 'it was anciently called Mysia, of which the part adjoining to Hellespontus had the name of Troas, from its chief city Troja, and was a considerable district of Asia Minor,' and they then proceed to give the boundaries of Mysia, so that they evidently think that they were identical. But Æolis was only a small portion of Mysia, extending on the coast from Smyrna, and at

* Voyage dans la Macédoine, par Cousinéry.

a later date from Cumæ northwards to Pitane, and in the interior from the river Hermus to the Caïcus. They had twelve cities like the Ionians and Etruscans, and their names are found in Herodotus, i. 149. It would be too much to expect that they should give us any information as to their origin. Such an inquiry would no doubt be considered by the learned authors as a piece of impertinent curiosity. Yet it would have taken up little space to tell us that the Æoles first occupied the plains of Thessaly, then called Æolis, and being driven out by the Thessali, who came from Thesprotia, migrated to Bœotia, Attica, and other parts of Greece. Strab. viii. 332. Pausan. x. 8. The Æolian colonies proceeded from Greece four generations before those of the Ionians. Orestes was the first who conceived the project of this expedition, though it was his grandson Archelaüs who first landed the Æolian colonists at Cyzicus in the vicinity of Dascylium. Strab. xiii. 582, 621, 632. The authors give Sebastopolis as one of the twelve cities of the Æolian confederacy, but it is only another name for Myrina. 'Myrina quæ Sebastopolim se vocat. Plin. v. 30.' Æolis is doomed to prove a sad stumbling-block, for if we refer to Hesiodus, we find it stated, 'that his father removed from Cyme, *one of the Æolian islands to the north of Smyrna.*' They have omitted altogether the Insulæ Æoliæ, now the *Lipari* islands, to the north of Sicily. The Cyme to which they allude was a city of Æolis. We fear they must plead guilty to ignorance of the geography of this part of Asia, else they would not have omitted the Cilices over whom Eëtion reigned.

Κιλίκεσσ' ἄνδρεσσιν ἀνάσσων.—Hom. Il. Z. 397.

They never can suppose that Eëtion ruled over such an extensive empire as he must have done, if the whole country belonged to him between Thebæ in Mysia where he dwelt, and the district of Cilicia which is situated in the south-east part of Asia Minor. The Cilices mentioned by Homer were a people who occupied that part of Mysia afterwards belonging to the inhabitants of Adramyttium, Atarneus, and Pitane, as far as the mouth of the river Caïcus. They were divided into two states: that of Eëtion, to whom Thebæ belonged; and that of Mynes, to whom Lyrnessus was subject. Strab. xiii. 611.

In the article Cilicia it is stated, that 'Portæ Ciliciæ was a narrow defile in Mount Taurus, forming a communication between Asia and Syria,' and then they add, 'that Ammianus Marcellinus makes it the boundary between Cappadocia and Cilicia.' The learned authors here seem to confound the Pylæ Syriæ and Pylæ Ciliciæ, if they ever were acquainted with the former, for they nowhere mention them. The Pylæ Syriæ

was a narrow pass, through which the great road leading from Cilicia by Issus to Myriandrum in Syria passed. It lay along the seashore, and was formed by the close approach of the lofty mountains of Amanus to the coast. This defile extended only for three stadia, at each end of which there was a wall and gate erected. It is mentioned by Xenophon 1. 4. 5. and described by Diodorus, xiv. 21. The Pylæ Ciliciæ again were situated in a very different direction. It was a narrow pass across Mount Taurus, leading from Tyana in Cappadocia to Tarsus in Cilicia, the great thoroughfare for all those proceeding through the centre of Asia Minor to Syria, and is described minutely by Diodorus, xiv. 20. in his account of the expedition of Cyrus the younger. We are told by Herodian, that it was fortified by Niger in the later times of the Empire, iii. 2. It is remarkable that the accurate Wesselingius should have confounded these two passes, as may be seen by referring to his note on Diod., xiv. 20. We may conclude this subject by adding, that there was another pass in these mountains, called Pylæ Amanicæ, or Amanides, leading through Mount Amanus by a short but difficult road from Cilicia to Samosata, and the country on the Euphrates. It seems to have ended near Ægæa, Strab. xiv. 676, to the north-west of Issus, and was probably the road by which Darius crossed into Cilicia before the battle of Issus. Curt. iii. 8. 13. Cic. Fam. 11. 10. xv. 4.

But if we advance still farther to the east, the information becomes still more scanty, and, if possible, more vague. Of the magnificent city of Ecbatana, we are only told that it was the capital of Media, and founded by Dejoces. Gaugamela, the spot where the empire of Darius received its finishing blow, is merely stated as 'to the east of Tigris near Arbela.' But it was on the banks of the river Bumadus, and six hundred stadia distant from Arbela, from which the battle derived its name as being the nearest town of any consequence. Arrian, iii. 18. 12. It is near *Carmelis,* a few miles south-east of *Mosul.* But perhaps the most amusing attempt to fix the position of a city is the following, and we shall give it in their exact words, that we may act towards them with the utmost fairness:— 'Gaza, *Gazza,* or *Razza,* a large and well-fortified city of antiquity;' and not a syllable more which can guide a student, in the most remote degree, to the country where it was to be found. It is almost needless to add, that it was a celebrated city of Palestine, sixteen miles to the south of Ascalon. 'Drangiana, a district of Persia,' and 'Drancæ, a people who lived at the foot of Mount Caucasus.' 'Hyperia, a fountain of the Peloponnesus.' Such is the vague kind of information

which the Bibliotheca Classica generally furnishes; and in speaking on this point, we cannot do better than employ the language of Polybius—ἐπὶ δε τῶν ἀγνοουμένων εἰς τέλος, ὁμόιαν ἔχει τὴν δύναμιν ἡ τῶν ὀνομάτων ἐξήγησις ταῖς ἀδιανοήτοις καὶ κρουσματικαῖς λέξεσι. iii. 37. 'In respect to rivers and cities, of which we have no previous knowledge, no greater advantage can arise from the recital of their names than from the repetition of any other sounds that are devoid of sense and meaning, which only strike the ears, but make no impression on the understanding.'

It may be imagined, however, that Messrs. Dymock have devoted their attention chiefly to the elucidation of history, and that on this head we shall find their information clear and conclusive. They do not seem to be aware of the manner in which the work ought to have been executed, nor to possess an accurate idea of any one period of history. The articles in which they give us the lives of distinguished literary names are even more meagre and less interesting than those in which they narrate the political transactions of the world. And they give us no chance of correcting their mistakes, for their modesty has prevented them from making any parade of research by adding references to the end of each article. They tell us in their preface, that 'it would have been easy to multiply the authorities, by adding, in some instances, the names of twenty or thirty ancient authors. This parade of research has been studiously avoided, *for it would not have increased the value of the book.*' Now we can assure the learned authors that they might have spared us this exhibition of modesty, for no one acquainted with the subject would ever have been in danger of imagining that they had bestowed any large portion of research on the work. But this opinion, respecting the value of references, is a convincing proof that the learned authors are utterly unfit for what they have undertaken, and it is not a little surprising that they should ever have thought themselves capable of furnishing a work of this laborious description. We consider references, if they be correct, to be of infinite value to the student who is anxious to master the subject thoroughly. As conciseness is indispensable, and only the principal events in the life of an individual can be given, by means of references the student is informed where he may find the information detailed at greater length, and may thereby fill up the skeleton at his pleasure. Their failure in this department is still more inexcusable than in geography, as they had little else to do than to select from the valuable materials accumulated by other authors. In the old, yet not less valuable, Bibliotheca of Fabricius, they will find

a great deal of information respecting Greek and Latin authors that we have no doubt will be duly appreciated by them. Vossius also, in his work De Historicis Græcis et Latinis, would have furnished them with many hints which would have added much to the value and accuracy of their work. As a specimen of what kind of authorities they prefer, we find, under the head of 'Pausanias, son of Cleombrotus,' only a reference to Nepos; it would have been quite as short to refer to the chapters in the first book of Thucydides. Pausanias, the author of the Periegesis, is not allowed a place in the Bibliotheca.

Let us then examine how far we can depend on the information which they furnish us respecting historical subjects, and we shall select the kingdom of Bithyian. Of course it would be vain to expect that the learned authors would think it necessary to notice the first Bithynian king mentioned in history, for Dydalsus is only alluded to by Strabo and Memnon. This prince must make way for such important information as 'Dynamene, one of the Nereids,' or 'Aello, one of Actæon's dogs;' 'Agna, a woman loved by Balbinus, &c.;' 'Litorius, a man of prodigious stature and strength, said by Damasthes to have lived three hundred years.' Neither do they take notice of Zipætes, another prince of this country, mentioned by Diodorus, xix. 60. as carrying on war against Astacus and Calchedon, 315 A.C., and being compelled to raise the siege by Ptolemy. We receive no help from them till we reach the reign of Nicomedes I., who assisted Leonorius, the Gallic chieftain, in crossing into Asia, and in return, we are told, 'was aided by him in his war against Zibæta, 191 A.C.;' and again at Zibæta we have the same information repeated. But they ought to have known that these Gauls were no other than a remnant of that body, which had been led by Brennus, 278 A.C., to the vicinity of Delphi, from which they were repulsed. A portion of them, under Leonorius, passed into Asia Minor about 277 A.C, where they founded the state called from them Galatia, and became of such importance that St. Paul has thought them worthy of having an epistle addressed to them. The learned authors imagine that the Brennus of Livy, xxxviii. 16, and Justin, xxiv. 6-8., are different individuals, living at an interval of one hundred years, but they are the same; neither are we acquainted with more than two of that name, Brennus who took Rome, 387 A.C., and the general whom we have just mentioned.

The next king noticed is Prusias, and under this head we have all the transactions which took place in the reign of two distinct individuals ascribed to one. Prusias I., son of Zielas, began to reign about 230 A.C., and his son, Prusias II., was

murdered 149 A.C., occupying a space of nearly seventy years, and yet the authors would have us believe the prince who visited Rome 167 A.C. (Polyb. xxx. 16.) was the same individual as Prusias who made war on the Byzantines, 220 A.C. Polyb. iv. 47. They might have added a third Prusias, who lived at a much earlier period than either of the preceding. He was the founder of the city Prusa, *Bursa*, and reigned in the time of Cyrus the elder, and Crœsus, king of Lydia, 546 A.C. Steph. Byz. v. Προῦσα, Strab. xii. p. 564. In the two succeeding reigns they have nothing positively wrong, except that the Bithynian dynasty ended with the death of Nicomedes III. in the consulship of Lucullus and Cotta, 74 A.C., and not 77 A.C., as they have it.

If we turn to the kingdom of Cappadocia, we shall find the same inaccurate statements. Thus Ariobarzanes I. was elected king on the extinction of the royal family by direction of the Romans about 93 A.C., and during the proconsulship of Cicero 51 A.C. in Cilicia. The learned authors discover that a prince of this name reigned in Cappadocia, but being ignorant of the history of this period, they consider these two princes as the same individual; unfortunately for the accuracy of this statement, we are told by Appian. Mithrid. Bell. c. 105. that the father resigned the crown to his son at the time when Pompey was in Syria, before the death of Mithridates, and the same fact is confirmed by Val. Max. v. 7. 2. This must have taken place about 63 A.C. so that it is utterly impossible that the Ariobarzanes of Cicero could have been the prince restored to his kingdom by Sylla in 93 A.C., and not in 97 A.C. The latter prince was slain by Cassius, when he took possession of his province in Asia, after the murder of Cæsar, 42 A.C. Dion. Cass. xlvii. 33.

If we select any other portion of history, we shall find it equally meagre and incorrect. Let us take the history of Sparta, and begin with Anaxandrides, who was of the family of Agis, and contemporary with Crœsus, 546 A.C. The learned authors are not aware of the existence of such an individual. His youngest son, Cleombrotus, was father of Pausanias, who commanded at the battle of Platæa, 479 A.C. and from him the future kings of their branch were descended. If they wish to make themselves acquainted with his history, they may refer to Herodotus, v. 39—42. Of his son Cleomenes, who was king when Darius sent, 491 A.C., to demand earth and water of the inhabitants of Ægina, they are equally ignorant. But they give us his successor, the celebrated Leonidas, who fell at Thermopylæ, 480 A.C., and we have no fault to find

with their account of him, except that they neither mention his lineage, nor the period when he lived. He was the third son of Anaxandrides, to whom we have just alluded. He was succeeded by his younger son, Pleistarchus, whom they omit to mention, though it was during his minority that the ambitious Pausanias attempted to put into execution his design against the liberties of his country. But it is unnecessary to proceed with the enumeration of the kings of Sparta, for they have not thought it necessary to take notice of the twelve remaining princes of the family of Agis. They have endeavoured to make up this deficiency by a very full and circumstantial account of all the dogs of Actæon, and the horses of the sun; and they have not failed to furnish us with a more numerous collection of ladies of disreputable character than even Lempriere thought it necessary to insert. What advantage the learned authors could propose to themselves by ransacking Propertius, Martial, and Tibullus for such personages, we are utterly at a loss to imagine. The lives of such women as Acte, Actoris, Æa, Ægle, Agathoclea, and Albucilla, are not proper to allude to. They are not, however, satisfied with taking under their protection such ladies, but their gallantry extends even to the old and helpless. Thus 'Albina, an old widow, rich and childless,' Juv. Sat. iii. 130. They take care not to omit a single individual noticed by Martial; we have them all duly registered. 'Agathinus, a man celebrated by Martial;' 'Albinus, a man mentioned by Martial;' 'Alcinus, a servant of the poet Martial;' 'Amœnus, a covetous man, held up to ridicule and contempt by Martial;' and this continues through the work till the eye becomes positively wearied with the name of that celebrated and very obscene writer of epigrams.

Then, as we have seen that they sometimes crowd under one head a number of transactions which were performed by different individuals, so they, at other times, reverse this proceeding, and ascribe to two what was in reality performed by one person. The city of Syracuse, for many centuries taking a prominent part in all the more important affairs of the world, produced, among other illustrious characters, two kings of the name of Hiero. Hiero I., a name well known to the reader of Pindar, was, in his latter years, a munificent patron of the learned. Simonides and Æschylus graced his court, while Bacchylides and Epicharmus were admitted to his intimate friendship. Hiero II., who lived at an interval of two hundred years from his predecessor, was a prince remarkable for the kindness and generosity of his disposition. His attack on the Mamertini was the cause of the first Punic war, and there

were many other transactions during his long reign that were worthy of being recorded. He was a faithful ally of Rome; and when that people were defeated at the Thrasymene Lake, he sent provisions, presents of gold and silver, and a golden statue of Victory. The learned authors assert that they 'accepted the whole;' but it is one of the peculiar features in the character of that haughty people, that they refused, even in their most pressing emergencies, to receive presents of money from their friends; and in this very instance, Livy (xxii. 37) tells us, that the answer of the Romans to Hiero was, 'Aurum et a civitatibus quibusdam adlatum, gratiâ rei acceptâ, non accepisse populum Romanum.' This, however, is not the absurd mistake to which we wished to draw the attention of our reader. The learned authors of the Bibliotheca Classica seem to have been aware that there were two kings of the name of Hiero, but 'further thereunto the witnesses cannot depose.' They have indeed contrived to give us two, though only by distributing the transactions which were carried on by the last king over two articles. Then, as a proof of their judgment, we may remark that they have actually devoted more space to Hieronymus, grandson of Hiero II., of whom we know scarcely any thing worth being told, than they thought necessary for the two well known princes of whom we have been speaking. Of Gelon, the brother and predecessor of Hiero I., we are only told 'that he was an ancient tyrant of Sicily, from whom Hierocles was descended;' but it would have been as well to have added that he was one of those successful soldiers of fortune who raised himself from a low situation in life to be, first prince of Gela, and afterwards of Syracuse.

In the longer articles they are equally inaccurate, as we find in their account of Pyrrhus, king of Epirus, who, according to the learned authors, was 'a descendant of Hercules by his father, and of Achilles by his mother.' What does Aurelius Victor say? 'Paterno genere ab Achille, materno ab Hercule oriundus;' which statement is confirmed by Plutarch, who at the same time informs us that he ascended the throne at twelve years of age, and not at fourteen. He married 'Antigone, daughter of Ptolemæus Ceraunus;' but Antigone was daughter of Berenice, wife of Ptolemy, by her first husband Philip. And, to conclude, it was not 'jealousy or love of dominion that prompted Pyrrhus to put Neoptolemus to death,' but a mere act of self-defence.

The articles in which they describe the political affairs of the world, we consider to be of less importance than those in which they give the history of literature, and of those minds that

impressed the age in which they lived with their own character and opinions. The mathematicians, astronomers, and poets, the philosophers and the historians of Greece, have transmitted to after times a valuable legacy, which has not yet become entirely useless or exhausted. We might therefore expect to learn something about the character of the various writings of the Greeks, under the head of the several authors. We do not, however, discover that more research and learning are to be found here than elsewhere.

Thus—'Bacchylides, a lyric poet of the island Cos:' even this fragment of information is inaccurate, for he was born in the island of Ceos, off Cape Sunium; but they might have added that he was of a family distinguished in the annals of literature, being the sister's son of the celebrated Simonides, a native of the same island, and not of Cos, as they tell us in their explanation of Cea Nænia. Bacchylides composed odes in celebration of the victors at the Pythian games, and was preferred by Hiero to his illustrious rival, Pindar. 'Herodianus, a Greek historian, *born at Alexandria.* He composed a Roman history in Greek from the death of M. Aurelius till the younger *Gratianus.* His work includes a period of nearly *seventy* years.' Here the learned authors confound the historian, whose birthplace is unknown, with a grammarian of the same name born at Alexandria. The work of the historian, in eight books, extends from the death of M. Aurelius Antoninus, 180 A.D., to the succession of the younger Gordianus, 238 A.D., thus including only a period of fifty-eight years. Then we are told of Dionysius of Halicarnassus that he composed his work in twenty-two books; but if they consult the curious commonplace-book of Photius, they will find that it was only in twenty. The article Aristophanes conveys no information at all, except that he *flourished* in the Peloponnesian war.

In their account of Archilochus, we meet with the following observation:—'Archilochus appears to have been murdered, which Apollo condemned, no doubt on account of the excellence of his genius.' Would the learned authors have us believe that Apollo would have sanctioned with his authority the crime of murder in any other case? And here we are reminded of the many writers of antiquity whose days were shortened by acts of violence. Euripides and Heraclitus were torn to pieces by dogs. Theocritus put an end to his career with a halter. Archilochus fell by the hands of banditti, and Hesiod by those whom he was supposed to have injured. Sappho ended her griefs by leaping from the rocks of Leucate. Anacreon closed his career by a most appropriate death; he

was choked by the fruit of the vine. It is a curious coincidence that Terence and Menander should have been both drowned. The writings of Lucretius were dictated while under the influence of a philter administered by his mistress, and it is said he sunk under its effects. The fate of Socrates, Demosthenes, and Cicero, readily suggests itself to the mind. Seneca and Lucan were condemned to death by a tyrant, and died repeating their own verses. Archimedes, the greatest name of all, fell by the hand of a soldier; and Aristotle, it is said, drowned himself.

But to return to the Bibliotheca Classica, we find many celebrated names thought unworthy of notice. Did the learned authors ever hear of such writers as Diodorus Siculus, Dion Cassius, Pausanias (above mentioned), Ælianus, to whose curious compilations we can still refer, Theocritus, Polyænus, Gorgias of Leontium, and Euclid, the author of the 'Elements of Geometry?' If they were aware of the existence of such individuals, why have they not given them a few lines? Even ladies, whose talents entitled them to some notice, have been obliged to give way to such as 'Alcippe, a servant maid;' 2. 'an attendant of Helena;' 'Amaryllis, the servant girl of a sorceress;' 'Amycle, the name of a servant-girl.' But was it consistent with their usual gallantry to omit the fair Anyte, called by Antipater 'the female Homer,' whose Epigrams, of which twenty have been preserved, display rather a sweetness and tenderness of style than the forcible eloquence of that poet? She was a native of Tegea, and may have lived about 300 A.C. Nossis also was worthy of a niche in their work, and her claims ought not to have been rejected. She was born in Locri of Italy, and twelve of her Epigrams have survived, displaying the same warm and amorous temperament that we still find in her fair descendants of Calabria. Myro, too, of Byzantium, ought to have been mentioned as the authoress of an epic poem called Mnemosyne, some fragments of which remain, and as the mother of Homer the younger, one of the Tragic Pleiads*.

Some small fragments of the works of Alcæus are still preserved, though the learned authors assure us they are entirely lost. They must surely have forgotten the translation by Sir

* We add a list, which we by no means pretend to be complete, of merely the lyric poets of Greece omitted by the learned authors. Alcæus of Messene, Antagoras of Rhodes, Antipater of Sidon, Ariphron of Sicyon, Cleobulus of Lindus, Dioscorides of Alexandria, Erienus of Paros, Hedylus of Sicily, Hybrias of Crete, Leonidas of Tarentum, Melampides of Melos, Meleager of Gadara, Menecrates of Smyrna, Mnasalcus of Sicyon, Moschus of Syracuse, Nicænetus of Samos, Nicias of Miletus, Pamphilus of Amphipolis, Phædimus of Bisanthe, Simmias of Rhodes, Simmias of Thebes, Timocreon of Rhodes.

W. Jones of a portion of an ode, which, though very paraphrastic, is strongly illustrative of that stern and unrelenting spirit of enmity to tyranny with which the name of Alcæus is associated.

> What constitutes a state?
> Not high-rais'd battlement or labour'd mound,
> Thick wall or moated gate;
> Not cities fair, with spires and turrets crown'd;
> No: men—high-minded men—
> With powers as far above dull brutes endued
> In forest, brake, or den,
> As beasts excel cold rocks and brambles rude—
> Men who their duties know,
> Know too their rights, and, knowing, dare maintain,
> Prevent the long-aim'd blow,
> And crush the tyrant while they rend the chain.

It would be unfair to conclude this article without stating that the Roman names of authors, and other persons, are, on the whole, better executed than the Greek proper names. Indeed, when we turn to such articles as Aristophanes, Aristotle, Æschines, we are convinced that Messrs. Dymock are entirely unacquainted with these authors. *Æschines* (No. 1.) is a kind of short sketch, compounded of Æschines the philosopher and Æschines the orator, but which of the two predominates in this Siamese union, we cannot tell. Æschines (No. 3.) 'is said to be the rival of Demosthenes,' and that is all. But when we say that Roman matters are better handled than Greek, we do not mean to say they are treated well. Let the reader turn to *Agraria Lex*, where he will learn nothing; and then let him turn to *Lex*, to which a reference is given, and he will know less.

As we truly believe the book, on the whole, to be totally unfit for the object for which it was designed, we have no scruple in saying so. Still there are some articles which possess an average merit; and if the whole had been like them, and the names of the numerous ladies of easy virtue had been omitted, together with a few other things better not named, we think the book might *perhaps* have tended to do a little good. We will mention a few of the articles which seem to us pretty well done, but we protest most strongly against vouching for the truth of all that is in them. Alexandria, in Egypt—Euripus—Agrippina the elder—Germanicus—Agricola, with which we have no fault to find except for omissions—and we did hope that we might include Marcus Vipsanius Agrippa in the list. But his life is ill written, and very incomplete; and indeed, on coming to the end of it, and finding that he built the *Parthenon* at Rome, we began to doubt if he was the same

personage as our Agrippa. On turning to the article *Pantheon*, the reader may correct the inadvertency (for we consider it nothing else) about the Parthenon in the life of Agrippa; but the total omission of the Parthenon in any other part of the work will, we are afraid, seriously puzzle many boys and some teachers, especially as the Bibliotheca Classica is announced in the Preface as a work designed to render separate treatises on geography and antiquities quite unnecessary.

We shall not weary our readers with an examination of the mythological part of the work. The mode in which the subject is treated is utterly unworthy of notice. It is superior to Lempriere in this respect—that it is perfectly free from that gross obscenity which disgraces the pages of the Classical Dictionary. But we must give one specimen of their mode of handling mythic personages. To most people such gentry are as slippery as an eel, and one knows not where to have 'em; but the Messrs. Dymocks show us how to secure them, and fix them on the memory and in the belief as fast as the heroes of a century ago.

'AJAX.—Ovid has drawn the character of this bold and gallant soldier with great ability. The oration which he has put into his mouth in disputing with Ulysses his right to the arms of Achilles, conveys a correct idea of his temper, manners, and education. It is abrupt, short, and violent. Indignant at Ulysses being even compared to him, he turns, in disdain, his face from the judges, and looks back at the ships. Like a brave, but illiterate soldier, he rests his claims to preference on dignity of ancestry and feats of personal valour. A stranger to the nicety of language observed by military gentlemen in modern times, he treats Ulysses with contemptuous insult and vulgar reproach. Knowing that in personal prowess his opponent was his inferior, he is little solicitous about the terms which he employs, and even upbraids him with cowardice, treachery, deception, and meanness of birth. The topics which he pursues, though neither elegant nor winning, are remarkably suited to the character of a soldier whose greatness depended solely on the noble pedigree and on the heroic deeds achieved by his own arm. The whole, considered as the effusion of an untutored, but dauntless and vigorous mind, must be considered as a masterpiece of poetical composition.'

And this is a masterpiece of composition *in a school-book* where the two Ajaxes have more than a column between them, where Aristophanes is put off with half a one, and Arrian, the historian of almost as great a fighter as Ajax, is not honoured with a place! The character of Alexander himself, which the authors give after the old fashion of summing up, pretty much like a judge going to hang a criminal, is neither so elaborate, so precise, nor has it so much

the appearance of truth, as the character of Ajax. All boys who are fortunate enough to read the Bibliotheca Classica will undoubtedly have a much more distinct conception of Ajax, the great grandson of Jupiter, than of Alexander, the conqueror of Asia.

The authors would have acted more wisely for their reputation if they had followed the advice of Horace, and submitted their work to the examination of some judicious friend, 'in Metii descendat judicis aures;' and we suspect he would have laid an embargo on its appearance of a longer duration than even the nine years which the poet recommends. Our judgment on the labours of the Messrs. Dymock may seem harsh, but it will not appear unjust to any competent person who will take the pains to examine the book. If the education of this country is ever to be improved by criticism, we must begin by saying what we believe to be the truth. Did the writer of the following notice, in the Literary Gazette, believe what he wrote to be true? If he did, he is worthy to assist the Dymocks in preparing their next edition.

'This is a most excellent work, which no reader of the classics or ancient history should be without. It is very far superior to any of the kind. Every article is properly authenticated, and the quotations marked. We consider giving the quantities of each syllable of the names, where they occur, to be highly judicious and useful, and well calculated for the instruction of younger students. Another point, which we cannot refrain from recommending, is the practice which the authors have adopted of calling by their *proper* names *Virgilius*, *Horatius*, *Ovidius*, instead of the Anglicised Virgil, Horace, Ovid. The articles are exceedingly lucid, and well written.'

A CATECHISM OF MUSIC.

A Catechism of Music, in which the elementary principles of the science are fully and clearly explained, with preliminary instructions for the Piano-forte. By T. Busby, Mus. Doc. For the use of schools. J. Souter, St. Paul's Churchyard, 1829.

We have stated, on several occasions, our decided dislike of instruction in the form of catechisms. Our general objection is, that whatever is to be learned by heart can be, and generally is, learned without any attention to the meaning, even where the instructor is competent and the pupil attentive; while the publication of the books called catechisms offers great facilities to any ignorant person in undertaking the office of teacher, since,

if he can read, he is as competent to ask a printed question, and hear a printed answer, as if he were full of every sort of knowledge.

We are convinced that it does so happen, that the instructors who best know their subject, and are most successful in teaching it, are precisely those who make no use of catechisms; and besides what we have ourselves seen of teachers, this also is confirmatory of our belief, that all the catechisms we have yet seen are such as would be thrown aside with contempt by any person who knew the sciences on which they profess to treat. We except only religious catechisms, which are, for the most part, expressly intended to furnish the *words* of the answer as well as the *matter*, and which must therefore be tried by another standard; and also those catechisms in which the questions are merely suggestions to the memory of the pupil, and which, in point of fact, are little dictionaries, stating nothing but names and dates, such as 'Who was Henry VIII.?' —'A king of England, who began to reign in 1509, and died in 1547.' To this class we have nothing to object, as *catechisms*, whatever we may think of their utility, except the room which the catechetical form takes up. We speak of those productions which profess to convey principles, reasoning, and complicated definitions, in the form of question and answer.

We have selected the work at the head of our article from a number of similar productions, of which, as we intend to prove nothing, we shall say nothing, because its subject is likely to meet with a greater number of competent judges than those of astronomy or natural philosophy. But our principal object is to call the attention of parents to the general defects of the catechetical system, assuring them that this one is by no means the worst which we might have selected.

As formal musical instruction is mostly confined to the female sex; and as the greater part of the substance of this little work is usually taught at or before the age of eight years, we cannot suppose ourselves wrong if we assume that it was intended to be understood by young ladies of that age. We will not stop at every step to point out the unintelligible words and phrases which are used. They run through almost every question and every answer, according to the received practice in catechisms. But the teacher, it is said, may explain, and ought to do so. This is no answer, for the only defence ever attempted for catechisms is, that by their means parents who know little or nothing themselves may instruct their children. Admitting this, the parent would be as well off with no catechism, as with one which requires knowledge of the subject to teach by it.

The preliminary instructions for the piano-forte, set forth

in the title-page, are finished and done with before we arrive at that essential part of a work. They are most strictly 'preliminary,' for they consist of a frontispiece, on which is represented the finger-board of a piano, on the white keys of which are written the letters of the notes, with their representations on a musical stave placed below. The rest of the work is as applicable to the study of the harp or violoncello. To this of course we could offer no objection, were it not for the too literal truth of the title-page. We will now quote the first two pages, as a tolerable specimen of the method of explanation:—

SOUND.

'*Tutor.* What is sound?

'*Pupil.* The effect of certain agitations of the air, produced by the action of the vocal organs, or by the vibration of metallic, wooden, or other substances.

'*Tutor.* Do all these produce music?

'*Pupil.* The human voice and throats of birds utter musical sounds naturally; but inanimate bodies only when prepared by art for that purpose, by being formed into musical instruments, or by possessing some particular shape.

'*Tutor.* What do you understand by musical sounds?

'*Pupil.* Sounds of some intelligible gravity or acuteness; sounds of some discernible pitch.

MUSIC.

'*Tutor.* What is music?

'*Pupil.* That science by the knowledge of which we are enabled so to arrange in succession sounds of intelligible gravity and acuteness as to produce melody, and so to combine them as to form harmony.

'*Tutor.* Then you consider such sounds as the elements of music?

'*Pupil.* Yes. But as there could be no musical instruments without the art by which they are constructed, so there could be no music without the science on which it is founded.

'*Tutor.* What was the first effort of the musical science?

'*Pupil.* So to tune, regulate, and arrange the sounds of nature and of art, as to form between them certain intervals.

'*Tutor.* What do you mean by the word intervals?

'*Pupil.* Certain spaces or distances between musical sounds in respect of pitch.

'*Tutor.* What do you understand by the word pitch?

'*Pupil.* The acuteness or gravity of any sound.

'*Tutor.* What are the spaces or distances to which musical sounds are tuned?

'*Pupil.* They are such as to produce intervals, consisting of tones and semitones.'

The first efforts of the musical science are instructive. Here is Terpsichore, with all 'the sounds of nature and art' before her, endeavouring 'so to tune, regulate, and arrange' them 'as to form between them certain intervals,' that is, 'spaces or distances,' 'in respect of' 'acuteness or gravity.' It is hard to be serious when such a mere string of words is promulgated as proper to be learnt by heart, before beginning to learn one of the simplest of all notations.

After the definition of the stave and clefs, on which four pages are spent, partly in describing the tenor, soprano, and counter-tenor clefs, which are quite useless to a beginner, we come to the gammut, in which we remark a redundancy of unnecessary points, and a deficiency of useful ones. For example, the lower or *double* notes of the base are written with their full complement of ledger-lines, while, in the ascending part of the scale, the complete notation stops at F in *alt*, and the remaining octave is the former one repeated with the usual sign 8*va* under a ligature. But the double notes of the base are very rarely written, while the G, A, B, and even C, above the preceding F, are of continual occurrence, written with full ledger-lines. We find the following:—

What do you mean by the great scale?
The same that is now signified by the word gammut.

On looking back for the word gammut, we find it introduced by the words 'gammut or great scale;' so that the gammut is the great scale, and the great scale is the gammut, which is an edifying example of circular definition. In the preceding sentence, we find that some notes are called 'double' because they are considered as 'duplicates' of others, the harder word being the explanation of the easier.

The work proceeds through the various details of musical notation, with the happy clearness which we have exemplified, till we come to the *keys*, the synonyme for which is 'octave scales.' And here we have the following question:—

'What, in theory, is a key?
'A settled fundamental note, on which a piece may be said to be founded, not only because it begins and ends in the harmony of that note, but also because every part or portion of the composition has, less or more, some reference or relation to that note.'

Now, little girls of eight years old do not know what 'theory' means or 'reference' either; and their only idea of 'relation' is embodied in the persons of their papas, mammas, aunts, uncles, and cousins. But, on the other hand, they do not want to have the word 'part' elucidated by 'portion,' while 'harmony' is as yet undefined; still less is it desirable that they should be

taught to confound 'key' and 'key-note.' This last error is mended, three questions afterwards, by an abandonment of the preceding definition. The teacher says, 'Then the term key or scale,' (another synonyme) 'taken in this sense, is but another name for a settled order of sounds.' That is, a 'settled fundamental note' means a 'settled order of sounds.' The rest of the chapter is equally confused.

The relation between major and minor keys is explained relatively only to the *descending* scale in the latter; and we are in the latter half of the chapter before the pupil is told that there is another distinction, which is luminously pointed out to the young lady, who is told that major keys consist of *soni stabiles*, or unchangeable sounds, while minor keys consist of *soni mobiles*, or changeable sounds. This Latin is an excuse for informing the reader that the preceding definition does not apply at all to an ascending minor scale. On the assertion that the order of sounds is 'necessary,' we will not enlarge, as the same is found in better works; but it is a little too late to republish this *dictum* at a time when, in Germany at least, the common and 'necessary' minor scale has been abandoned by several writers of first-rate reputation, and when, even in this country, in 1812, Dr. Crotch, in his 'Elements of Composition,' gave three minor scales besides the one which he calls not 'necessary,' but 'usual.' On this subject we refer the reader to the excellent translation of Schneider's work on Harmony, printed for Chappell, Clementi, &c., and to the just remarks of the translator on the minor key. This work of Schneider is one of the very few really instructive treatises on the subject which we have met with. But we have not yet done with our Catechism, which contains modulations and harmony in addition to the preceding. Some very simple examples of modulation, from the major into its relative minor, and the converse, are here decidedly the best answers to a question which we find in the book; it is only a pity that they are preceded by a full page, such as we have quoted. Indeed the whole scope of this work may be described as an attempt to work up into ninety-seven pages, matter for which, omitting what is useless, twenty would have been sufficient. The following is a specimen of an attempt to inculcate that the technical distinction between melody and harmony preceded the common signification of these words:—

'*Tutor.* Is the signification of the word Melody confined to that of an agreeable arrangement of sounds?

'*Pupil.* Yes. Though we often hear it applied to the tone of the voice, that is not its proper sense.

'*Tutor.* What is sweetness of tone?

'*Pupil.* *Euphony*; and for the same reason that a pleasing air or tune is properly said to be melodious, a mellifluous tone of voice is correctly called euphonious.

'*Tutor.* Since, then, it is not accurate to say of any voice that it is melodious, why do the poets go even farther, and speak of an harmonious voice?

'*Pupil.* Because, however well informed they may be in the rules of poetry, they are unacquainted with, or neglect, the principles of its sister art; know not, or overlook, the facts, that melody is limited to the effect of a happy succession of single sounds, and harmony to a concordant combination of sounds heard together.

'*Tutor.* Having made this just distinction between euphony, melody, and harmony, tell me what are the materials of melody and of harmony?

'*Pupil.* The materials, both of harmony and of melody, are the different sounds of the octave.'

We cannot help thinking the poets were quite right, and we can hardly approve of calling a definition a 'fact.' The conclusion, at this period of the work, that the sounds of the octave are the materials of melody and harmony, is really intellectual; and the relation between pleasing and melodious, mellifluous and euphonious, is not less so.

Among the other defects of catechisms, is the placing some of the information in the *questions*, which are, of course, not attended to by the pupils, except as a cue to suggest the answers. Of this there is an amusing instance. The teacher says, 'Can you give me a succession of sounds forming a melody?' 'I will endeavour,' says the pupil, who accordingly sings, whistles, or plays, an air, the like of which we never saw, unless the results of an amusing game, in which successive persons write verses, each one knowing only the last word of the preceding line, will be accepted as a simile. After this voluntary, the teacher observes—

'I perceive that you have been ambitious of displaying your adroitness in modulation. The key you have chosen is F major, and in the fifth bar you prepare for passing into its relative minor by introducing C sharp, the *sensible*' (word peculiar to this work) 'to that key.

'In the eighth bar you prepare for a transition into C, the fifth of F, by the introduction of B natural, the proper seventh of C; and in the thirteenth bar you lead the ear to B flat, the fourth of F, by flattening E, which E, so flattened, is the proper fourth of B.'

To both these remarks the pupil, who never could have gained this information for himself, from the preceding part of the work, answers 'Yes,' thinking all the while how comfortable it is that all that about F major and B natural was in the question, and not in the answer. Whether it was supposed that

the senses of the learner would be so entranced by the killing modulations he has just performed, as to leave him no power to give more than a languid 'yes' to the delightful reminiscences, we cannot say; but certainly it is a very common trick in catechisms, for the teacher and pupil to make out their case between them, the teacher having, however, the unfair advantage of reading off the book, while the unfortunate scholar must get his part by heart.

The chapter which relates to Harmony consists of a lengthy definition of the common chord, and some tolerably good examples of modulation. In the latter, however, in the true spirit of a catechism, the same instance is transposed into several keys, the pupil not being supposed capable of such an original effort. In the former, we give an example of *definitions* transposed into *reasoning*, just as if the writer imagined they were but different keys of the same scale.

'*Tutor.* Is the harmony of a note and its third a full harmony?

'*Pupil.* No.

'*Tutor.* Why?

'*Pupil.* Because it only consists of two sounds, whereas every full harmony comprises at least three sounds.

'*Tutor.* *Why?*

'*Pupil.* For the *reason*, that the complete harmony or common chord of every note is formed of the third, fifth, and eighth of that note.'

Discordant combinations are not even mentioned, though the second chord of the first example is an inverted chord of the seventh, which ought to astonish the pupil not a little, when he sees an imperfect fifth to the bass, where he had been led to infer nothing but a perfect fifth could occur.

The work ends with a vocabulary, which, being such a dictionary as those already alluded to, is perhaps the only part of the whole from which any satisfactory instruction can be derived. The merit of this work is, that its contents are very correct, so far as the musical part is concerned: that is, provided the pupil can understand what is meant—which we cannot imagine to be possible—he will not be led into positive errors. This, for a catechism, is saying something: most of those which we have examined add absolute errors to bad reasoning and hard words.

The art of music would become much more generally known, if there were better elementary books, both on the parts which relate to execution and the principles of harmony. With respect to the former, there is abundance of excellent masters; and we may say, that so far as management of an instrument goes, there is no department of education in which more suc-

cessful results are obtained. We wish we could say as much for time, tune, and expression. We spoke of execution merely: the music recommended is frequently such as can be written for no other end. But it should be remembered that the science of harmony, if science it should be called, contains much which is so purely technical, so essentially depending upon memory and habit, and nothing else, that no one can be reasonably expected to undertake the task, after the time is passed when the former is most active, and the latter easily formed. Hence it is that so few of the many performers in private life who are really above mediocrity, are able to write or imagine an accompaniment to the simplest melody. At the same time, all who know how those taught on the system of Logier master the minutiæ of which better performers are profoundly ignorant, are aware of the fact that very young children may become almost adepts in the combinations of harmony. But it is useless to propose what cannot be accomplished without some simple treatise fit for the capacities of the young. The works of Logier and Schneider are too bulky: a proper abridgment of either would answer the purpose, and if well done—beginning from that which is most simple, and not attempting too much—would, we are sure, obtain a very large sale. To end in a digression, we would with great deference propose the following queries to instructors in music:—

1. Whether the practice of making beginners repeat the same lessons over and over, till they can master the whole, be a good preparation for playing at sight; and whether it would not be advantageous to place the difficulties by themselves at the head, in the same way as the hard words are separately placed at the head of children's spelling-lessons, to be first practised, afterwards making up in quantity what is lost in repetition?

2. Whether the lessons first given are not too much constructed for the individual instrument, exhibiting its brilliancies, and avoiding difficulties peculiar to it; and whether the arrangers of orchestral music are not, therefore, sometimes under the necessity of altering passages to render them possible to ordinary performers, in the same manner as an operatic air is provided with an ending to suit the measure, before it is arranged as a quadrille: and whether this be not one of the reasons why arrangements of orchestral music are rather shunned by many performers who are quite at home in the works of Moscheles or Herz?

3. Whether playing in concert ought not to be one of the very first exercises; or, where this cannot be done, whether the metronome ought not to be constantly used; and whether it would be an infringement of the patent of the said expensive

machine, if small wooden pendulums*, which would swing for two or three minutes, were to be made and sold?

4. Whether, if the science of harmony were taught in conjunction with the management of the instrument, the facility which must thereby be acquired in reading music would not more than save the time employed, to say nothing of any other advantage?

5. Whether the gradual formation of a correct taste be sufficiently consulted in the medley of airs with variations which are the first studies; and whether selections from different good composers, Weber and Rossini for example, with introductions and connecting movements written by a piano-forte player, would not sometimes lead a correct judgment to form a notion how chapters from Locke on the Understanding would look, interspersed with Moore's Irish Melodies, and connecting paragraphs by the writer of fatal accidents in a newspaper?

HINTS ON NURSERY DISCIPLINE.

Hints on Nursery Discipline, by Mrs. Hoare.

To what end should all instruction be directed? And by what means may that end be attained? These are the questions, if we mistake not, which Mrs. Hoare has attempted to answer in her book, entitled '*Hints on Nursery Discipline*,' which, amidst much that is imperfect, fails not, however, to present a portion of sound knowledge and good principle, and to offer some amelioration in that deplorable system of education, adopted and persevered in even to this day in schools, and influencing the practice of those teachers to whom families confide the private education of their children.

To minister to the wants of man, viewed under the twofold aspect of an intellectual and a moral being, not neglecting to adopt those modifications which the varied objects of human pursuit, the character and disposition of the pupil, the form of the institutions of his native country, and the progressive march of civilization, demand, is, according to our notion, the proper end of instruction. Let us now consider the means.

These are,—1. The extent and nature of the knowledge, theoretical or practical, of which possession is to be assured to the pupils;—2. The degree of development, which is intended to be given to their physical, intellectual, and moral faculties;—3. The selection of the motives, which are to be employed

* Since writing the above, we have found that Messrs. Wheatstone and Co., of Conduit Street, import a small metronome, made in Germany, at the price of twelve shillings, which perfectly answers every purpose. It has no spring or wheel work, but will continue in motion more than ten minutes. We recommend this instrument to musical instructors.

in exciting their activity, and the rules which are to regulate intercourse among themselves, and with the teacher.

The communication of knowledge, exercise of the faculties, and apprenticeship to the study and duties of morality, are the means then which ought to be put in operation to enable education to accomplish its important purpose. Regarded in this light, the office of instructor becomes enlarged and ennobled.

The object is not solely to teach particular *branches* of knowledge, or to confer abilities of a partial and narrow kind, such as may qualify the pupil for some special and peculiar occupation. Even those parts of education which have only this limited purpose directly in view, should never lose sight of the higher one. Instruction, in however narrow a field, may be made a means of educating the faculties of the man; and in the hands of a teacher, under whom it assumes that character, it becomes one of the most dignified of functions, instead of being one of the poorest and most mechanical.

OF KNOWLEDGE.

We comprehend under this term both knowledge, strictly speaking, which is the offspring of study, and that peculiar ability which is the result of experience. The first, which is the province of science, we name *theoretical;* the second, which is the province of art, we name *practical.*

In all schemes of instruction regard should be had,—1. To the comparative utility of the different kinds of knowledge considered in themselves;—and 2. To the advantage which may be gained in respect to general mental culture, by exhibiting them in their connexion with one another.

It is of consequence to every man, whatever may be his rank or station in the world, 1. To possess certain common rules of conduct, which cannot be dispensed with in a multitude of cases, when he shall be thrown on his own resources*;—2. To be able to read, and write, and to have some exact knowledge of arithmetic;—and 3. To have some idea also of the organization of the society in which he lives, and the place which he has to fill in it.

What can be more pitiable than the man who acts as it were by instinct, whose determinations are purely impulsive, who, enslaved to his wants, his passions, and his desires, is incapable of submitting his conduct, his passions, his resolves to the scrutiny of reason? How important therefore it becomes to enforce, at an early age, the observance of certain rules of conduct, and the practice of certain moral duties, by the aid of which a child may acquire the power of self-government, and be able to distinguish good from bad actions.

* See the preceding number of this Journal, article Moral Education.

. The acquirements of reading and writing, by breaking down the barriers which space and time oppose to the interchange of thought, not only augment incalculably the enjoyments of man, but, in the actual state of civilization, may even be considered as social necessities. Deprived of them, a man becomes the slave of another, a dependant on his humour, and exposed, on a thousand occasions, to the risk of being the victim of his carelessness or knavery. He is placed in a state of perpetual tutelage. Ignorance of arithmetic involves also in a degree similar inconveniences; it imposes bounds which are painfully felt, both to language and to reason, and is often productive of results fatal to the pecuniary interests of individuals.

We shall complete the sketch of a judicious system of instruction for children, if, to the foregoing primary and indispensable acquisitions, we add orthography and some acquaintance with style,—a necessary addition, if we seek to gather from writing all the advantage which it offers; some exact elementary ideas of physical geography and history, common aids, without which, even an Almanac or a Newspaper cannot be read with profit; some notions of natural history, to serve as an introduction to the study of botany, zoology, mineralogy, &c.; linear drawing, which exercises the hand and eye, and forms an essential element of nearly all the arts; lastly, music, which softens the manners, soothes pain, and banishes care.

Destined to be a member of a great family, a man cannot remain entirely a stranger to the organization of the society in which he dwells, nor to the relations which unite him to his kind. Even when he is not called upon to discharge any political functions in his own country, it is incumbent on him to make himself acquainted with the constitution by which it is governed, since that is the guarantee of his repose and his liberty. He ought to understand the grounds of that law, in virtue of which a partial and momentary sacrifice to the common welfare becomes even to him who makes it an additional security, a permanent cause of well-being; to comprehend the reasons why he ought, without evasion, to pay the taxes and other public charges; to embrace in their full extent the duties attached to the name of citizen. In truth, the man who, from taste or from professional engagements, shuns all active participation in the politics of his country, becomes not, by such a course, a disinherited child of that country; his interests are still the object of public solicitude; the sacrifices demanded of him are still for his ultimate good; yet he will naturally be prone to suspicion and discontent, and may become, in the hands of political intriguers, an instrument of trouble and discord. In short, how can men, who are absolute

strangers to the constitution of their country, have respect for good government, or possess a feeling of patriotism? Nevertheless, these moral springs are necessary to the security, the prosperity and glory of a country; and there is no substitute for them that can permanently secure the happiness of a people.

OF THE DEVELOPMENT OF THE FACULTIES.

If it is important to give knowledge to children, it is still more so to develope their faculties. It is upon this development that the improvement of man essentially depends; it is this which constitutes his personal power for attaining the gratification of his desires. Next to the precision, with which he can regulate his actions by the rules of a good moral education, his faculties are the first element of his prosperity. He who has neglected their cultivation finds himself, when opportunity offers, deprived of the advantages which he might else have derived from the information which he possesses. The exercise of the faculties facilitates the acquisition of knowledge. The memory, for example, when conjoined with observation and judgment, allows of a rapid progress in natural history; when linked to taste, delicacy, and sensibility of the external organs, ensures success in the fine arts. With judgment, sensibility, and a vivid imagination, a man unstudied in the arts of rhetoric may be able to sway the minds of an audience. Teachers, therefore, ought to keep constantly in view the principles we shall now proceed to expound.

1. It is necessary to cultivate in the child all the faculties of the man, neglecting none. The intellectual and moral powers, observation, memory, judgment, reason, invention, imagination, conscience, and sympathy for what is good, rank first. If they attach themselves exclusively to maturing one or other of these noble powers, they risk the infliction of some fatal stroke on the perfection and good fortune of the man. If you limit yourself to developing the memory of a child, you will produce a pedant; if to his attention and reason, a mathematician; if to his imagination, a poet. But when he shall be launched upon the world under the guidance of his own prudence, when he shall be called upon to act with men, to fulfil the duties of a parent and a citizen, what resource will pedantry, poetry or mathematics offer against the snares with which he will be surrounded? Will they promote his welfare, or enable him to tread with honour and credit the thorny path of human life? Will he not then severely regret that so little care was taken to foster in him the powers of observation and judgment? and how especially baneful may be the result of a solicitude restricted to the development of the purely intellec-

tual faculties of the child to the neglect of conscience, which alone can give his faculties a salutary direction?

The intellectual powers aid each other, and seldom, if ever, act separately. Imagination aids reason, and judgment regulates imagination. These three faculties again claim empire over the ideas and symbols furnished by the memory. Of what avail is a philosophic spirit to one who is incapable of remembering those facts which will aid and illustrate his opinions? Of what value are facts without the power of combining them or deducing laws from them?

Many of the peculiarities in mind and character owe their origin to a defective discipline of the intellectual powers. Educate a child nearly exclusively in mathematical science, and at a more advanced age he will submit every thing to the mode of demonstration to which he has been accustomed. Nurture solely the imagination, and it will engage the individual in a multitude of extravagancies, expose him to be acted on by all kinds of enthusiasm, and prepare for him numberless misfortunes. It would be better, no doubt, that the memory should be less cultivated than that the child should become a learned prater.

It is not difficult to imagine that certain faculties are wrongly directed when a false idea is entertained of the objects to which they should be applied. Thus the mathematics are often spoken of as a study proper to improve the judgment. But how can calculation serve to develope the latter, which is accustomed to estimate probabilities defying all calculation? The mathematician proceeds by the aid of axioms and definitions; his researches are circumscribed to the region of necessary truths, however profound he may be; no more is exacted from him than attention, consecutive reasoning, and sagacity to distinguish the state of the question, in order to evolve the middle terms which he requires. Thus an individual may be a good mathematician, but want common sense in respect to the ordinary interests of life.

The purely physical faculties ought also to be attended to. The body, minister of the soul, ought to be so exercised as to enable it to render due service to its sovereign. Its weakness may betray the noblest resolves: its vigour and address contribute to man's well being, not only by their immediate advantages, but by the influence which they exert over his intellectual and moral condition.

2. From the importance which ought to be attached to giving a certain development to all the faculties of the child, it follows that the same faculty should not receive the same degree of culture in every individual. That which is feeble

should be strengthened; and excess should be moderated, where it threatens to disturb the harmony which ought to pervade the moral and intellectual powers, and to hinder their advancement and right action.

Whatever may be the disposition and intended career of the child, there are two faculties which ought to be specially and carefully looked after; the whole course of its early education ought to accord a prominent place to conscience and judgment.

Wit and talents, unless under some restraint of conscience, are fatal gifts pregnant with unhappiness to those who possess them, and to that circle of society subject to their influence.

To ensure to conscience the refinement of which it is susceptible, and the authority which it ought to exercise, it is necessary to habituate the child to the practice of introspection; that in learning to know itself, and in acquiring the qualities which constitute character, with the means of modifying its internal dispositions, it may attempt with success the task of self-improvement.

Next to conscience, judgment is of the most importance. Without judgment, a man is incapable of regulating his conduct, of deriving from his talents their full advantage, or of meeting the successive exigencies of the different situations in which he may be placed*. Deprived of judgment, the moral faculties miss their reward, beneficence degenerates into a lamentable prodigality, and piety into mysticism, superstition, and fanaticism; disinterestedness or generosity of character into chivalrous enthusiasm, which reason disapproves; the views, plans, and projects of a laudable philanthropy into utopianisms impracticable and sometimes ridiculous.

3. All the faculties ought to be cultivated simultaneously. This proposition appears contrary to the principles upon which the ordinary arrangement of studies is founded. The memory is too commonly considered as the only one of our intellectual powers which it is proper to call forth in infancy; imagination follows, and reason is reserved for a riper age. This distinction, up to a certain point, is, no doubt, in accordance with the natural constitution of the human mind. As the body has been endowed with all the organs necessary to its existence, and as the maternal milk nourishes them all simultaneously, so the milk of instruction imbibed into the mind, nourishes and invigorates all its wondrous faculties.

If it is ever supposed that children do not possess imagination, judgment, the power of reasoning, and observation, it is because they do not exercise them on the same subjects as ourselves,

* See preceding Journal, article Moral Education.

those subjects not interesting them, or being above their reach. But follow them into the sphere of things with which they delight to occupy themselves, and see with what activity the same faculties display themselves. Observe that little girl amusing herself with her doll, dressing it a thousand ways, making it play all kind of parts, walking it, in idea, into many places, conversing with it, and charging herself—herself alone—with all the burden of conversation. Think you she wants imagination? Do not young boys reason when they are engaged in their sports, games, and other amusements; when they propose and resolve objections from hypotheses, and draw conclusions? Listen afterwards to the descriptions which they give to their companions, and you will certainly confess that they are not barren of observation. But have you not a thousand instances of this spirit in the admirable tact with which they conduct themselves towards those under whose authority they are placed? Parents and masters, you who are tempted to deny them these powers, have you never known them to appreciate your character, and to profit by its weaknesses!

As we have already said, memory usurps by much too large a place in the education of children, to the great detriment of their moral and intellectual interests. Its proper office is only to *retain* knowledge when acquired: it is not a source whence knowledge can be *derived*. To confide a truth belonging to reason or to feeling to the guardianship of memory, before that truth has been taken cognizance of by the appreciating faculties, is to invert the order of things. Signs are of no value, unless they suggest the thing signified. To fill the mind of a child with them therefore without other corresponding ideas, is to make its intelligence a sad abstraction, and to habituate it to 'play with words.' Nevertheless, of what are nearly all the books for children composed? Of terms unintelligible to them. To begin with the vocabulary, intended to give them the first practical notions of orthography, from the very outset they are treated like parrots. Their condition is not bettered as they advance. The admirable verses which contain the glowing picture of the love of Dido are inflicted upon them at an age when they cannot comprehend the language of the passion, when they cannot yet have experienced its first feeling. What a variety of other intelligence concerning the places, manners, and opinions of the epoch; how many accessary ideas relative to different people, must be possessed in order to read with pleasure and profit the greater number of the poets! The more sublime, passionate, or satirical their language, the more difficulties accumulate. To make such reading the occupation of an age ignorant and thoughtless, without knowledge of the

human heart or experience of life, is to habituate the child early in life to reflect upon nothing, to ask itself no questions, and to believe blindly whatever is required of it. This step besides is no less prejudicial to its reason than to its sensibility. To limit ourselves to a single example: the first elements of arithmetic give room for exercises which exceed not the infantile capacity of an early age. The children besides are brought of themselves to calculate: their games, their associations, their little bargainings, furnish them with many occasions for counting, which it is right to profit by to form their attention, their reason, and to encourage habits of justice and exactness. If the ordinary course is followed in teaching them arithmetic, they quickly arrive at operations which cannot be well understood but by minds more matured; but the desire to produce little prodigies has not the patience to await the growth of the mind from the progress of age. Practice can be taught independently of theory; and the foolish vanity of the master reduces intelligent creatures to the level of arithmetical machines. It is said that Condillac forced his pupil of eight years old to study metaphysics, and analyse Racine. And it must be confessed, that this little duke was said to be a pleasant personage.

To cultivate simultaneously all the faculties, having regard to their importance, absolute and relative, and their application to the objects to which they have relation, is therefore the task which education ought to undertake.

OF THE MORAL INFLUENCE WHICH MAY BE EXERCISED IN INSTRUCTION BEYOND THE IMMEDIATE SPHERE OF STUDY.

Every system of instruction ought to include a course of moral education. Comprising: 1. The influence which the instructor should acquire over the minds of his scholars; 2. The nature of the punishments which are to be inflicted, and the rewards which are to be conferred on them; 3. The manner in which the communications between the scholars are regulated.

The instructor ought to study the character and inclinations of his pupils, and when he shall not deem it advisable to address the scholars in a direct exhortation, the lessons which he gives them may furnish him with occasions for indirect, and perhaps more efficacious instruction. It is principally in the moments devoted to play that children, enjoying more liberty, show themselves such as they are; and it is necessary to take advantage of this to study them, and give to their sentiments a good direction.

The system of rewards and punishments has acquired importance in public instruction, because it there became neces-

sary to seek a counterpoise to the bad propensities springing from the *errors* of domestic tuition, and also to overcome the ennui and aversion to study, which might naturally be expected to result from the ordinary routine of instruction. We will therefore hazard a few words of advice on the conduct which the instructor ought to observe in this respect.

1. Both rewards and punishments ought to be light. They should be distributed with address, that the impression which they ought to produce may not be weakened or destroyed; and they should be graduated according to circumstances.

2. Those rewards and punishments which may be considered to follow naturally from the action ought to be preferred to those which are purely arbitrary. When the chastisement is justified by the nature of the fault, the child is more disposed to perceive its justice.

3. Moral rewards and punishments; those, for example, which keep in view the ideas of duty, the empire of the affections, or the sentiment of benevolence, ought to be preferred to those which merely concern the good of the material being. By inflicting on the pupil, as a punishment, the deprivation of some moral pleasure, or by promising him that pleasure as an encouragement, the feeling of the value which he ought to attach thereto is called forth or strengthened in him. If, on the contrary, we attempt to direct him by a love of the pleasures of sense, there will be a tendency encouraged in him to overestimate the value of those pleasures.

If we add that rewards and punishments ought not to be of a nature to nourish in the heart of the scholar bad feelings, we advance a precept of an obligation so manifest, that it appears ridiculous to announce it. Nevertheless, it is frequently violated in practice. Do they not in many establishments employ the disgraceful punishment of flagellation, which degrades a child and exposes it to the mockery of the others, while it fosters in their hearts sentiments hostile to the feeling of good will? If humanity exclaims with justice against the use of the whip and the fetter among men, what is to be thought of that proceeding which blights innocence in the bud, by stigmatizing it with the most odious symbols for faults arising from inexperience?

The motive of ambition is often of such a kind as to carry the master, the pupil, and the parents, to seek in instruction the brilliant rather than the useful, to prize the appearance more than the reality, applause rather than true improvement; and how many sacrifices are offered to this vanity, for which the unhappy child must afterwards pay full dearly. Among these sacrifices we ought to reckon, and the consideration is very

important, that of the real intellectual progress of the pupils. The development of the faculties, as we have seen, demands a slow and gradual progress; but vanity is too impatient to submit. It is thought necessary to clear every intervening obstacle by a leap; to advance more rapidly than comports with the progress of age and intelligence. Memory alone can produce a prodigy, and this is the principal reason, no doubt, why so large a territory in education is reserved for her usurpation, to the great detriment of the understanding.

Thus the stimulus of distinctions is essentially vicious, even when considered in relation to the interests of study alone. But how strong ought to be its condemnation when viewed in relation to morality! To estimate its mischief, it has only to be called by its true name, *emulation*, which may be translated *vanity*. There is a certain love of the regard and a desire to obtain the approbation of well-informed men, which appears to produce among those who are animated by it, a respectful modesty, united with a laudable ambition of meriting their own esteem. The disposition which the love of distinction tends to excite is different from this: it is different from that harmless vanity, which, with ingenuous candour, boasts of its real or imaginary successes. It is a disposition essentially hostile, since it unceasingly holds up to the child the comrades whom it ought to love, as rivals whom it may have cause to dread; since it leads to desire a success which it can only obtain through their deficiency or failure, and renders their tears and their sufferings necessary to its enjoyment. It is consequently a motive directly in opposition to that wise precept which requires that interest should as much as possible go hand in hand with duty. It is a germ of disquietude, discontent, and envy, which, planted in the heart of man in his early years, will grow up and overshadow his life with discontent and unhappiness. It is a principle which attacks morality at its source by substituting for the love of moral good, which ought to be the constant motive of our conduct, the love of praise and popular applause, a principle directly opposed to the spirit of Christianity.

One of those men who do honour to Switzerland by being reckoned amongst her citizens, M. Zellweger, a pupil of Fellenberg, has established in the Canton of Appenzel a series of schools, in which the only encouragement held out to the children is the approbation of their consciences. He is seconded in this respect by the governors of the schools; among whom we may name the friend of the celebrated Pestalozzi, M. Krusi. But, undoubtedly, this measure, however beneficial to morals, requires on the part of the instructors an ability and

devotedness greater than many of the body can at present be supposed to possess.

We have said before, that the moral influence which may be exercised beyond the province of study involves, in the third place, the manner in which communication between the scholars is regulated. The principal relations which exist in the constitution of human society, either exist in schools, or can be easily introduced. We avail ourselves of this opportunity to denounce that vile system called fagging, which is practised in several English public schools, where the demoralization of the elder boys exercises, by means of brutal force, a fearful oppression over the weakness of the younger. We would organize the society of youth as much as possible on the model of that of manhood, and thus possess the means of generating in the scholars many moral habits, of which they learn nothing in most establishments for instruction. By this means that apprenticeship to the duties of life would begin in the school, which is now commenced at a later period at the expense of the individual and of society.

In noticing the work whose title stands at the head of this essay, we have not entered into a statement of its contents. By the exposition of our own views, ideas, and principles, we have enabled the reader, who has already read Mrs. Hoare's book, to judge of the respective merits and defects of her system and ours. The plan of this Journal does not allow us to examine in detail the ideas of Mrs. Hoare, included under the chapters entitled *On Religious Education and Religious Habits;* and thus to comprise in the circle we have traced what we had to say upon those two chapters.

ESTABLISHMENT AT HOFWYL.

Des Instituts d'Hofwyl, par le Comte de Villevieille.—Paschoud, Libraire.

Report of Capo d'Istria to Alexander, Emperor of Russia.

Rapport à son Excellence le Landamman, et à la Diète des dix-neuf Cantons de la Suisse.—Paschoud, Libraire.

Lettre de M. Pictet à ses collaborateurs de la Bibliothèque Britannique, sur les Etablissemens de M. de Fellenberg

Notice sur les Etablissemens de Hofwyl, par le Baron de Giranda.

Lettre de son Excellence Général Vial.

Rangger Rapport sur l'Institut d'Education d'Hofwyl.

Evidence of H. Brougham, Esq. to Committee of House of Commons.

Revue Encyclopédique.

Aperçu des Vues du Fondateur d'Hofwyl.

'Sovereigns and chiefs of nations! the fruitful source of sedition, of crime, of all the blood which flows upon the scaffold, is owing to the erroneous education of the people. Landlords! it is here you must seek the cause of all those obstacles which the idleness and growing vices of the labouring classes oppose to the increase of the produce of your estates.'

Who is it who makes this appeal? Who is it who would thus rouse men to action, by directing their attention to their own interests? Is it some student from his closet? some idle speculator? some enthusiast from an over-heated imagination? No; it is a man born in the highest station in his country, one of the aristocracy of his native land, who, feeling to the quick the actual wretchedness and vices of his humbler countrymen, alive to the prejudicial influence of their degradation upon the tenure and value of property, and perceiving the instability which it necessarily gave to government, did not idly weep over the miseries of humanity, but traced them to their cause, perceived with a master-spirit the means of alleviating misery, and dared to adopt them. And what were the means?—they were the formation of the future man—of him who in twenty short years would be giving the tone and manners to his country. But the office of schoolmaster was looked upon with contempt. He, however, who makes the appeal just quoted, dared to think that the rearing of the future citizen was rendering the best of services to his country; and, despite of the prejudices of the age, dared to turn schoolmaster, and to sacrifice his fortune, his time, and his existence, to the attainment of this noble object, and for upwards of thirty years has he continued his manly career. The person who makes this appeal is de Fellenberg, the founder of Hofwyl, and he thus continues:—

'This is the latent principle of the deterioration of the national character. The evils which flow from this source can only be remedied by complete reform in the system of education of our children. But such a reform is not to be effected more than any other by fine speeches—fine schemes; the possibility of its success must be demonstrated by incontestible facts, which would leave no pretext to the scepticism of modern prudence. The great cause of the decline of Europe still exists, and is almost everywhere increasing in strength*;

* We do not assent to M. de Fellenberg's opinion of the decline of Europe, and we make this statement from an anxious desire not to be considered as participating the opinion of those who see in modern times nothing but deterioration. We fully admit with M. de Fellenberg the necessity of that amelioration in education for which he has done so much.

the only means of destroying it is from new men, and in this we shall never succeed while instruction and education merely act superficially, and are confined to loading the memories of children without having sufficiently developed their other faculties to make them feel the slightest interest in the appropriation of what they have learned. It is thus we have beheld a race of men spring up, whose moral character not being consequent and grounded upon true wisdom, they know no motives for action but the instincts of animal nature, and follow them blindly so long as neither compelled nor restrained by any external force. Even were it possible to divest ourselves entirely of that sympathy which man feels for the lot of the more numerous portion of his fellow-creatures, and to consider the great mass of mankind in the same point of view as cattle, as instruments of labour, it would still be impossible not to perceive the high importance of attending more carefully to their education, upon the mere principle of utility.'

But De Fellenberg was no rash innovator.

'By degrading the people, we dry up the richest source of power, of wealth, and of happiness, which a state can possess; nor will its safety be less endangered when the mass of the people, but too easily led astray in their degradation, should be agitated by any accidental cause. The same evil will, however, result—*attended* with greater danger—from the opposite error of extending too widely the instruction of the lower classes, and thus creating in them wants which it possesses no power to satisfy. There is not an error of more injurious influence on the happiness, whether of individuals or of kingdoms. The friend of mankind can never succeed in the accomplishment of his desires, but by respecting the order of things which he finds already established without his concurrence, and permitted by the Supreme Governor of the universe.'

Education should have reference to the reasonable wants of the individual—to the wants which from his position in society he ought to have: it doubtless will, and ought in many cases to raise the sum and character of his wants. The vice and misery of nations proceed from a large mass of the population being content with dirt and squalid poverty. If the Irish could but form an idea of comfort, their condition would not long be such as it is. So long as all their wants are bounded to animal necessaries, what they obtain will never exceed these. The limits of bare subsistence will be the bound of population, and they will continue to snatch their potatoes from each other's mouths, like dogs quarrelling for a bone. Give them once an idea of comfort, and those reared within its influence will hesitate ere they marry, and incur the responsibility of a family, without having a reasonable prospect of continuing that comfort to those most dear to them. But there is no doubt a great danger of creating imaginary wants, which, from their position, there is no probability of their ever gratifying. How the founder

of Hofwyl has steered between these two rocks, it will be our business to consider. The Revue Encyclopédique says:—

'*Le travail est le grand moralisateur de l'homme, mais le travail des champs a des avantages qui lui sont particuliers. La propriété acquise par le travail inspire les respects des droits d'autrui.* Elle double l'activité, elle donne un but à l'économie et du charme à la prévoyance. Ce sentiment de la propriété entre aussi comme moyen dans l'éducation des indigens d'Hofwyl. Chacun d'eux possède un petit jardin—un arbre, et ses fruits, les produits de son glanage, les graines qu'il a recueillies, chacun a ses instrumens à part, ses outils à soigner; enfin une partie des salaires qu'ils sont capable de gagner est appliquée à un fonds qu'ils trouveront un jour lorsque l'emploi leur en sera utile.'

The grand instrument made use of in education at Hofwyl is labour. As the greatest proportion of the lives of the poor must be spent in labour, from childhood, according to M. de Fellenberg's ideas, they should be habituated to it. He has 100 poor boys and 100 poor girls, whom he feeds and clothes, who perform the labour necessary for the cultivation of a farm of about 250 acres of arable land around the establishment. Ten hours at the least in the summer are spent entirely in the fields; and as their parents engage for them when they come that they shall remain to the age of maturity (in order that M. de Fellenberg may be repaid), it may be imagined that the habit of patient industry is perfectly attained before they quit the establishment. Besides this, by their little gardens and the other means stated in the extract from the Revue Encyclopédique, they learn to appreciate the value of labour and the right to property. Thus is the solid foundation of education laid; but let us listen to de Fellenberg:—

'The peasant who follows the plough, like the ox who goes before, sinks from day to day still deeper into a state of hopeless inanity, and of that stupid insensibility which it produces. Such considerations as these have induced us to organize the business of agriculture so as to furnish continual exercise for the attention and reflection of those who are employed in it, and to derive thence means of education, which, during the whole progress of the individual from the cradle to the grave, may be constantly operating towards the proposed object of our institutions; and it is with great satisfaction we have found that agriculture, when brought to a certain degree of improvement, is the occupation most favourable to health as well as the intellectual, moral, and religious cultivation, and at the same time so profitable, that we may incline mankind to virtue by holding out to them the allurement of gain, and make use of their very degradation to restore them to their primitive dignity. One hour devoted in each day to instruction, instead of such physical refreshment and relaxation as would, at all events, be necessary, carries our children much farther in the acquisition of

knowledge than they could be expected to advance if shut up for half their lives in a common school, and this because, on our plan, instruction becomes an object of the child's most ardent desires, and forms his delight, while, in the former, it constitutes his torment.'

M. de Fellenberg considers *education* as the total of the means for effecting a development of the faculties of the pupil, and the giving them a direction in conformity with his high destination as a human being; of this total, *instruction* is but a part, an instrument of which the action should be regulated by the situation and character of the individual, and be made subordinate to the grand end, the *ennobling* the character of *man*. How short a time in the twenty-four hours, then, is allotted to instruction under M. Fellenberg's system! But what do the children learn, and how are they taught? To give a knowledge of the earth in the immediate neighbourhood, of the plants, of the method of culture, of the common mechanical powers, the lever and the pulley, of some of the most useful of the chemical phenomena;—to perfect the senses, to give an accuracy and quickness to the sight, a modulation to the voice, a habit of observation, of reasoning, of calculation, of order, of perceiving the beneficence of the Creator in his works, and to quicken the moral and religious sentiments—these are the objects of his instruction.

It would carry us beyond our bounds were we to enter into the details of instruction; but as it is scarcely possible by any general words to convey distinct ideas of what is done at Hofwyl, we will be somewhat minute in a few particulars. In order to attain a knowledge of the herbs and other natural objects in the neighbourhood, the boys have made a museum, in which they have collected all the natural objects which they find in the fields and on the mountains, and they have arranged them around a large room appropriated to the purpose. The classification of these objects is not according to any scientific arrangement, but according to their utility.

	Herbs that sustain Man.					Herbs that sustain Cattle.	Herbs used for Medicine.	Poisonous.	Plants that give colour.	Plants for Machinery.	Weeds.	
	Drink.	Aromatic.	To eat without being cooked.	To eat when cooked.	To eat when pulverized.							
Fruit.												
Flowers.												
Capsules.												
Seeds.												
Leaves.												
Trunk.												
Roots.												

Again, that every plant may be known by its parts, each plant is arranged with its root, stem, leaves, flowers, and seeds; and that the children may know where each plant may be found, they are arranged likewise according to the height they grow in the atmosphere. Specimens of the different sorts of woods were also to be found there, and a collection was commencing of the birds, animals, and reptiles, preserved by the boys.

This repository, as may be easily conceived, constitutes a continued fund of amusement and instruction. A winter's evening is often spent in this room, and their indefatigable master, Verghli, explains to them the different qualities and properties of each object. After divine service on a Sunday, the boys are accustomed to clamber over the adjacent mountains, or to penetrate the forests around, in order to enrich their repository. To the establishment are attached the workshops of mechanics of every description, carpenters, joiners, blacksmiths, &c.; and each lad takes his turn in one of these, and acquires a skill that must be valuable to every one of them in after life. In a cottage how many comforts are there that a little manual skill of this description will procure. Accuracy of observation is attained in several ways; of the forms and figures of objects drawings are made. There is not a boy who cannot make a tolerably accurate drawing of any object that he may see. Besides they are exercised in recapitulating the size, colour, shape, and members of objects, and their proportion to, and difference from other objects which by any resemblance might become confused together in their minds. Height and distance they are so well practised in, that their judgments by the eye, when they come to be tested by admeasurement, are found to be very correct Did our space permit, we might quote many interesting facts which we ourselves witnessed, illustrative of these points.

Music is a natural talent in Switzerland, you hear the voice of the songster everywhere; nor is Hofwyl silent: music, both vocal and instrumental, is taught, and the proficiency of the boys in this point, as well as others, made us only wonder how so short a time could have been turned to such advantage. For the quickening of religious sentiment, music has been found very efficacious. Each boy knows a hundred hymns by heart, besides patriotic and other songs. Charity and goodwill is everywhere here—as there is no time for idling there is none for quarrelling—each has his part to act; but they have been reared up with an idea of mutual dependence; each is to teach, to assist the other.

Religion is inculcated in many ways; the boys pray to-

gether morning and night, and are taught to trace God's beneficence in every thing. Here bigotry has no resting-place; and although difference of religious opinions exists to a great extent in Switzerland, it does not interfere with mutual goodwill, nor with the morning prayer in common. But the tenderest consciences cannot be wounded, for while the children are taught to bear in mind how much on the important subject of religion a Christian of one sect believes in common with a Christian of another, they are not allowed to neglect the peculiar doctrines of the church to which they belong, as a clergyman of each instructs those of his own flock in its peculiar tenets.

That de Fellenberg has acted up to the principles he has avowed, all persons who have had any connexion with the establishment have borne witness. The present Lord Chancellor, some years back, gave the following evidence before a committee of the House of Commons.

M. de Fellenberg, having long remarked the extreme profligacy of the lowest order in the Swiss towns, and the habits of ignorance and vice in which their children were brought up, formed, many years ago, the design of attempting their reformation, upon principles equally sound and benevolent. His leading doctrine was that to make those poor people better, it was necessary to make them more comfortable; and that this end would be best attained by forming in their earliest years habits of industry, which might contribute to their subsistence, and by joining with them a greater degree of intellectual cultivation than has ever yet been extended to the labouring classes of the community, or been imagined to be compatible with their humble pursuits. He began his experiments upon a small number of children, which he has now increased to between thirty and forty; and this may be reckoned the utmost limit upon a farm of so moderate an extent, (the number is now increased to 100.) Those children were taken from the worst description of society, the most degraded of the mendicant poor in Berne and other Swiss towns; with hardly any exception, they were sunk in the vicious and idle habits of their parents, a class of dissolute vagrants, resembling the worst kind of gipsies. The complete change that has been effected in them all is one of the most extraordinary and affecting sights that can be imagined. When I saw them, there were some who had been there for several years, and had grown up towards manhood; but the reformation in almost all took place during from one to two years, or very little more, according as they were taken at an earlier or more advanced age. The first principle of the system is to show the children gentleness and kindness, so as to win their affections, and always to treat them as rational creatures, cultivating their reason and appealing to it.'

It has been found at Hofwyl, that the very circumstance of requiring a reason from a child for what he has done is a most powerful check upon conduct. The being unable to give a

satisfactory reason is always accompanied with confusion. M. de Fellenberg attends particularly to what a child has to say, calmly points out the errors into which he has fallen, the fallacy and weakness of his reasoning, or the culpability of the motives which urged him to action. This, too, is done in *private*, in order that the angry feelings may not be roused, or the tender ones too much wounded by his being reproved before his fellows. Reproof sinks deepest that is given in secret. The child then thinks that as a friend you give it for his own sake—he is humbled, not before others—but himself; and no vanity, no youthful presumption intervene to urge him to opposition, as might otherwise be the case, in order to show his spirit to his school-fellows. No doubt there are offences which require public castigation; but it is better to get rid of a boy than to render such exhibitions frequent. But at the time that he reproves, M. de Fellenberg, from having by continued kindness made the child sensible of his friendship, is enabled to work upon the sensibility, and touch the heart. We ourselves have seen this benevolent man in his establishment, as a father in his own family, caressing each little child as it passes by him, with one of the smallest perhaps perched upon his shoulder. When any of the children catch a glimpse of him they will run to obtain the first grasp of his hand. But the poor school forms but a portion of his establishment. It is but a part of a great whole directed to a political end, in a manner worthy of the noble intellect that devised it. We shall take only a brief survey of the other departments, each of which requires a separate disquisition, to give the reader a competent idea of the reality. At Hofwyl, we find a school of agriculture for the middling classes, and an institute where about 100 boys of the higher classes of society from the different European nations are educated upon a principle, and with advantages, that few, if any other schools can boast. There are generally some twenty-five or thirty English boys to be found here, who are sent chiefly on account of the facilities the locality gives for the acquirement of modern languages—the German, Italian, French, and English being current in the school. This, no doubt, with a view to a youth's future intercourse with the world is a very great advantage; but there are others to be obtained here which make this weigh very light indeed in the scale. M. Pictet has treated the subject succinctly. We will, therefore, give his words:—

'Les élèves du pensionnat destinés aux classes favorisées de la fortune, s'habituent dès leur bas-âge à considerer comme un apanage de leur condition les secours à donner aux classes pauvres. Ils apprennent en ayant sous les yeux l'école des pauvres, quelle est la manière la plus efficace d'aider ceux-ci, et les jeunes gens qui suivent

le cours de l'institut d'agriculture voient comment ils doivent s'y prendre pour réaliser cette éducation des pauvres des campagnes qui crée les sujets utiles.

'L'Education très complète que les enfans recoivent dans le pensionat peut se terminer par un cours dans l'institut agricole, et celui-ci travaille aux progrès de la science et de l'art en même temps qu'il forme des élèves qui vont porter cher eux les connaissances théoriques et pratiques qu'ils out acquises. Le but de M. De Fellenberg relativement a ses élèves eux-mêmes c'est à en faire des hommes heureux, relativement à la societé d'en faire des hommes utiles. Les pauvres doivent acquerir dans le cours de leur éducation un gagne-pain assuré et leur instruction doit se borner à ce qui est en rapport avec ce besoin de leur état. Une partie du system de Pestalozzi est appliquée au calcul et aux élemens des formes comme introduction aux mathématiques.

'La théorie de la musique entre essentiellement dans l'instruction, et tous les élèves qui ont les dispositions apprennent à jouer de l'instrument qu'ils choisissent. L'histoire naturelle et les élémens de la botanique font diversion à leurs études plus sérieuses: la ménuiserie et le jardinage servent à leur délassement, une gymnastique variée, tous les exercises du corps y compris, le maniement des armes à feu et de l'arc sont aussi employés comme moyens de developper la force et l'adresse: Former le coup-d'œil et l'attention sont deux points auxquels on met une grand importance dans tous les jeux. On n'emploie dans l'institut aucun des moyens ordinaires d'encouragement et de repression.

'Il n'y a ni premier ni dernier, ni prix, ni médailles, ni châtimens humilians. Les enfans se sentent libres parce qu'ils n'obéissent qu' à la force des choses, et que la caprice ne les atteint point. Dans un tel plan tout sert à l'éducation; les travaux manuels sont des moyens de perfectionnement moral pour l'individu lorsqu'ils sont conduits avec cet esprit éclairé et benveillant qui fait converger vers un but utile et relève jusqu'aux moindres details dont se remplit la journée. Ainsi on leur inspire le goût de l'ordre et de l'exactitude en leur donnant l'example, en les exigeant d'eux, en les leur rendant habituels et en leur en démontrant les avantages, toutes les fois que l'occasion s'en présente. Ainsi on forme et développe leur attention en les accoutumant à la porter avec force sur l'objet dont ils sont occupés. Ainsi on les habitue à employer leur activité toute entière et à mettre en quelque sorte tous leurs moyens en requisition pour executer soigneusement les ouvrages dont on les charge. C'est ainsi enfin qu'on les accoutume à ne rien laisser perdre de ce qui peut servir à la consommation, ou à la réproduction, à ne pouvoir souffrir le moindre derangement le moindre défaut d'ordre auquel ils puissent remedier; ranger, et maintenir chaque chose à sa place devient pour eux une sorte de besoin: ils acquièrent ce goût d'exactitude de proprieté de perfection trop rare, mais pourtant bien necessaire parmi les ouvriers de campagne.'

For the purpose of instruction there are upwards of thirty professors, maintained and salaried entirely by M. de Fel-

lenberg: this is absolutely necessary, as, from the insulation of the situation, the professors of Berne could not render him any essential service. But there is another part of the *establishment* to which the founder justly attaches the highest importance,—the school of village schoolmasters; he regards it as the machinery for propagating the principles and system of Hofwyl over the whole face of Switzerland. The masters assembled there at the time that we visited Hofwyl had 6000 pupils under their charge. When we consider the attempt of de Fellenberg, it is perfectly surprising; and if we did not know that he had made his way step by step for upwards of thirty years, the very extent of his scheme would make us doubt its solidity. But the scheme has grown upon him, and the different parts have been added, as the want of them have been felt. *He began with one pupil.* All the attempts that have been made in this country have been made by the aid of subscriptions, and through the operation of committees. Responsibility belonged to none. No one man had sufficient power to carry any object that he might have in view into effect, and consequently most attempts have failed, or been carried on in a lukewarm manner. To effect any thing of great utility that is new, the mind that directs must have an uncontrolled power. There are an infinite variety of modifications to be made, nicely shaded one into the other, that require a skilful and unrestrained hand to execute. There are a number that will not wait for the resolutions of a committee, that will not bear mutilating; and there are a number of experiments to be tried some partially, and some wholly, which so clumsy a machine as a society would be unable to deal with.

'Observation and personal experience, as a member of such bodies, had convinced me thirty years since, that nothing adequate to the necessities of mankind could be hoped for through the medium of commissions or associations established by public authority; and I at length resolved to point out, by means of an extensive series of experiments on my own estate, and on an *independent basis*, what education ought to accomplish for the human race: hence arose the institutions at Hofwyl, such as you see them.'

A society is a proper instrument for preserving what has been done; it *is slow to move,* and that very quality which renders it a nullity where activity is required, is that which adapts it for a conservative power. 'Dans la naissance des sociétés, ce sont les chefs des républiques qui font l'institution; et c'est ensuite l'institution qui forme les chefs des républiques.'

Thus says Montesquieu in his Grandeur et Décadence des Romains. He who would act as has done the founder of Hofwyl, must dare to take responsibility on his own shoulders,

But the path of benevolence has not, in M. de Fellenberg's instance, been strewed with roses; from the commencement of his career he has met with the most malignant opposition from the oligarchists of his native country. At first, they treated him as a wild enthusiast without ballast or helm, who, from very folly, would soon run aground. But when he made his footing sure, and took prudent measure to effect his purpose,—when his numbers increased, his reputation spread abroad, when crowned heads were contending to do him honour, they attempted to blast his efforts, to blacken his character, and to libel his actions. He was called the underminer of religion, and the fosterer of sedition—but deeds were too strong for words, and they were not believed. But his last establishment, the *école normale*, the school of village schoolmasters, that powerful engine for the propagation of his system, has created fresh apprehension in their minds, and roused them anew to exert themselves against him. At first, by a legislative enactment, it was forbidden; and for several years, M. de Fellenberg was unable to continue his course, as far as regards this branch; but at last, public opinion was too strong for them, and the enactment was rescinded. But the spirit that engendered it remained; open force was, indeed, at an end, but intrigue remained in its vigour. M. de Fellenberg was permitted to reassemble his *école normale;* but upon condition that the government of Berne should have the nomination of the director, a power which if ill-exercised might of course be made instrumental in defeating his views with regard to this important department. This nomination has purposely been ill-exercised, and a person inimical to his project and vested with great power introduced into the very bosom of his establishment. These enemies of civilization are at this moment exerting themselves; and unless Europe cry shame at the attempt, they may, perhaps, succeed in doing him some lasting injury.

MISCELLANEOUS.

FOREIGN.

FRANCE.

Museums of Painting and Sculpture.—The whole kingdom, independently of the metropolis, contains 110 cities and towns, inhabited by 10,000 individuals, or upwards. There are but two museums of painting and sculpture in the towns below that population, and these exist in two of such towns; in 70 towns, which have between 10,000 and 19,000 inhabitants, the number of museums is 9; in 29, which have from 20,000 to 39,000, there are 13 museums; in 5, which have from 40,000 to 59,000, there are 4; and in 6 towns, of 60,000 and upwards, there are six. The total number of such towns is, therefore, 112; and of museums, 34. The richest of these institutions are those of Lyons, Dijon, Caen, Toulouse, Bordeaux, Besançon, Montpellier, Angers, and Epinal. Out of 110 towns where the establishment of schools for the fine arts would be a public benefit, there are but 55 in which even the art of design is taught; and there are but 11 of these which are of any importance. At the head of them stands Lyons, the school in which is attended by 300 pupils. Painting is taught in eight of them; sculpture in five or six; and architecture in 13.

The Convicts.—According to the latest reports made to government, there are 7,500 convicts in the establishments called 'Bagnes' at Rochefort and Toulon. That at Brest was suppressed in 1830, at which time the number of prisoners amounted to 8461. The expense of maintenance, superintendence, and remuneration for certain works which they execute, is 102,860*l.* a year; and the value of the work done by them is estimated at 83,290*l.* The work consists either in building, repairing, sawing wood, journeymen's work, &c., or in forced, heavy labours. The convicts of Toulon are more particularly employed on works requiring some degree of skill; and the produce of their labour nearly covers the public expenditure for their maintenance, &c. However defective the system may be, it is some satisfaction to know, that many of these convicts are found deserving of pardon every year. Their food is as good as that of many of the French peasantry, and it is in their own power to improve it by adding the trifling remuneration which the majority of them are allowed for their work to the stipulated allowance. Barring that deprivation of personal liberty which is torture to every human being, the most painful

moment which they experience throughout the day is when they are summoned to rest, and compelled to lie down, side by side, on a bare plank. The criminal prefers the labour of a convict's life to imprisonment. There is, however, one portion of the treatment to which he is exposed, which calls loudly for amendment; it is that which attends his removal to the Bagnes. On their way to them, the convicts are yoked together with heavy chains, and driven along the high road: this continued exposure in a body to the public gaze teaches them to brave the taunts and revilings of the crowds that throng their progress, and to fling back contempt and execration upon their revilers; hence they grow not only desperately hardened to sense of shame, but actually glory in their ignominious condition. Before they have reached the end of their miserable journey, the best among them have been tainted with the infection, and the whole mass arrive at the place of destination brethren in one common bond of recklessness.—F.

Royal Colleges.—The seminaries of this description in Paris contain at present 5,285 pupils; namely, 2,059 residents and 3,226 *externes.* The provincial colleges have 9,675 on their lists; of whom 4,149 are resident within their walls, and 5,526 are *externes.* The total number of pupils in these establishments is, therefore, 14,960.

Lunatic Asylums.—It is in the highest degree creditable to the conductors of one at least of these asylums in the French metropolis, that its new prefect, on a recent and unexpected inspection, should have found but three lunatics in strait waistcoats, and not a single individual chained down, or otherwise fettered, out of between eight and nine hundred patients.

Paris Poor.—The official returns for the year 1831 state the population of Paris at 770,286 souls; and in 1832, the poor actually relieved at their own residences amounted to 68,986. To these may be added as many more who do not come within the reach of public charity. The 68,986 were members of 11,723 families, and consisted of 16,167 males, 28,021 females, 12,096 boys, and 12,702 girls. The majority of them were born out of Paris. Among the heads of families, nearly one half were under 65 years of age, one fourth were from 65 to 74 years old, and 34 were of the age of 90, or beyond it. Ten thousand of the 11,723 families were burthened with children below the age of 12 years. The actual number of infirm persons thus relieved was 5,102; and there were but 494 blind persons on the lists. Nearly one half of the rents paid by the relieved poor were between the sums of two and four pounds per annum.

Libraries.—There are 195 provincial towns in France possessing public libraries; and their stock of books amounts to 2,600,000 volumes. As the departments in which they are situated contain 31,000,000 of inhabitants, the proportion is one single volume to

every 15 persons. Paris possesses five public libraries*, containing 1,378,000 volumes; this is in the proportion of three volumes to every two persons.—Whatever may be thought of such a ground of complaint with us in England, our French neighbours consider it no slight disgrace, that there should not be any public library in 822 towns, which possess a population of between 3,000 and 18,000 souls.

Academical Hierarchy.—Had he lived long enough, Napoleon would have given the same mould to education which Hildebrand did to religion; the one would have been converted into as ready an engine for selfish purposes, in the hands of the French sovereigns, as the other has been in those of every subsequent pontiff. It was Napoléon's intention to have instituted a hierarchy of teachers, modelled on the regulations and rigid observances of Loyola's 'soldatesque.' This may be collected from the opinions which he enounced at one of the meetings of his privy-council. 'I feel,' said he, 'that, with respect to education, the Jesuits have left a very great vacuum behind them: I have no intention of setting them on their legs again, nor of recognising any corporation which is subject to foreign control; but I conceive it to be my duty to organize the education of the rising generation in such a way as may enable me to watch over their moral and political opinions. In any such institution, I think that celibacy must be adopted for a given period. * * * I am desirous of forming a corporate body, not of Jesuits whose master dictates at Rome, but of Jesuits who possess no ambition beyond that of being useful, and have no interest at heart beyond that of the public, (sovereign?) * * * It is my wish that the members of this corporation of teachers should enter, not into a religious contract, as was formerly the case, but into civil obligations, contracted in the presence of a notary public, justice of the peace, prefect, or other public functionary; these individuals should bind themselves, for a term of three, six, or nine years, not to abandon their vocation without giving due notice some years beforehand. They should espouse public education as their predecessors espoused the church, yet with this difference, that the marriage knot should be neither of so sacred nor of so indissoluble a nature. It is my wish, nevertheless, that a certain degree of solemnity should accompany their entrance into the profession, though it may be right to give it another name.'—*Pelet de la Lozère's Opinions de Napoléon.*

College at Abbeville.—The course of study adopted in this institution qualifies a young man for taking a bachelor's degree at the

* There are in all 40 libraries in Paris, attached to public establishments, and containing 1,961,500 volumes of printed books, MSS., pamphlets, &c. The largest of these is the *King's Library*, which contain 450,000 printed books, 450,000 pamphlets and fugitive pieces, and 80,000 MSS. The next in point of number of volumes, is the library of the Arsenal, which contains 170,000 printed books, and 5,000 MSS.—*Editor J. E.*

university. The prospectus, issued for the commencement in October, states, that a new class, that of 'Philosophy,' will be opened, and will form the highest class in the college. With respect to the other classes it observes, that every Latin class follows a special course in history; the sixth class studies ancient history; the fifth, Greek history; the fourth, Roman history; the third, French history; and the second and rhetoric classes, general history. Boys are admitted at a very early age, but if not sufficiently masters of their native language, their first year's tuition is entirely confined to its acquisition; nor are they allowed to begin Latin until they are well grounded in it. All the classes, from the sixth upwards, are taught political, historical, physical, and mathematical geography in succession; and the highest classes, natural and experimental philosophy. The class of philosophy is also to study the higher branches of the mathematics. After a certain age, such pupils as are not designed for a learned profession may, at the wish of their parents, omit the study of the classics, and, instead of them, follow two courses of French, one of English, and one of elementary mathematics. They will also be taught book-keeping, and instructed in such subjects as are connected with the science of trade. The precedent appears to us to be very deserving of adoption in some of the public schools of England, particularly those which are situated in the heart of large towns.—Boarders in the college of Abbeville, if under 17 years of age, pay 492 francs, or 20*l.*, and if above that age, 542 francs, or 22*l.* per annum; inclusive of a fee of 20 francs to the university, and 20 francs to the town itself, at whose expense the college is principally maintained. Day scholars pay between 4*l.* and 5*l.* a year, according to their ages.

SWITZERLAND.

Hofwyl.—It is between twenty and thirty years since M. Fellenberg, in Switzerland, perceiving the want of good schoolmasters, adopted the obvious and rational plan of an '*Ecole Normale*,' a school for teaching men to teach. He assembled forty of the schoolmasters from different parts of the canton of Berne during their three months of vacation, and had them instructed by the professors at his establishment in various branches of knowledge. They made great progress, as might have been expected from men of industrious habits and eager to learn the things appertaining to their profession, and in which they had felt their deficiency. M. Fellenberg repeated his invitation next year; but the government of the canton, which had always regarded his improvements with jealousy, actually prohibited the intended assembling of the masters. The canton of Zürich, however, permitted their masters to accept the liberal offer.

It is understood that this great benefactor of his species, and most assiduous cultivator of education, is once more exposed to the hostility of the government under which he lives, and because of those inestimable services which he is rendering to mankind.

We hope to have further materials for detailing the proceedings which have been attempted respecting him; proceedings so discreditable to their authors, and which, it is to be hoped, the force of public opinion, in other countries, may stay, if the Swiss themselves shall suffer them to be persevered in*.

Academical Conferences.—The Board of Education for the canton of Neufchâtel have established annual meetings of masters for the purpose of enabling the heads of schools to communicate periodically on any change or improvement in system, studies, books, &c., which their personal experience may suggest, as well as to compare their respective methods. We have a printed report lying before us of the proceedings which took place at last year's conference; it was attended by upwards of seventy masters, who conferred together for three successive days, and discussed a variety of topics connected with the treatment and instruction of youth. This admirable plan has been carried still further in some of the Swiss cantons, where the masters have established 'Reading Societies,' for the purpose of circulating such periodicals and books among themselves as bear upon the subject of education. This admirable practice prevails also in many parts of Germany†; and it is high time that it was extended to this country, where the public, we hope, are growing too wise any longer to estimate the *quality* of instruction by so sorry a gauge as its *quantum of cost.*

Zürich—(August).—A considerable portion of the students in this new university have enrolled themselves as volunteers, and marched off to aid in bringing the refractory cantons of Schwytz and Basle to reason. The disturbances at Tübingen, and in other German universities, have served to swell our numbers, but certainly not with studious or peaceable subjects. I cannot help regarding this as the real, though not the ostensible motive for the excommunication which the Bavarian government has levelled against us. The example has been followed by the King of Würtemberg, who has given notice, that 'every Würtemberger who shall attend the University of Zürich, will thereby forfeit all claim to admission into the public service.'—P.

Argovia.—The Great Council of this canton have determined to erect a public monument to the memory of Pestalozzi.

SPAIN.

Taurics.—The circle of human acquirements has been singularly enlarged at the university of Seville, by the recent establishment of a school for the study of *taurics*, or the science of bull-fighting. The salary of the professor *en chef* has been fixed at 12,000 reals a year, and that of the next in rank at 8000. For the support of this academy, every town in the kingdom, where bull-fights are enacted, is to contribute an annual sum of 120 reals.

* See the article on Hofwyl, p. 336.

† See the article, in this Number, on the Prussian System of Education.

ITALY.

The Sette Communi.—On the Italian side of the range of mountains which separate the Tyrol from the Vicentino, I met with a race of men whose language, habits, features, and manners evidently bespeak their origin to be Teutonic. They are the descendants of the German mercenaries who were introduced into Italy during the middle ages; though they are themselves anxious to make you believe that they are the genuine posterity of the Cimbri, who made an irruption into the Roman territories in the times of Marius—the remnant of that swarm, of whom the sword of Marius cut off 140,000 in the 653d year after the building of Rome. These German settlers at present occupy a sterile tract of land between Vicenza and Scio; and where they do not earn a livelihood as mechanics, hire themselves as herdsmen and drivers in the plains of Upper Italy. Their indigence has been stamped, under their own hand, in the following passage of an address to the Archduke John, when he paid them a visit some short time since. The quotation may likewise serve as a specimen of their existing dialect, and of its close kindred with the German.

Hia schaughen sich net Aeffele	Nor apples here are seen,
Noch Obaz süze raifen;	Nor flavoury fruits grow ripe;
Mit deme saint geverteghet	For such as these adorn
Die Tischer vun den Raighen;	The tables of the rich;
Nogh unser armer Tisch	Nor may our niggard board
Sighet den vrischen Visch.	E'er sight of fresh-caught fish afford.

Their numbers amount to about 30,000, and their principal residence is at Asiago, a town upon an acclivity which it took me five hours to mount. Its environs are studded with lofty forests of oak. Straw platting is the principal employment of its inhabitants; the roofs of their houses are finished with saddles of wood, and in other respects they assimilate closely with their neighbours, the Styrians. I shall close these short notes with an extract or two from their catechism, for the exercise of the inquisitive in etymology.

The Seven Sacraments.—'De Toofe—de Cresina—d'Eucaristia—de Paichte—z'Orgöl—dar Uardo—dar Matrimonia.'—*The Lord's Prayer.* 'Unzar Vater vön me Hümmele sai gaéart eür halga Namo: kemme dar eür Hümmel; sai gataant allez baz ar belt iart, bia in Hümmel aso af d'Earda. Ghetüz heüte ünzar proat von altaghe; un lácetüz naach ünzare schulle, bia bar lácense naach biar den da saint schullik üz. Haltetüz gehütet vön Tentaciún; un hévetüz de Uebel. Asö saiz.'—*On making the Sign of the Cross.* 'In Namen vön mè Vatere, un vön mè Suno, un vön mè Halghen Spiriten. Asö saiz.'—The language has obviously retained its original syntax, derivations, and inflexions, and here and there only adopted a Latin or Italian expression for lack of a native one.—J. K.

SARDINIA.—The education of the great mass of the community is wholly in the hands of the Jesuits; nor can science

or learning be said to have taken deep root, though there is no want of institutions, which, with intelligent and fostering management, might have ensured a far richer produce. In a population scarcely exceeding 4,000,000, we have for instance no less than four universities, (Turin, Genoa, Cagliari, and Sassari,) 41 high schools or gymnasia, 64 civic schools for the middling classes, 39 seminaries, an academy for the nobility, a school of commerce, and a military as well as a naval school. The national or elementary schools are at a very low ebb indeed, with regard both to the system and the quality of instruction.

The Mariner's Compass.—It can scarcely be doubted that the Chinese made use of an instrument similar in construction to the compass several centuries before it was known to the Arabians: nor would it seem to admit of a question, that the latter greatly improved upon the invention, and brought it into use among other nations, particularly their European neighbours. It remains yet to be ascertained, why *a lily* is figured on the ground of old compasses: though we are aware that this circumstance has occasioned the invention to be attributed to Gioja d'Amalfi, and its first practical application to the Neapolitans. The world has long been at a loss to explain the words *Zoron* and *Aphron*, which were used to designate the powers of the magnet; but, as Andrés and Casiri justly observe, they are merely a corrupt substitute for the Arabic expression of *north* and *south*. It is the received opinion, too, that no nation in Europe made use of the compass before the *thirteenth* century; and yet it cannot be denied, that long before this date it was in common use among the Arabians, who were engaged in constant journeys to the various quarters of their extensive dominions, carried on an extensive trade by sea, and wrote the first works on navigation and geography. We find Edrisi, an eastern writer of the *twelfth* century, speaking of the compass as being in general use amongst his fellow-countrymen; and Tiraboschi, himself an Italian, is scrupulous of contesting the merit of the invention with them. This opinion is strikingly corroborated by the avowed use which the Arabians made of the compass when travelling through the desert. Chalcondylas, the Greek historian, records in his book 'De Rebus Turcicis,' that the caravans employed certain *magnetic instruments*, 'directing their course in conformity with, and by the help of, the assured indications they possessed of *northerly* regions.' Nor was the compass without its use to the Arabians under their very roofs; for it afforded them an index to that quarter of the heavens towards which they were to address their prayers*. And why should we be so jealous of awarding the palm to Arabian ingenuity, when it seems more than probable that the use of the pendulum clock, a subject of so much controversy between Galileo and Huyghens, was an invention proceeding from the same quarter? Father Sarmiento, indeed, assures us that he had frequently found mention made of *automaton-clocks* in Arabian MSS.; and Josef Conde speaks of one Abu

* Herbelot, under the word 'Keblah.'

Abdallah Ibn Arrakam, who was tutor to Al Masser, king of Granada, about the year 1314, and had acquired great celebrity by the invention of *very ingenious clocks**, and astronomical instruments.

MILAN.—Maria Cosway, who is at the head of an establishment at Lodi, where young women are educated, and for the foundation of which she has not only contributed the building and furniture, but a capital of 4000*l.* sterling, has been permitted by the Austrian government to found a religious endowment for English females, who are to take the future charge of the seminary. Mrs. Cosway has purchased a house for the purpose, and settled a capital of 1500*l.* upon it.

ROME.—The sum which the Papal treasury applied to the purposes of public education in 1822, was 66,900 piastres, (about 14,700*l.*;) but in 1831, when the grant included an appropriation for the fine arts and museums, it amounted to 125,000 piastres, (about 27,500*l.*) But as popular education in Rome depends upon the zeal of religious communities, and is only partially provided for out of the Pontifical purse, neither the budget of the one year nor that of the other afford a correct index to its progress. The labour bestowed upon it by such associations as the 'Brethren of Schools of Piety,' the Somaschi, and the Jesuits, infinitely exceeds either sum in value. At all events, there is great injustice in taxing the Papal government with a desire to prevent the spread of education; and the following facts will refute the calumny. Rome contains sixty district schools (*regionarie*), which are directed by laymen, and attended by about 2000 pupils, who are admitted upon a monthly payment, varying from two to four shillings. There are also seven parochial schools with 500, and seven other schools, conducted by the regular clergy, with 2000 children, all of whom are taught gratuitously. It is impossible for any elementary school to be better organized than that of St. Nicholas in the Strada Giulia, where 80 mechanics' children are received on their return from work in the evening, and instructed in reading and writing, as well as supplied with materials, without any charge whatever being made by the kind-hearted ecclesiastics who have opened it. In the three parochial schools, conducted by the Ignorantine brotherhood, lessons in drawing are added. The regulations which they have laid down are excellent, and one of them is probably without a counterpart in any other quarter of the globe: it is, that 'no individual who has any bodily defect or infirmity shall be allowed to act as teacher in the school, lest he should become an object of ridicule to his pupils.'

FLORENCE.—The Florence periodical, the Antologia, has been lately stopped by an order from the Tuscan government. The Antologia was one of the best Italian journals, and the most independent in its spirit, for the Tuscan censorship had been, until lately, remarkably mild and liberal. This freedom, however, did not please

* 'Muy ingeniosos reloxos.'

some of the neighbouring governments. The Modena journal, called '*La Voce della Verità*,' made repeated attacks on the Antologia, especially on account of an article which appeared in the latter journal for December last, in which there was a sort of parallel drawn between the condition of Greece, after the Roman conquest, and the present state of Italy. The article had duly passed the Tuscan censorship, and the number which contained it was freely circulated all over Italy, and at Milan among other places, without having attracted any reproof, except from Modena. Soon after the appearance of the strictures in the Modena journal, however, the Editor of the Antologia was taken to task by the Tuscan government for the said article, and the result has been the suppression of the Antologia. In a literary and scientific point of view this is a loss to Italy, as this journal was the chief medium of information concerning the literature of the central and southern parts of the Peninsula, and was especially supported by the Tuscan literati, who are authorities in matters of language. The Biblioteca Italiana, which is published at Milan, is now the only Italian journal of an established reputation.

GERMANY.

The latest intelligence we have of Prince Maximilian of Neuwied, who is engaged in a scientific journey through North America, is dated from St. Louis, where he was present at General Clarke's reception of an embassy from the independent Indian tribes, who had sent it for the purpose of effecting a change of prisoners, and offering their submission. Prince Maximilian was so much pleased with the frank and gentle deportment of these Indians, that he had embarked with them in a steam-boat, with the intention of proceeding up the Missouri to their home-quarters. Several consignments of specimens in natural history had already reached Neuwied. The Prince contemplates a journey through the Mexican States, and will return to Europe in the autumn of 1834.

Fichte's Early Years.—This eminent philosopher was born in a village in Upper Lusatia about the year 1762, and, if report be true, his childhood was a series of wonders. He had scarcely come into the world when one of his uncles, a man in years and highly esteemed for his virtues and superior understanding, is said to have dropped upon his knees by the cradle-side, and predicted that he would one day become a great man. The sudden death of the prophet, which occurred immediately afterwards, gave increased effect to the prognostic; insomuch so, indeed, as to deter his father from thwarting him even in the most trivial of his inclinations or pursuits. In his infancy he was singularly given to musing; and was frequently found standing alone in the fields, with his eyes raised upwards, in profound contemplation of the heavens. At first he had no teacher but his father, who was a poor husbandman; and that was a fortunate chance for him which led Baron de Miltiz to pay a visit to the village in which he resided. It happened that the baron had a particular fancy for hearing sermons; but, on this occasion, he arrived at too

late an hour to hear the parish minister's discourse. Young Fichte, however, had heard it, and offered to repeat it to Miltiz; this he did in so admirable a manner as to make a future patron of his hearer. The latter undertook the whole business and expense of his education, and having given him a preparatory course at the grammar-school at Pforta, sent him to complete his studies at the universities of Leipzig and Jena, in the latter of which he afterwards lectured in philosophy. Kant's system, and the French revolution at that time, set all men's brains in motion; and Fichte took so warm a part in espousing both, as to expose himself to enmities of no ordinary kind. In the end he was obliged to resign his professorial functions, and seek an asylum at Berlin, where he wrote the larger portion of his works. He died in that city in the year 1814, having filled the professorship of philosophy in it for ten years and upwards.

PRUSSIA.

BERLIN.—According to the official enumeration for the present summer session of this university, the number of students who have matriculated has been 1801, of whom 588 entered for *theology;* 611 for *jurisprudence;* 341 for *medicine;* and 261 for *philosophy.* Independently of the regular students, 527 individuals, being surgeons, apothecaries, pupils of the Institute of Frederic William, and the Academies of Architecture and Woods and Forests, &c., attended certain lectures, and thus raised the entire number to 2328.

The beginning of the year brought with it a species rather of 'Saturday,' than 'Penny,' Magazine, in the shape of the '*Sunday Guest.*' It partakes more of a religious character than either of the English weekly publications just mentioned, and invariably opens with a meditation on the gospel for the Sunday of publication. Like the Saturday Magazine, it avails itself largely of the writings of the old divines of the Protestant Church. The price, inclusive of delivery, is a dollar per annum, which is less than three farthings for each paper. It has obtained extensive circulation, and the founders intend to apply the profits in circulating it gratuitously amongst the most indigent classes.

BONN.—The number of students has much declined of late; this summer it does not exceed 774, of whom 310 entered for divinity. The students who are not subjects of the Prussian crown amount to 97.

MUNSTER.—In the course of last year, a seminary for educating school-mistresses and governesses (*Schul-lehrerinnen Seminar*) was established in this province. Four ladies are admitted every year for a two years' course; so that eight at least are constantly under its roof. The first year is employed in general tuition; that is, they are familiarized with the higher class of studies pursued by the pupils who resort to the school, and at the same time receive such special instruction as may better qualify them for their vocation. The latter is continued during the second year; but as many hours

as possible are passed in the school itself, where they act as assistants to the regular teachers, under the immediate direction of the mistress, but are confined to the lowest or middle classes in the school. They are lodged gratuitously; but pay 40 dollars (about 5*l.* 10*s.*) a year for their board, firing, and six months' washing. None are received at an earlier age than seventeen, nor at a greater age than twenty-two.

The Philipponists of Eastern Prussia.—These colonists, who are of Russian origin, are a branch of the Roskolniks (old believers), who separated from the national church in consequence of their refusal to adopt the alterations introduced into the ancient Slavonian liturgy in 1606. They have since split into a variety of sects. They derive their name from *Philip Pustoswiaet*, one of their earliest leaders. In 1700, numbers of them migrated to Polish Lithuania, and at a subsequent date to East Prussia, where their repute as industrious husbandmen secured them a cordial welcome from every landowner. In more recent times, the Polish clergy drove them from their soil, because they would not recognize any regular ministry amongst themselves, nor acknowledge communion, confirmation, marriage, or absolution, as sacred institutions. Every congregation has a *starik*, or elder, who has been selected by his predecessor, and whose duty it is to perform service in the meeting-house: namely, to sing psalms, recite prayers, and read the gospel aloud; he must be able to read Slavonian, and never have tasted strong liquors from the day of his baptism. It is his duty also to teach the children, visit the sick, bury the dead, confess the flock, and, where the case requires it, to inflict penance; but the Philipponists believe none but God capable of remitting sins. They refuse to take an oath, or bear arms; and abstain from the use of brandy, tobacco, medicine, and, wherever it is practicable, of any food cooked by strangers. If, even when travelling, they violate the latter of these prohibitions, certain penances are imposed upon them on their return, such as not being allowed to eat at the same table with their own families or kindred. The starik must be either a bachelor or widower. As late as the year 1824, a body of these colonists sought for, and received permission to settle in the Prussian territory: they were assigned 5047 acres of uncultivated forest-land in the district of Gumbinnen, and upon the Nikolai and Crutin forests. The main settlement is in the latter of these localities; it was established in 1829, and at this day the colonists cultivate 274 farms. As soon as the land is staked out, they begin working upon it without intermission, and rapidly bring it into a productive state. They clear the ground and sow corn upon it, in spite of every impediment from stump, root, or trunk; a few weeks suffice to give it a verdant face, and hundreds of acres become available to society at large. Their next task is to work up the wood they have felled into dwellings; and in doing this, they never omit to construct a vapour-bath, after the custom of their Muscovite ancestors. In every respect, their example cannot but be eminently beneficial to the surrounding districts.

SAXONY.

Schools of Mining, Science, &c.—In the years 1829, 1830, and 1831, the *Academy of Mines* at Freiberg was attended by 158 pupils, of whom 61 were foreigners, including 1 Frenchman, 7 Englishmen and Irishmen, and 16 Russians. The *Academy for Forest and Rural Economy* at Tharand, near Dresden, which was organised as a government institution in 1816, and to which a school for the study of agriculture was added in 1828, enrolled 559 pupils up to the month of August last; 252 of them were foreigners. Between the years 1800 and 1831, the *Royal Academy of the Fine Arts* at Dresden was attended by 1833 regular pupils, inclusive of 462 foreigners. In the interval between 1822 and 1831, the sum of 3183*l.* was expended in yearly allowances, varying from 15*l.* to 60*l.* each, for the purpose of enabling native artists to study in foreign countries.

Servants.—The Saxon Chamber of Deputies came to a resolution in June last, not only that it was incumbent upon all heads of families to forbid their domestics such outlay on their apparel, amusements, and other enjoyments, as is inconsistent with their rank in society; but that heads of families were peculiarly called upon to prescribe to their female servants the species of attire to which they should conform, with respect to its material, make, and adaptation to the fashion of the day. The latter part of the resolution was outvoted in committee; but, after a warm and lengthy debate in the chamber, it was carried by a considerable majority.

Tübingen.—The present number of students in this university is 822, of whom 100 are not subjects of the crown of Würtemberg. The spirit of political partizanship, which has occasioned much public confusion, and several hostile encounters between the troops and students, has given rise to the arrest or banishment of numbers of the latter. Many of them are said to have been implicated in the late disturbances at Frankfort. It is high time that some steps were taken, in all the German universities, to improve the social and moral character of their students: at present, it is entirely and shamefully neglected.

Heidelberg.—There has been a lamentable falling off in the number of youth who have matriculated in this university during the present half-year; it has not exceeded 580 at the utmost, and nearly 800 sets of apartments are untenanted. Parents have avowedly been discouraged from sending their sons to a school in which politics take the lead of learning and science.

Saxe-Weimar.—There is not a single state in Germany without its orphan asylum. That which has long existed in this principality has, in consequence of its expense, which was considered quite disproportionate to any good it effected, been put upon a new footing, and with all the success that was anticipated. Instead of board,

lodging and tuition being provided for the children under the roof of the asylum, they are placed under the care of private individuals, or rather in families where there are few children, and where they are not only better attended to, but maintained at a cheaper rate. The plan is attended with these additional advantages: that the annual allowance comes in welcome aid of limited incomes; and that the orphans themselves are brought up with notions and habits far more in harmony with the humble stations which they are to fill in after life.

BADEN.—*National or Parochial Schools.*—The Rev. M. Welte, a curate in the parish of Steinbach, has introduced a new system into the school which is under his charge. As soon as a child enters it, he is exclusively taught to describe letters and numbers with a tracing-stick, and he thus becomes rapidly familiarized with them; by the same operation he learns to put syllables and sentences together, and to disjoin, spell, and pronounce them; and in a much shorter time than by any former method, he thus learns by degrees to read with fluency. The great benefit of Welte's system seems to be, that the child's attention is kept more steadily alive, inasmuch as he is amused and instructed by one and the same operation.

HAMBURG—*Public Schools.*—There are two of these institutions in this town, which are mainly dependent upon the government for their maintenance and management; namely, the '*Johanneum*' and the '*Gymnasium.*' The former is, in every respect, the more important of the two: it was founded at the suggestion of the celebrated Bugenhagen, who was called in, at the time of the reformation, to set the affairs of the new Protestant Church in order; the site appropriated to it was the Dominican Monastery of St. John, from which the reverend drones were expelled on the 20th May, 1529. Within four days from their ejectment, the building was opened as a public school, and it has ever since continued to stand high in public opinion. The course of studies pursued in it has been varied from time to time, to meet the intellectual changes which successive ages had undergone, but no thorough reform in it was effected until the year 1802, when Dr. Gurlitt, one of the best Prussian scholars of his day, was placed at its head, and raised it into higher reputation than ever. He died in 1827, and his death has been followed by an entire re-constitution of the framework and internal organization of the school.

It is the custom with all the public schools in the north of Germany for the director or head master to publish a programme, as it is called, at a particular season of the year. This programme contains in general a Latin essay from his pen on some point in archæology, ancient history, philology, &c.; it then enters into the details of the studies of the several classes during the preceding year, gives a report of their conduct and progress, and closes with an invitation to the public to attend the yearly examination.

According to the programme issued at Easter, we now find that

the institution, which is placed under the general management of a director, has seven professors attached to it, each of whom superintends a class in the Réal Schule, (school for what is termed 'useful knowledge,' or 'knowledge for common life,') as well as one in the classical school; they are assisted by six sub-masters, (called 'collaboratoren,') four teachers of the modern languages, two writing and arithmetical masters, one drawing master, and one teacher of music. The number of hours devoted to study in each week are as follows:—

Classical School.

In the First Class	36	In all 185 hours.
Second	37	
Third	40	
Fourth	37	
Fifth	35	

The Réal School and Preparatory School.

In the First Class	37	In all 175 hours.
Second	37	
Third	33	
Fourth	35	
Fifth	33	

If the parents desire it, the pupils in the two latter schools may learn Latin and Spanish, but only during extra hours. The fourth and fifth classes last mentioned constitute what is termed the Vorschule, or preparatory school. At Easter last the number of pupils in the classical school (Gelehrten-Schule, or 'school for the learned') amounted to 179, those in the Réal Schule to 73, and those in the Preparatory School to 57; the whole number, therefore, was 309. At the time of Dr. Gurlitt's decease, in June, 1827, it was 287. There are gratuitous admissions for twelve clever and assiduous boys, and semi-gratuitous for five-and-twenty more; the remainder pay an annual fee of about 6*l.* 6*s.* for their education.

BOHEMIA.

There is no part of the Austrian dominions in which more has been done for the education of the people at large than in Bohemia. That of the lower and middling classes is provided for by 2500 Catholic, 36 Protestant, and 21 Jewish schools; amongst these are 42 high schools, besides a parent high school in Prague; for the better class of females, the community of English nuns and of the Ursuline order have each an establishment in that capital, and the latter a second at Kuttenberg; there is also a seminary for Hebrew Morals in Prague, consisting of an upper and a female school. By an average taken for the three years 1824, 1825, and 1826, it appeared that Bohemia contained 470,207 children of a teachable age, out of whom 426,115 actually attended school. Provision is made for the higher departments of education in twenty-five gymnasia, three philosophical academies at Budweis, Leitomishl, and Pilsen,

three theological seminaries in Budweis, Koeniggratz, and Leitmeritz, and a national university, founded by Charles IV. at Prague, in the year 1348. The number of students who attend the latter varies annually from 3400 to 3600. There is also a polytechnic school at Prague, in which there are 400 pupils, and two seminaries for practical knowledge (*Réal-Schulen*) have been lately opened at Reichenberg, Slan, and Rakonitz.

AUSTRIA.

Education in general.—Every family in the native dominions of the house of Austria is obliged to send its children to school, though it be only that they may be taught to read and write, and acquire the first elements of arithmetic. In consequence of the extent of ground over which the population of the mountainous districts is spread, the wants of those districts are supplied by ambulatory teachers, and the towns are provided with Sunday schools. Every elementary school is under the control of an inspector, and a number of such schools are again superintended by a head inspector, who lays an annual report of their progress before the superior authorities of his district. The latter (called the *Kreisamt*, or government of the circle) forward the report to the *Gubernium*, or provincial government, who are assisted by a 'Referendary for studies' for every large division in each province; and it is afterwards transmitted to the Central board of education, the Minister for the home department, and the ministry of public education at Vienna, the latter of whom presents his digest to the council of state. By this course the emperor is enabled to take a periodical view of the state of public education in his dominions. In *Austria* and the district of *Saltzburg* there are 244,382 children of a teachable age, and 231,792 of them are under tuition; in the *Tyrol*, there are 99,463 children taught out of 105,260; in *Moravia and Silesia*, 230,563 out of 250,749; in *Dalmatia*, 1460 out of 2249; in *Styria*, *Carniola*, *Carinthia*, and *Illyria*, only 98,150 out of 221,310; and in *Gallicia*, but 51,129 out of 444,044. With respect to *Hungary*, the leading individuals in that kingdom have resolved upon forcing the twenty distinct races that form its population, to adopt the Hungarian as their native tongue, and with this view have recently opened a considerable number of elementary schools. They are also engaged in establishing normal schools in each county, as well as seminaries for mechanics and the useful arts. Establishments of the last-mentioned description have been already formed at Brody, Lemberg, Trieste, and Brescia, and in the three Bohemian towns named in the preceding article. The ancient universities of Grätz and Insprück having been re-established in 1826: there are at present nine of these institutions in the Austrian dominions; namely, Vienna, Prague, Olmütz, Lemberg, Pest, Grätz, Insprück, Padua, and Pavia. Illyria and Transylvania are the only provinces without them. The professors are appointed by a superior board at Vienna, after sending in written essays as specimens of their qualifications; their salaries are paid by government.

RUSSIA.

Education in Poland.—The several schools were re-organized by the Russian government at the close of July last, but the course of study to be pursued in them has not yet been promulgated. There no longer exists either a Polish university or any other institution for the higher branches of education. *Gymnasia* and *public schools* are the only seminaries allowed. The former are to be nine in number; namely, two at Warsaw, and one each at Petrikau, Lublin, Lukow, Lomza, and Plock. The number of district schools is to be two and twenty, with four classes in each of them. Four are to be opened in Warsaw. The circular sent round to the intended heads of these schools exhorts them to keep their minds clear of the delusions of the present day, and to imbue those of their pupils with the fear of God, loyalty to their sovereign, obedience to the government and laws, and love of virtue and good order.

Public Education.—In this respect at least there is no Russian sovereign whose name will stand higher with posterity than the late Emperor Alexander. His anxious zeal gave public education not merely an improved, but a far more comprehensive character. Before his time, little had been done for classical, and less for popular instruction: both of these departments had been abandoned to the inefficient hands of a half-informed clergy; the whole empire contained but two universities, Moscow and Kiew, which were little better than schools for educating ecclesiastics. The better class of Russians could not obtain even a smattering of the knowledge which their station required, otherwise than in theological seminaries; where their inclination was seconded by their means, they were under the necessity of resorting to foreign climes in pursuit of sound learning and practical science. This, too, was done under great disadvantage; for the public schools then existing in Russia were incompetent to prepare a youth's mind for university pursuits. It fared far much worse with the commercial, operative, and agricultural classes; there were no such things as good schools, either in town or country, to be found within the Muscovite territory.

The education of the Emperor Alexander had been committed to careful and intelligent instructors; and no sooner had the sovereign power devolved upon him than the miserable state of public instruction engaged his earnest attention. Peter's master-mind taught his country one road to greatness, by developing its physical resources; Alexander gave a new impulse to what his ancestor had done by urging its intellectual energies, and affording them the means of attaining to active maturity. When he reformed the two old universities, founded new ones, and established civic and parochial schools for the middling classes, he laid the corner stone of a fabric, which he knew would, in the end, and of necessity, embrace the lowest orders of society within its range. His first care was to institute a distinct department in the executive for this special

object: it is the peculiar duty of this branch, which is called the 'Ministry of Public Instruction,' to superintend the conduct of all lay institutions for education, and not only to increase their number in accordance with the progressive wants of the country, but to render popular instruction simple, efficacious, and universal. At no time, since the establishment of this department, has the government been sparing in the pecuniary support given it; and, at the present day, above eight hundred thousand pounds are annually disbursed by it in maintaining the several universities, gymnasia, and district schools, which are immediately dependent upon the crown. A further sum of nearly six hundred thousand pounds a year is placed at its disposal in aid of public establishments equally conducive to the promotion of science and learning.

In order to place public education on a uniform and systematic basis, the empire was divided into seven university districts, each of which contains a greater or less number of provinces. A curator superintends every branch of education in these districts, and the whole of these functionaries are under the control of the Minister of Public Instruction. Each district has its own university; every province in the district has one, and sometimes more than one, gymnasium attached to it, and as many communal schools as there are subdivisions in it. Besides these, there are many elementary parochial schools. The seven districts and their universities, &c. are as follows:—

Districts.	Universities.	Date of Foundation.	Number of Students at each University.
Moscow	Moscow	1755	900
Dorpat	Dorpat	1802	612
Helsingfors	Helsingfors*	1827	470
Charkow	Charkow	1804	320
St. Petersburgh	St. Petersburgh	1819	310
Wilna	Wilna	1778	310
Kasan	Kasan	1804	100

The number of professors in these seven universities is about three hundred. The ecclesiastical establishments form a separate branch, and comprise four academies; those of Kiew (instituted in 1588), Moscow, St. Petersburgh, and Kasan, thirty-seven seminaries, and eighteen inferior schools. The annual grant to the four academies is about 10,000*l.* (234,400 roubles). To the highest class of scholastic lay foundations should be added the Lyceum at Zarskoje-Selo, with its fourteen professors; the High School at St. Petersburgh, established in 1822; and the Demidow High School at Jaroslav, which was founded in 1805, and enjoys nearly the same privileges as the universities. The *gymnasia* established in the several provinces amount to sixty-four, including one each in the province of Bialystock, the territory of the Don Cossacks (at

* Abo, under the Swedish dominion, had been the seat of a university from the year 1640; but, after the dreadful conflagration, which nearly reduced that town to ashes in 1826, the university was transferred to Helsingfors.

Tsherkask), and the territory of the Cossacks of the Black Sea (at Jekaterinodar). There are likewise above 250 private schools subordinate to the several universities, 38 of which are at St. Petersburgh and 31 at Moscow. The *communal schools*, when their number is complete, will amount to 511, but scarcely more than a third part of them are as yet in existence. The education which they afford is confined to such subjects as are suited to the middling classes.

The *parochial schools*, which bear at present no proportion to the population, but which it is the intention of the Russian government to establish in every large parish, or in every two, when the number of inhabitants is small, are maintained by the parish or the land owners in each district; in the villages belonging to the crown they are under the superintendence of the parish priest and one of the congregation, but where they are situated on a nobleman's property, they are under that of its proprietor. Each of these schools has a class, in which some of the pupils are prepared for the communal schools. Both descriptions of schools are subject to the superintendence of an inspector, who is bound to visit them once a year.

Independently of all these institutions and seminaries, there are a variety of naval and military schools, as well as establishments for the education of nobles, engineers, linguists, teachers, medical practitioners, navigators, shipbuilders, mechanics, &c. dispersed over the Russian territories. Of these the military and naval academies at St. Petersburgh alone contain 1000 and 730 cadets respectively.—S.

Newspapers.—Though the influence of the press has sensibly increased of late years, the number of newspapers published throughout this gigantic empire does not exceed 63. They are written in twelve different languages.

SWEDEN.

Project of Rules for a Society for the Diffusion of Useful Knowledge at Stockholm, in Sweden.

1. The Society has for its object to publish, and, at the lowest possible price, to circulate and offer for sale among the working classes, and particularly among the peasants, works adapted to strengthen the mind, excite the powers of intellect, and to enliven and increase application to labour, not only by instructing them in the branches of industry already known and exercised, but also by giving them inducement to new ones, connected with the former—all with the view of promoting ease and comfort among those classes of the community.

2. In consequence hereof, the Society intends, as soon as it becomes organised, to publish an annual work, which will in all consist of twenty-four sheets, the price of which will not exceed one shilling Swedish banca* the sheet. These sheets, made up into four numbers, each of six sheets, and published quarterly, will contain, in a popular

* A shilling Swedish is scarcely a half-penny English.

style, articles of the abovementioned tendency, concerning agriculture and the different branches of industry connected with it, new essays and information, more rational exercises, &c., short narratives in the manner of Franklin and Lohr, short biographies of distinguished Swedish patriots, and other subjects of an instructive and entertaining nature.

3. The business of the Society is transacted by a committee chosen from among its members, by a secretary, and a treasurer. At the meetings of the committee, the secretary keeps minutes of the resolutions, to the validity of which the consent of at least five of the members present is required; he manages also the correspondence and superintends the publications of the works of the Society. The treasurer receives all monies on account of the Society, pays all demands, and also makes up his accounts yearly, to be laid before the auditors.

4. The committee chooses from among its own members a subcommittee, to whom it belongs to examine the articles gratuitously contributed, or those by its direction composed for publication by the Society. No article is permitted to be printed until it has obtained the sanction of the committee.

5. The committee meets on being summoned by the chairman, as often as business may require. Once a year the Society has a public meeting, when the Annual Report is read, and the accounts are passed and verified.

6. The annual contributions to the funds of the Society are from two to ten Swedish dollars* a year. Every person who, in one payment, contributes a larger sum is for the future free from other charges. Every one who may sell ten copies of the works of the Society is likewise considered to be one of the members, of which a list is published annually. Each member is entitled to a copy of every tract of the Society.

List of the Founders.

Ewerlof, Secretary of the Royal Chancery.
Forsell, Colonel and Chief of the body of Public Surveyors, Adjutant to the King.
Wallin, Bishop.
Berzelius, Professor of Chemistry.
Franzén, Bishop.
Wallmark, Counsellor of the Royal Chancery, and Librarian of the Royal Library; who has undertaken *ad interim* the Secretaryship of the Society.
Nordewall, Lieutenant Colonel.
Lantingshausen, Count.
Stralc, Judge in the Supreme Court of Sweden.
Wahrendorff, Steward of the King's Household.
Arfvedsen, Banker.
Owen, Esq. Proprietor of the Iron Manufactory.
Ekmarok, Secretary in the Royal Chancery.
Kreuger, Commodore, Navy.
Lagerhjelm, Member of the Board for Mining business.
Longberg, Landed Proprietor.
Montén, Merchant.
Arrhenius, Secretary of the Chancery.
Adlersparre, Provincial Governor.
Geyer, Justice.
Granberg, Secretary to the Royal Agricultural Society.
Ekholm, Counsellor of the Exchequer.
Blom, Lieut. Colonel.
Retzius, Professor of Medicine.
Wahlberg, Professor of Natural History.
Pontin, Physician to the King.
Trafvenfeldt, Physician.
Hällsfróm, Lieut. Colonel.
Liljegren, Professor and Chief Antiquarian of the Royal Archives.
Svederus, Secretary to the Society for Industry.
Zethelius, Goldsmith.
Jahlström, Landed Proprietor.

* Equal to 3*s.* and to 15*s.* English.

NORWAY.

Popular Education compulsory.—The children in every district are compelled to attend school from the age of seven until they are confirmed, which generally takes place when they are sixteen or seventeen years old, provided the rector of the district think fit to keep them at school to that age; and every parent who cannot assign a satisfactory reason for the detention of his child at home is liable to a fine of half, or even a whole, rix dollar.

LAPLAND.

The Rev. Mr. Fellmann, who has resided eleven years in that part of Lapland which is annexed to Finland, states, that there was not a single individual in his two parishes who could not read.

ICELAND.

Thorlakson, the Icelandic bard, who has translated Milton's Paradise Lost into his native language, inhabits a small cabin at Bargissa, which is surrounded by lofty mountains and woodland torrents. His chamber is six feet long and four feet wide, and contains no other furniture beyond a bed and table. The whole amount of his income does not exceed forty dollars, about *seven pounds* a year!

CANADA.

New Brunswick.—This colony is of great and increasing importance among the transatlantic possessions of England. Its population now amounts to about 80,000 persons, who are receiving constant accessions to their numbers by emigration from the United Kingdom. The number of emigrants who landed in the colony during 1832 was 7200; of these five-sixths were from Ireland, and nearly one-fourth part of the whole were children.

It may be presumed that the circumstances of most of the parents who seek an asylum for themselves and their offspring have not been such as to enable them to provide their children with education in the land of their birth, and it is therefore the more needful that they should receive a proper education in the country of their adoption. Happily, the legislature of New Brunswick appears to be duly impressed with the importance of the subject, and has taken up the cause in a spirit of liberality deserving honourable mention.

The college at Frederickton, which has a royal charter, and an endowment of 1000*l.* per annum from the King's revenue, has a further grant of 990*l.* paid annually from the provincial treasury, and enjoys besides 180*l.* per annum from the rent of lands. The system of education in this college is similar to that followed in the universities of England. The number of scholars now upon the foundation is only eleven; but in connexion with the college, and supported by its funds, is a grammar-school, where the Eton system of instruction has been adopted, and in which fifty boys are constantly educated.

There is besides in each county a grammar-school, which receives pecuniary aid from the provincial legislature; the highest sum contributed to any one school is 135*l.*, and the lowest 90*l.* per annum, on condition that the inhabitants subscribe a sum equal to one-half of that which is contributed by the public revenue. The pupils who attended these schools in 1832 were 211 boys and 14 girls.

By a further act of the provincial parliament, provision is made for the support of several schools in every parish of the province; and on the condition that the inhabitants erect a school-house, which can there be done at an inconsiderable cost, and raise by subscription not less than 20*l.* per annum, a similar sum of 20*l.* is paid out of the provincial treasury. Under the provisions of this act, 240 schools have already been erected and opened in this province, and the number is rapidly increasing.

In addition to these means of instruction, there are many respectable private schools, in which the usual branches of education are taught to the children of such among the settlers as can bear the expense.

Though we cannot refuse the praise of good intentions to the colonial government in founding schools and colleges, it is unfortunate that the kind of education provided is likely to be of so little value. To transplant the system of Eton into schools in America is just as wise as it would be to transfer with it all those institutions in England which have gradually fallen into disuse.

ASIA.

BENGAL.—*Serampore.*—On the opposite bank of the Hooghly, facing Barrackpoor, lies the Danish settlement of Serampore, which affords a sanctuary to insolvent runaways from the surrounding districts of Bengal, and thus constitutes his Danish majesty protector-general of all the vagabonds in this quarter of India. It is not merely a very pretty place, but the cleanliest in the whole country; and not only the cleanliest, but full of life and gaiety for those who are not particular as to society. In other respects, too, Serampore is deserving of notice. The Anabaptist missionaries have founded a college here for educating the children of the wealthier classes, and bid fair, in a very few years, to give the town a better name. These worthies, finding but slender chance of converting Hindoos into Anabaptists, have turned their attention to converting skellings into rupees. Nothing can afford stronger proof of their success in this field of missionary skill than the rapid increase of their possessions, towards which occasional donations from the pious now and then come in aid. The title-deeds of half the town are already theirs; and they have just set on foot an excellent press, from which Virgil and Goldsmith have issued in a Bengalee dress; and a few days back they commenced making a very decent kind of paper with the assistance of steam machinery of uncommonly ingenious construction. As I am informed, they intend to add a manufactory of wax tapers and candles to their other establishments. —(Extract of a letter from a French traveller.)

TURKEY.—*The Chaldeans.*—There are still between three and four hundred thousand Chaldeans in the east, who returned to the Catholic faith about three centuries ago; and besides these, there are thirty or forty villages inhabited by Jacobite Chaldeans. Mesopotamia, as well as Mardin, Diarbekir, and the pashaliks of Bagdad and Mosul, contain numbers of the Catholic Chaldeans. They are also scattered over Kurdistan, Bah-dinan, Agari, and certain provinces in Persia. Their whole number, so far as respects the diocese of Babylon, Syria, and Armenia, may be estimated at 250,000 souls. Their ecclesiastical government is vested in a patriarch, resident in the pashalik of Mosul, and in several bishops, priests, and subordinate ministers. They have six bishops, who are resident in Diarbekir, Mardin, Seber, Kerkouk, Salmas, and Mosul. These Chaldean Christians observe a host of festivals during the year: they have retained the ancient calendar; and rigidly conform with the olden precepts of Catholicism. Their fasts comprehend no fewer than 180 days in the year. Syriac is the language they employ for their liturgy, but, in their common intercourse, they make use of Armenian. The Chaldeans, who inhabit towns, are employed as masons, carpenters, weavers, &c.; they never rise, however, to any degree of affluence. Those amongst them who live in the country are employed in husbandry, though they cannot hold any land, the whole of it being government property. A vast number of them act as stewards to Mussulmen, and are much esteemed for their probity. They generally transact their business, particularly such as relates to marriages, inheritances, and wills, either privately amongst themselves, or before their ecclesiastical superiors. Like their eastern neighbours, they dress in long robes, cut in the ancient shape. The men wear a red cap, encircled by a turban, which is of such a colour as to show that they are Christians. On the whole, the Chaldeans lead a hard life, and are exemplary for their temperance; the greater part of them have no bed but a mat or carpet, and all of them lie down to rest without taking off their garments. In large towns, the female wears a thick veil over her face when passing through the streets; but, in small towns and villages, she does not conceal her features; she is extremely modest in her attire. Marriage is contracted at a very early age, and betrothings are common five or six years before the nuptial rites are performed. Polygamy is held in abhorrence among them; and one of the effects of their continence has been a considerable increase in their numbers. Children abound, and are finely shaped; but the parents give way to the execrable custom of selling them. They do not keep any public record of civil acts, births, marriages, or deaths; their common transactions are arranged before witnesses, who attest the execution of contracts by their signatures, and then set their seals to the deed. Few of them bear any family name, but most make use of a name, followed, as in remoter ages, by the formula of 'such a-one's son.' The Catholic Chaldeans are in general exempt from disease, and it is an uncommon occurrence for any of them to be guilty of moral misconduct.—*(Notes transmitted by M. Coupperie, bishop of Babylon.)*

CHINA.—*Study of Languages.*—Chinese literature is enriched with numerous translations of Indian, Thibetian, and Arabic works, the majority of which treat of religious matters; to these may be added Mandshoo-Tartar grammars, Mandshoo and Mongolian lexicons, Polyglot dictionaries, &c. It is a remarkable fact, too, that a *college for translations* has existed in Peking ever since the year 1382: under the present dynasty this college has been placed under the control of the academy of Han-lin. Its main object is to rear interpreters for eight different languages, viz., Sanskrit, Siamic, Bucharic, (which is allied to Persian,) Papic, (the language of the Pa-pe, (a people in the remote part of India with whom we are entirely unacquainted,) Uiguric, (a Turkish dialect,) Thibetic, Birmanic, and Pepic, a language spoken by a nation existing on the other side of the Ganges. The Mandshoo-Tunguses, who have usurped the dominion over the Chinese empire, derive their alphabet, or rather their 'syllabarium,' from the Moguls, who were in possession of China before their arrival. The Moguls, on their side, are indebted for their alphabet to the Uigures, a Turkish race, who inhabit the country now called Hami, (formerly Chamul,) and Turfan. The study of the Uiguric has led to the discovery of a remarkable circumstance, namely, that its parent soil is Syria. It was introduced into the heart of Asia by some Syriac priests, in the earliest centuries of the Christian era. Certain sectaries, whose tenets were opposed to the then predominant principles of Christianity, like those of the Manicheans and Nestorians, sought early refuge in the internal regions of the east against the persecution of their opponents; and preaching the Christian doctrine in those immeasurable wastes, simultaneously instructed their converts in the use of written characters.

JAPAN.—Whilst anxiously looking for the appearance of Dr. Siebold's comprehensive work on the present state of this empire, we avail ourselves of some notices from the pen of another European, Mr. O. Fischer, a Dutch resident, who has placed the condition of that country in a totally different light from that in which we have hitherto been accustomed to contemplate it. His abode in the island extended from the year 1820 to 1829, during which interval he was allowed to pay a visit to Jeddo, the second capital of Japan. 'A very erroneous idea,' he observes, 'is generally formed in Europe of the Japanese government, which is conceived to be an absolute despotism, under which no subject can live either happily or contentedly. It is true the form of government is despotic, but it does not degenerate into arbitrary rule. The laws are severe, but every one is acquainted with them, and perfectly aware of what they allow and what they prohibit. No individual, however elevated his rank may be, is enabled by illegal acts to intimidate an inferior, and compel him to bend to his will. The laws of Japan, like those of every other country, are by no means perfect, but they are carried into effect, and any person, who is correct in his conduct and possesses a conscience void of offence, has no motive for standing in awe of them. No subject is placed above the law, and the aim of all

its enactments is to establish security both of person and property. The Japanese is a perfectly free and independent agent. Such a word as slavery is utterly unknown in the country; nor can any service be required without adequate remuneration being made for it. An industrious workman is held in great esteem; and the lower classes know little of the pressure of want, for the mildness of the climate and the fertility of the soil are so highly favourable to the production of every necessary of life in Japan, that they would suffice to maintain twice its present number of inhabitants. Indigence and pauperism may, therefore, be said to be unknown; and the connexion which subsists between the higher and lower orders is so well defined and understood, that real content and confidence pervade the whole community. Every one is happy in his station; the servant is not desirous of rising above his master, nor is youth inclined to turn his talents to bad account, and make inroads upon the pre-eminence of superior age. . . . In this mountainous region, most of the inhabited spots are situated in the finest sites which can be found on the sea-coast, the banks of rivers and lakes, and the margins of bays; the mountains themselves are as fully peopled as the towns, and it is a rare thing to see a valley of any extent in Japan, which is not studded with towns, villages, and hamlets. Up to the steepest acclivities of these mountains, the roads are maintained with the greatest care, and they are generally broad enough to enable the princes or leading vassals of the empire to travel together in company, with their retinues. Most of the roads are embellished with beautiful avenues of firs, cedar trees, chestnuts, or cherry trees.'

AFRICA.

The king of Benin has directed a school for mutual instruction to be opened in his capital, and has placed a young Frenchman, of the name of Epinal, at the head of it.

The Ghioloffs.—The language of this race is diffused nearly over the whole of Senegambia; particularly the districts of Walo, Kaijor, Ghioloff, Salôm, Baôl, St. Lewis on the Senegal, and Goree. From not being a written language, it has no pretensions to literature. The people of Senegal are, however, to a certain extent acquainted with the use of letters, for many among them are able to read and write Arabic, though their knowledge of that tongue is but imperfect. It is this class who are known to Europeans by the name of *Marabouts*. They are in high esteem amongst their fellow-countrymen; and as it forms part of their profession to sell amulets and practise the healing art, they possess considerable influence over them. Some of the Ghioloffs are in high repute as minstrels, and earn a comfortable livelihood by entertaining parties with their songs. They are generally found in the retinue of the African chieftains, are the poets and virtuosi of that part of the globe, celebrate the exploits of departed heroes, and raise those into demi-gods who open their purse-strings to them. In this latter respect, they

find so ready an ally in the excessive vanity of the Negro, that rather than not feast upon the exaltation of his own name, when its merits are discussed by a tickling melody and sonorous voice, he will strip himself of his last remaining rag and throw it into the lap of the enchanter. These manufacturers of unknown celebrities, though the companions of the great, and the presiding spirits over popular amusements, are, however, despised on all sides and cast out from society. No family will condescend to intermarry with them, nor are their bodies allowed to profane the common burial-ground. They accompany their strains with the notes of a species of guitar, formed out of one half of a small oval basket, with a skin stretched across it; at one end, a wooden neck is fastened on, having horsehair strings run along it. They display some ingenuity in the invention of fables, riddles, and proverbs. We add the following as a specimen of the latter. 'By whom is the stranger first perceived, and yet denied a welcome? The top of the house.' 'What constitutes the silver of the wilderness? Gum, which resembles silver in brilliancy, and is the staple of Senegal.' 'What is it that respires, and yet is devoid of life? The breath.' 'Man advances but slowly, yet his spirit travels swiftly.' 'A single wolf will spoil a whole flock.' 'It is better to know thyself, than to be taught this knowledge by others.' 'Shut up thy vexation in thine own breast; this is better than to indulge a vengeful spirit.'

BRITISH.

UNIVERSITY INTELLIGENCE.

OXFORD, *July* 5.—The foundation-stone of the new buildings at St. Mary's Hall, designed for the Principal's residence, was this day laid. Some coins of the present reign, and the following inscription on parchment, were deposited in it:

Ad honorem Sacro-Sanctæ Trinitatis
Dei optimi maximi
Jactum est hoc fundamentum
ædificii hujusce
instaurati impensis
Renn Dickson Hampden, S. T. P.
Aulæ B. Mariæ Virginis Principalis
Collegii Orielensis olim socii,
Julii die vto. A. D. MDCCCXXXIII.
Manu filii ejus parvuli
Edvardi Renn Hampden
Septem ann. jam nati.

CAMBRIDGE, *June* 29.—At a congregation held this day, the following grace passed the senate:—'To allow the syndics for building an anatomical museum, and lecture-rooms for the Professors of

Anatomy and Chemistry, a sum of money not exceeding 220*l.* for the fitting up the same, in addition to the sum voted for the erection of the same.'

The new Gothic front of the chapel of Sidney college, which has been erected at the individual expense of Dr. Chafy, the present Master, is now completed.

Royal British School for Boys, Harp Alley, Farringdon Street.—The last annual report of this institution does not show any material increase in the number of the scholars, but it states that their improvement and the general state of the school are highly satisfactory. It appears that of 270 boys then on the books, 108 are learning the alphabet or reading easy Scripture lessons; 64 read lessons on Scripture Characters and Moral Duties; and 98 read selections from the Old and New Testaments; 110 write on paper; 127 are in the first four rules of Arithmetic; 25 from the first four rules to Interest; and 162 learn Geography. The teaching of Geography we consider a very material improvement on the old routine of instruction followed in the education of children not only of the poor, but even of the middling classes. We believe this practice is now rapidly extending, and we have no doubt that not only geography but several other branches of useful knowledge might be taught with very little increased difficulty, and very superior advantages to the scholars. The Committee of the Harp Alley School seem actuated by a proper feeling on this subject. We give the concluding passage of their address, and the first two rules of the establishment.

'They are of opinion, that even the wisest measures of an enlightened administration will be comparatively inefficacious, unless they be accompanied by strenuous efforts on the part of individuals to communicate the rudiments of knowledge and the grand principles of religion to the great body of the people; and they call upon all those who value the peace and good order of society, or who are concerned for the present and the future welfare of a most important class of the community, to join heartily with them in the prosecution of a work, from which the most beneficial effects may reasonably be expected to flow.'

'1. That the school be open to the children of persons of every religious persuasion; on which account the reading-lessons shall be taken from the Holy Scriptures in the authorized version; and that no book, commentary, or interpretation, tending to inculcate the peculiar tenets of any religious denomination, shall be admitted on any pretence whatever.

'2. That the boys be taught reading, writing, and arithmetic, and such other branches of useful knowledge as shall appear to the Committee desirable.'

British and Foreign School Society.—Many of the Committees superintending the different schools in this connexion, have, it seems, formed somewhat erroneous opinions of the exer-

tions required of them, and thinking there was but little to do, have ceased to bestow any attention on the schools. The parent society has consequently been induced to issue the following ' Hints for the Committees of British Schools.'

1. To receive the Report of the Master or Mistress on the state of the school.

2. When vacancies occur, to adopt vigorous measures for filling them up.

3. To arrange the financial affairs of the school, and to provide for subscriptions being raised for its permanent support.

4. To see that the school is properly supplied with lessons, slates, &c., and to order what may be needed.

5. To appoint periodical examinations of the scholars before the Committee and the parents of the children, and to arrange for an annual meeting of the subscribers and friends to the institution.

DURHAM UNIVERSITY.—The following appointments it is stated have been already made by the Dean and Chapter, preparatory to opening the University, which is to take place at Michaelmas term, the foundation students being to assemble for examination on the 8th of October :—

Warden.—Archdeacon Thorp, late Fellow of Univ. Col. Oxford.

Mathematical Professor.—Rev. J. Carr, M. A. Trin. Coll. Cambridge.

Reader in Natural Philosophy.—C. Whiteley, M. A. Fellow of St. John's, Cambridge.

Reader in Moral Philosophy,—Rev. James Miller, M. A. St. Andrew's.

Reader in Law.—William Gray, M. A. Mag. Coll. Oxford.

Reader in Medicine.—William Cooke, M. D.

Reader in History and Polite Literature.—T. Greenwood, M. A. Cambridge.

Lecturer in Chemistry.—J. F. W. Johnston, Esq.

Lecturer in Modern Languages —Mr. Hamilton.

Bursarius.—Rev. Luke Ripley, M. A. Cambridge.

Senior Tutor.—Rev. T. W. Peil, M. A.

WINCHESTER COLLEGE.—The annual examination took place on July the 17th, before the Rev. Dr. Shuttleworth, the Warden, and the Electors from New College, Oxford, when the following scholars were placed on the roll for New College, and the prizes awarded as under.

Rowden and Holloway, C. F.; May, Cripps, Agnew, Griffith, Bedford, Burnett, Clarke Hall, Jarvis, Bathurst, Upton, Lee, Baker, Bedford, Darnell, Darnell, Burney, Tripp, Bennett.

GOLD MEDALS. *Latin Essay.*—J. G. Hickley; ' Veritatem laborare nimis sæpe aiunt, extingui nunquam.'

English Verse.—C. A. Griffith; ' The second coronation of Richard Cœur de Lion at Winchester.'

Silver Medals. *Latin Speech.*—W. H. Cripps; 'Galgaci ad Milites Oratio.'

English Speech.—J. Turner; 'Character of Viscount Falkland.'

Rugby School.—The annual examination concluded on the 16th of July, when three of the scholars were elected Exhibitioners, most of the trustees of the foundation being present. The value of an exhibition is 70*l.* per annum for seven years, and the exhibitioner may enter himself at any college of either university. The successful candidates were Mr. T. Sheppard, Mr. H. Balston, and Mr. C. Mayor.

Improvement of the Peasantry.—The following address, which contains many hints that may be useful, though we should not wish to see the whole plan adopted, appeared lately in the Bucks Gazette:—

To the Friends of Popular Education and the Moral Improvement of the Peasantry, by the means of Agricultural Schools of Industry.

It is proposed to found an institution within twelve miles of London, in the parish of Hayes, Middlesex, having the following objects in view:—1st. To show how far industry may be combined with a Christian and useful education; 2d. To set before the public a MODEL SCHOOL, which may be an example to other villages; 3d. To instruct the boys in the art of horticulture under an experienced gardener, and thus fit them for the allotment system, and for situations in the service of gentlemen; and the girls for domestic servants, by teaching them needlework, knitting, and other useful arts; 4th. To ascertain how far a certain quantity of land, cultivated by the master and his boys, will be sufficient to support a village school by the profits arising from its produce, assisted by a cow and a few pigs, and thereby render annual subscriptions unnecessary.

To accomplish this undertaking, the following buildings must be erected: a school-room, capable of containing 150 children of both sexes, being 40 feet long and 20 feet wide; a cottage, attached, for the master and mistress, containing four rooms; a cottage for the gardener, containing four rooms; a dairy, cow-shed, and pig-stye, with a barn for tools, seed, roots, and the produce of the farm of four acres. The estimated expense of these is as follows: school-room and cottage, 300*l.*; cottage for the gardener, 120*l.*; barn and dairy, 50*l.*; cow-shed and pig-styes, 30*l.*

And to start the schools on the plan proposed the following sums will be required: for manure for four acres, 10*l.*; one cow and a few pigs, 15*l.*; rent of land and taxes, 20*l.*; tools, seed, &c., 10*l.*; labour paid to boys, 12*l.*; salary to master and mistress, 20*l.*; firing and other expenses of the schools, 10*l.*; sundries, 3*l.*

By the above statement, it will be seen that 500*l.* will be required for the buildings, and 100*l.* for the school and farm, for the first year; but after the first year the master and his wife must pay the

rent of the land, furnish the seed, manure, and tools for its cultivation, and keep up the stock of pigs and a cow; and thus the expense of carrying on the schools will be as follows: for labour paid to the boys, 12*l.*; firing and other expenses, 13*l.*—per annum, 25*l.*

The master and mistress will depend on the following resources for their support: a cottage rent free, with abundance of vegetables and milk, worth per annum 10*l.*; twopence each, from 150 boys and girls, 60*l.*; profit arising from three acres of land, a cow, and pigs, 20*l.*—per annum, 90*l.*

The more populous a village is, and the larger the number of children which a master or mistress can induce to come to school, the greater their income will be; and they should have the full benefit of their exertions. They should be allowed to receive the 2*d.* each from as many children as they can procure; by which plan their interest and duty to keep the schools in good order and to conduct them well will be inseparably united.

An experienced gardener will have a cottage and one acre of land for his use, rent free, as a compensation for the advantage of his advice in the cultivation of the land used by the master and his scholars.

The children will be taught to read and understand the Holy Scriptures, writing, and arithmetic, with the addition of needlework for the girls, and other useful works; and they will be required to attend their place of worship on the Sabbath; and books on horticulture will be furnished for the use of the elder boys.

It is calculated, that out of 100 boys, only 25 will be capable of using the spade, hoe, wheel-barrow, &c., and they will not be required to work more than two hours on any one day, for which they will be paid one penny per hour; so that, on the average, through the whole year, they will be employed on the land 100 out of the 365 days; and each boy will receive 12*s.* at the end of the year (or he may be paid weekly) for his labour, which will furnish him with a pair of shoes and a suit of clothes; or it may be put by in the Savings Bank in his name. Many advantages are expected to arise from the adoption of this plan to the schools; and it is hoped that one good *Model School*, established on the principle here laid down, will be instrumental in bringing about the general adoption of this plan of uniting industry with education; and thereby the morals of the peasantry will be improved. They will be trained to industrious habits, and obtain the knowledge of an art by which they may be guided into a way of procuring an honest livelihood, instead of throwing themselves on the parish for support.

If sixty individuals will put down their names for 10*l.* each, for the erection of the buildings, as well as subscribe 1*l.* annually for the support of the institution, the projectors of the undertaking will immediately commence it.

Those who subscribe to this institution will be admitted to inspect it at all times, and will be furnished with any information that may be required; and if they should wish to establish a school of the same kind, they will have the privilege of sending a master to

be trained at the institution at a small expense, who will be able to conduct a new agricultural school without the aid of a gardener, which will save 10*l.* or 15*l.* a year to the institution, as well as the expense of erecting a cottage for him; and in some villages buildings may be found that may be made suitable for the purposes of an institution of this kind, at a small charge, without going to the expense of new erections; but on many accounts it is highly desirable that the school-room should stand on the farm. And in case a landholder is disposed to let four acres of land at a rental of 1*l.* or 30*s.* per acre, and put up the needful buildings, which in many parts of the country may be done much cheaper than in the vicinity of London, he may let the whole for the purpose of an agricultural school, at a very moderate rent, and obtain a fair interest for his capital;—saving from 15*l.* to 20*l.* per annum.

As the school-room must be fitted up in a peculiar manner, those persons who wish to know the particulars will be attended to on application to the writer of this tract—

JOHN HULL.

Hillingdon, near Uxbridge, 27th of 7th month.

BEDFORD.—A new school-house has been just completed for the scholars on the charity of Sir William Harpur, the trustees of which have been lately exerting themselves to promote the objects of the foundation. It is a handsome edifice, containing large school-rooms, and residences for the masters, and is said to be the finest building in the county devoted to charitable purposes.

POOR-LAW COMMISSIONERS.—During the investigations of the Poor-Law Commissioners, many inquiries were made, and much information collected, as to the effect of education on the habits of the poor, and the nature of the education they commonly receive. We have on more than one occasion pointed out the immense importance of the proper selection of a person for a teacher. This, though it appears a truth almost too obvious to need stating, is much too frequently neglected. It is perfectly astonishing, on looking over the extracts from the reports of these commissioners, to discover how much crime and misery appear to arise from such improper, and we may say unaccountable appointments, particularly in the case of teachers in workhouses, and how uniformly permanent good is produced when a proper choice is made. We have not room to go into the subject here, but cannot refrain from giving two or three passages strongly exemplifying what we have above stated.

Mr. Crook, the clerk of St. Clement's Danes, states that the children turn out very badly, and that there is great difficulty in getting rid of them. Their education had been intrusted to a pauper, formerly a sailor and a watchman. The boys under his management were so disorderly, that in vexation he attempted to hang himself.—Some years ago a master in the same workhouse made the children his agents in a fraud upon the parish, by which he procured beer for himself. Mr. Crook adds, 'if the government could only see what

the course of life of these unfortunate children is, what plagues they are made, and how poor is their education, I think little time would be lost in getting an education which would have some influence on their habits and conduct in life.'

Mr. Miller, the assistant overseer of St. Sepulchre's, states, 'that the education of the children is generally left to a pauper in the workhouse, and that the consequences are dreadful. We find all those who have had a workhouse education, hopeless subjects. We have given them up entirely. Some of the most desperate, the most horrible characters in the parish are those who have had a workhouse education. It has been proved over and over again. They are all of them able-bodied men, who are in the gaols and workhouses, alternately, as thieves and paupers. We have succumbed to them, because we can find no punishment for them. This applies equally to the girls, who, in addition, are frequently prostitutes.' Of the children in the charity-schools of the same parish, who are placed under respectable teachers, he says, on the contrary, 'I never met with an instance of a person applying for parochial relief, neither as having been in gaol, nor in any other such situation as those in which the workhouse children are constantly found.'

Similar testimony is given by Mr. Richmond of St. Luke's, Mr. Hickson of Stansted, in Kent, and others.

Many very striking instances might easily be given of the beneficial effects of even a very restricted education; but our chief object in this notice is, to call attention to the means of preventing much crime and misery, by a little prudence in the appointment of teachers. We shall content ourselves with giving one instance, which will show that it is as much the interest as it is the duty of parishes to prevent the early demoralization of children by a proper attention to their education. It is from the evidence of Mr. Cowel.

'It is well known at Manchester, that the operatives of Stockport are the most orderly and best conducted of those in any manufacturing town in the neighbourhood; and equally well known that the operatives of Oldham are the least so. The size of Oldham and Stockport is nearly the same, and the distance from Manchester equal. The Oldham people invariably attend all the tumultuous meetings at Manchester, and there are always disturbances on those occasions along the Oldham road; the Stockport people very rarely, indeed scarcely ever, attend such meetings. In Stockport, while I was there, seventeen per cent. of the whole population attended Sunday-schools; at Oldham, only seven per cent. I heard the superior good conduct of the Stockport people invariably attributed to their superior education. I cannot, therefore, avoid concluding that some scheme of education should accompany the plan which the commission now propose for healing the wounds which the poor-laws have inflicted upon the morals and habits of the labouring classes. Great attention was early devoted to Sunday-schools at Stockport. There are several Sunday-schools there, but one in particular I should wish to mention: it was founded in 1784; in 1805, a new building was erected for it at an expense of nearly

10,000*l.*, and it now numbers 4900 pupils, nine-tenths of whom attend every Sunday. The girls, who work in factories, attend it in a greater proportion than those who are engaged in other occupations. It is principally amongst the class of factory girls that offences against the bastardy laws are the least frequent.'

EXETER.—A gentleman, named Blewitt, has been addressing the public through the newspapers, on the subject of establishing an Antiquarian Society for Devon. After a somewhat exaggerated lament over the evils arising from the neglect of antiquities, amongst which he enumerates the extinction of the Cornubian language, and our having lost 'the mystical ceremonies of superstition,' he details the plan of his proposed establishment. He gives the following extended, and we think judiciously selected and practically useful list of subjects, which it should be the aim of the society to illustrate.

1.—Antiquities of Celto-British origin, of Roman, Saxon, Danish, Norman, and succeeding ages; architecture of the same periods, religious, military, and civil; including the cottage and the poor.

2.—Local mystical tales, traditions, popular songs, legends, superstitious practices, opinions, customs, and games.

3.—Local dialects, ancient and modern;—Cornubian, Saxon, &c.

4.—Historical and biographical records; topographical notices of events.

5.—Natural history, botany, zoology, geology, mineralogy.

6.—Topography, description of hills; their outlines, elevation, direction, and component rocks; description of valleys, direction, general features, and water courses; harbours, depth of water, rise of tide, &c.; springs, their temperature, quality, and quantity of water.

7.—State of agriculture, soil, vegetation and culture; grazing, &c. ornamental planting, and forests.

8.—Improvements in roads, bridges, railways, public conveyances, and steam-boats.

9.—Climatology—temperature; moisture; winds, their prevalent direction and effects; rain, and temperature of the sun's rays.

10.—State of science, arts, education, and schools.

11.—Population, poor, alms-houses, prevalent habits, employments, diets, diseases, rate of mortality, length of human life, dispensaries, and hospitals.

12.—Present state of towns; their plans, number of houses, situations, style of building, and internal arrangement; state of streets, pavements, drainage, &c.

13.—Trade and commerce, foreign and domestic; manufactures, exports, imports, reports of fairs, markets, and market days.

14.—Present condition of shipping, seamen, fisheries; state and number of private building yards, of breweries, distilleries, and factories.

15.—Genealogical tables; heraldry and necrology of the county.

16.—Naval and military establishments, custom houses, ar-

senals, fortifications, county regiments of the line, militia, yeomanry and volunteer corps.

17.—Collections of ancient charters, deeds, grants, &c., local laws, and acts of parliament.

18.—Abstracts of interesting records in vestry books; marriages, births, comparative number of the two sexes, bastardy, crime, trials, judgment and execution.

19.—Annual agricultural produce of every kind: average estimate of wages, of taxes, poor-laws, and tithes; value of purchase of land; houses; rent, &c.

20.—Civil architecture; of stone, brick, granite, marble, sandstone, slate, wood, and mud.

21.—Questions relative to desirable improvements in canals, roads, bridges; and in new articles of produce, animal, vegetable, and manufacturable.

PEMBRIDGE, HEREFORDSHIRE—(*From a Correspondent*).—There are in the parish of Pembridge two free-schools, the one for boys and the other for girls, (originally one school for both sexes promiscuously, but separated in 1831,) each attended, with more or less regularity, by between sixty and seventy children. The boys are taught reading, writing, and arithmetic, upon the old-fashioned plan of instruction; the girls the same, together with all kinds of plain work, spinning, knitting, smock-frock making, and straw platting. The funds for the support of these schools are supplied by the interest of 1000*l.* in the 3*l.* per cent. Bank annuities, and by a portion of the rent of an estate in the parish of Weobly, bequeathed for the specific purposes of education, and of employing the poor in spinning and knitting. The entire amount derived from these sources during the last year was about 70*l.*, of which 45*l.* went to the salary of the master, 10*l.* 10*s.* to that of the mistress, his niece, the remainder to teachers of other things, rent of one of the school-rooms, and sundry expenses. The number of the children is not limited: only, before their admission into these schools, it is required that they be able to read tolerably. In order to qualify them so far, there are preparatory schools in different parts of the parish, which is extensive, containing between 6000 and 7000 acres, and between 1200 and 1300 inhabitants. In the village of Pembridge, there are two schools with about 50 scholars between them; at Marston, a school with 20 scholars; at Nutfield, one with 7 only; and at Bond's Green, on the borders of Lyorshall, there is a considerable school to the number of between 40 and 50, boys and girls together, of all ages. The charge at all these schools is 3*d.* a week, which those who can afford it pay themselves; those who cannot afford it, are paid for by the rector, or by the families of the Byletts or Moorcourt, Mr. and Mrs. Evans, or Mr. and Mrs. Davies. The degree of education above described may, therefore, be said to be within the reach of all in this parish. It is the fault, and the wilful fault of the parents themselves, if their children do not obtain it. The children also are assembled on Sundays, as far as it can be accomplished,

for an hour in the morning, and half an hour in the evening, and are taken regularly to church.

TITLEY.—Three miles from Knighton, at Titley, which has 328 inhabitants, a national school has been built by Lady C. Greenly (with the assistance of the Society for the Promotion of Christian Knowledge), and is chiefly maintained by her for the education of the poor children of the neighbourhood, who attend it to the number of from 40 to 50.

SCOTLAND.

HIGHLANDS AND ISLANDS.—The committee appointed by the General Assembly of Scotland for promoting and increasing the means of education and religious instruction in that part of the United Kingdom, particularly in the Highlands and Islands, have published their annual report for 1833, containing a mass of information of the most interesting description relative to the district to which their attention has been devoted. This has been collected by means of the parochial clergy, advantage being also taken of facilities afforded by the late census of the population in 1831. The results show a far greater deficiency in the means of education than had previously been estimated. As the returns have been made by the clergy, the division is ecclesiastical, and comprehends the eight synods of Argyle, Aberdeen, Moray, Ross, Sutherland and Caithness, Glenelg, Orkney, and Shetland, containing a population of 504,955. Of this number it is stated that 83,397 persons above six years of age are unable to read either in Gaelic or English, of whom 28,073 are between six years of age and twenty; and it is calculated that at least three times as many persons are unable to write as are unable to read. The committee had previously reported that, in the other parts of Scotland, the means of elementary education were within the reach of the entire population, and they now describe the good effects produced. They say, ' the consequences are not imaginary. Whatever comfort is in their social condition—whatever energy is in their pursuits—whatever prudence and religion are in their characters,—may all justly be referred, in a great measure, to the advantages which the people of Scotland have early reaped from a sound instruction at their schools.'

Impressed with these sentiments, the committee could not fail to be struck with the very different position of the Highlands and Islands. Although the legal provision for a school has been secured in every parish, except two, comprehended in the foregoing divisions, and although in some cases the school has been divided into three, or even four establishments in order to place them within reach of the population, yet, from the nature of the country and the large size of many of the parishes, some of them being sixty miles in extreme length, and from ten to thirty miles in extreme breadth, they have been very far from sufficient, independent of certain defects in the appointment of teachers alluded to in the report. Still there is far from being any indifference to the subject, either on the part of the poor or on that of the landed proprietors. The landlords are

stated to have done much more than was required of them by the parochial school act, and to have afforded every facility for the establishing of new schools by giving the land, and in many cases providing the building; and the children of the poor seem to attend in very considerable numbers, taking the thinness of the population into account; and the committee state, 'that no part of the character of the people has been better ascertained than that they are most desirous of instruction.' In order to show the whole extent of the present means of education, we give the following abstract from the Society's very elaborate returns.

	No. of Schools.	No. of Scholars.	Emolument to Teachers.
Parochial Schools	273	14,202	£10815
Schools supported by societies . . .	315	18,085	6951
Schools endowed where no fees taken, or supported by subscription . .	35	1,431	537
Schools partially endowed, where fees taken	102	4,883	2784
Schools on Teachers' own adventure, without salary	372	13,728	4581
	1097	52,329	£25,668
Sunday Schools	418		
Week-day Evening Schools . . .	20		

The above shows an average attendance of not quite 50 scholars to each school, at an expense of nearly ten shillings annually for each scholar. It must be added, however, that the sums above stated are exclusive of what is termed the accommodations, which generally consist of a school and dwelling house, garden, fuel, and grass for the summer and winter maintenance of a cow, and is usually contributed by the heritors (or landowners) of the parish. The schools in connexion with the General Assembly amount to eighty-six, and are supported at an expense of 2151*l*. These are attended by 6443 scholars male and female, who are instructed in Gaelic and English reading, writing, arithmetic, geography, mathematics, and Latin, if they choose to proceed so far; 325 received instruction in geography during the half year ending April 1, 1833. Libraries are attached to each school, and the number of issues during the year ending February 1, 1831, amounted to 19,738.

The committee estimate that to meet the yet unsupplied wants of the population, 384 schools are required in addition to those now existing: 217 of these might be fixed, so that each might, in all probability, secure the attendance of 60 of the children at present uneducated, by which 13,020 would be provided for out of the 28,073. The remaining 15,053 dwelling in the remotest and most inaccessible parts of the Highlands, they propose to reach by employing teachers to *itinerate** from one station to another, so as to afford the opportunity of acquiring at least some portion of know-

* See earlier in this Miscellany, AUSTRIA.

ledge to the whole of the inhabitants. Each of these 167 itinerating schools would circulate among three stations, remaining at each for a period of two years, and if attended by only 30 scholars at each station, will, in six years, communicate the rudiments of education to 90 scholars.

The yearly expense of these establishments is calculated at 8680*l.* The means of raising the sum now occupies the attention of the committee. They have themselves no funds to spare for this purpose. The subscriptions of the last year, though aided by a remission of 361*l.* by gentlemen residing in New York, and three months' interest on Dr. Bell's munificent legacy of 5000*l.*, barely covered their expenditure. The committee have therefore appealed to "the people of the lowlands, and to the people, indeed, of every other equally favoured portion of this country, to provide, according to their means, for the better instruction of their brethren in the highlands." We trust they may be successful. The solicitude they display, and the exertions they have made, are alike creditable to them; and we cannot do better than conclude with the last paragraph of their own address:—

"On the whole matter now submitted, it is pleasing and encouraging to know that so small an amount as 8680*l.* per annum, placed at the command of the General Assembly, or of any other competent body, would complete the elementary education of the people of Scotland, and confer on that part of the kingdom the distinction of being perhaps the only country in the world possessing a population of more than two millions, of whom scarcely an individual would be found unqualified to read."

Edinburgh Academy.—The report of the ninth year of this establishment has been recently published. It contains also the prize exercises of the students, and a tabular view of the business performed by every class. This publicity must be beneficial, as no very serious error can be long continued where the whole business of the school is exposed to the view and subject to the animadversions of those interested in its good management. It would be very useful if every large school in Great Britain published a similar report, which might enable parents and others to compare the course of instruction in each, and determine how far the education was adapted to promote the future interests of their children. A comparison of such periodical publications would also serve to show more distinctly the general character of the education received by the middle and upper classes of this island. It is well known that this education is on the whole a very limited one, and that far too much time is devoted to Latin and Greek, if we consider either the results obtained, or the utility of this kind of knowledge, considered even under the favourable point of view. But still some of the larger schools are evidently on the move, impelled to some partial ameliorations of their system by the springing up of rival schools and the new demands of society. It would be the interest of all schools where some change is in progress, (and without

change there is no improvement,) to *publish* periodically reports of their proceedings: the state of those schools which shun publicity might be fairly inferred from their silence.

Education of Soldiers.—In 1828 the number of young men who reached the conscript age in France, or were liable to be drawn for the levy of troops, amounted to 283,822.

Of these there were able to read and write	100,787	or 37 per cent.
able to read only .	13,794	5
Not able either to read or write . . .	157,510	57
Absent	11,731	
	283,822	

The following is a return of the number of recruits examined at the depôt of recruits at Glasgow, from the 23d February till the 31st December, 1831:—

SCOTCH.

Able to read and write . . .	756	or 66·5 per cent.
Able to read only	254	22·6
Not able to read or to write .	110	9·8
	1120	

ENGLISH.

Able to read and write . . .	12	or 57·6 per cent.
Able to read only	7	33·
Not able to read or to write . .	2	9·8
	21	

IRISH.

Able to read and write . . .	53	or 41· per cent
Able to read only	31	24·
Not able to read or to write . .	45	34·8
	129	

IRELAND.

University of Dublin.—The following resolutions were passed by the provost and senior fellows at a board held on the 6th, the 8th, and the 11th of June, 1833:—

1. That after the examinations of next Michaelmas Term, the science taught in the first year of the course shall be mathematics; in the second, logic; in the third, astronomy and physics; in the fourth, ethics.

At examinations, senior and junior freshmen to be accountable

for the science taught in all the preceding terms from the beginning of the course; senior and junior sophisters for the science taught from the beginning of the third, or junior sophister year. But, except for honours at the degree examination, the science of the freshmen classes not to be carried beyond the second year.

2. That to keep his class, a pensioner must have credit for two out of the three examinations of that class; one of which must be the third, or October examination, if he is either a senior freshman or a senior sophister.

A senior sophister, who may not have secured credit for his October examination, may qualify himself for his degree by answering in the same business at any subsequent examination of senior sophisters; and a senior freshman may repair the like omission in the same way, at the first examination of the junior sophister year. But such supplementary examination is not to be counted among those by which he is to save his class as junior sophister. Fellow commoners and sizars subject to same rule, with the following exceptions:—

3. That sizars may save their first year by the October examination of that year, but shall forfeit that privilege if they degrade into the junior freshman class of the next year.

4. That fellow commoners of the senior sophister class shall be entitled to their degree by having credit for the second or spring examination of that class, in lieu of which they may answer in the same business as supplementalists at any succeeding examination of senior sophisters.

5. That to each division of a class, on the first two days of its examination, there shall be assigned one examiner in science and two in classics; viz. one for Latin and one for Greek. The examinations in science and in classics not to be held on the same days for the same class. Each examiner, whilst engaged in the oral examination of one part, to keep the remainder of the division employed in furnishing written answers to written or printed question, or compositions written in the hall, and under his own observation.

HONOURS AND PRIZES.

6. The examiners of the first two days are to select from their divisions such as they deem qualified to become candidates for honours or prizes, whether in science or in classics, and are to furnish the senior lecturer with lists of the same. All the candidates in the same department, from the several divisions of the class, to be examined together by a corps of examiners, appointed for that purpose. In order that the same person may seek for honours or prizes in both departments, the examinations in the two departments must not be held on the same days for the same class, but different classes may be examined on the same days.

7. At the October examination in each of the first three years, prizes of 4*l.* and 2*l.* to be awarded by the corps of examiners to the best answerers among the candidates.

The limit of the number of first prizes to be the one-fortieth of

the entire class, or the next integer above the quotient, should the number in the class not be divisible by forty.

The limit to the number of second prizes to be double of the former.

The successful candidates may be denominated senior and junior prizemen.

At the first and second examinations of each of the four years, honours without prizes are to be awarded, in like manner, by the corps of examiners, of which honours there shall be two ranks, the limit to the number of each rank to be determined as before.

8. At the Michaelmas examination of the fourth year, the examiners of the first two days to recommend to the senior lecturer, from among the candidates for degrees, such as they shall deem qualified to become candidates for honours in any of the three following departments; viz. 1. physics and mathematics; 2. ethics and logics; 3. classics. Those belonging to the same department to be examined together by a corps of examiners during two days, which are not to be the same for the candidates in different departments.

Of the successful candidates in each department, there shall be two grades, to be called senior and junior moderators. The limit to the number of moderators of each grade to be determined as in the case of honours and prizes at the previous examinations.

9. Distinctions of the first order, whether by prizes, honours, or moderatorships, to be confined to those candidates who shall be prepared in the extended courses, as set out in the card.

10. Fellow commoners who do not avail themselves of their privilege of taking their degrees at the July commencement of the senior sophister year, may become candidates for moderatorships at October, in which case they shall be examined in the same course with the pensioners.

11. At the conclusion of each examination, lists of the successful candidates for prizes, honours, or moderatorships, are to be made out by the senior lecturer, who is to insert the same in his book, and also have them put up on the college gates, published in the newspapers; and, at the next opportunity, in the University Calendar, and other periodicals, in which lists the successful candidates of each rank are to be arranged according to the order of their standing on the college books, excepting only those who shall attain the rank of senior moderators at the degree examination, who shall be placed according to the order of merit.

The qualifications of students to rise to the higher classes after the examination of next October to be determined according to the old regulations. But should any student become a senior freshman or senior sophister, by having credit for only one examination of the present year, he must answer all the examinations of his next year.

SCHOLARSHIPS.

The scholarship course shall consist of every Greek and Latin book read for entrance; and in the extended course for undergraduates, to the end of the second examination of the junior

sophister year, or, should the candidate be of higher standing than that of junior sophister, reckoned from the time of his entrance to the end of the last examination, which he might have answered, had he proceeded regularly with his class. Sizars, who, in the first year, descend to the next class, to be treated as pensioners of that class.

Respecting students in divinity it was resolved, that, to become entitled to a divinity testimonium, the student must, in future, attend a course of two years, in which, added to the lectures of the assistants, they must attend Archbishop King's lecturer in the first, and those of the professor in the second year.

Their attendance may begin with their senior sophister year.

Junior bachelors of 1834 may attend both courses in the one year; and fellow commoners, who shall have credit for the Easter and Trinity Terms on the old plan, shall be at liberty to complete their attendance next year on that plan.

At the same time the following books were appointed to be read by undergraduates:—

For Entrance.

Greek.—Homer, Iliad. lib. i.—viii. Walker's Lucian. Nov. Test. the Gospel and Acts. Xenophon Cyropæd. libb. i.—iii.

Latin.—Sallust, Horace, Virgil, Æneid. libb. i.—vi. and Eclog. i. iv. ix. Terence, Andria, and Heautontimorumenos.

FOR THE TERM EXAMINATIONS OF THE CLASS, BEGINNING IN THE YEAR 1834.

First or Junior Freshman Year.

HILARY.—*For all Students.* Ebrington's Euclid, books i. and ii. Homer, Iliad. libb. ix. x. xi. Virgil, Æneid. libb. vii. viii. ix.

Additional for Honours.—Iliad. libb. xii. xiii. xiv. Æneid. libb. x. xi. xii.

EASTER.—*For all Students.* Euclid. book iii. Definition of book v. and book vi. omitting props. 27, 28, 29. Homer, Iliad. libb. xviii. xxiii. xxiv. Virgil, Georgic. libb. i. ii.

Additional for Honours.—Iliad. libb. xix. xx. xxi. xxii. Georgic. libb. iii. iv.

MICHAELMAS.—*For all Students.* Algebra and plane trigonometry. Homer, Odyss. libb. viii. ix. x. Ovid Fasti, libb. i.—iii.

Additional for Prizemen.—Analytical geometry (first 31 sections), spherical trigonometry, to the end of Neper's Rules. Odyss. libb. i. xi. xii. Ovid, Fasti. libb. iv. v.

Second or Senior Freshman Year.

HILARY.—*For all Students.* Murray's Logic. Hecuba of Euripides. Terence, Heautontimorumenos, and Hecyra.

Additional for Honours.—Whately's Logic, Analytical Outline, and Chapters on Induction and Sophisms. Euripid. Medea. The remaining plays of Terence, except the Eunuch.

EASTER.—*For all Students.* Locke's Essay. Introduction with books ii. and iii. (omitting book ii. ch. i. §§ 10—20. Ch. xiii. § 10 to the end. Ch. xv. ch. xxi. §§ 11—71. ch. xxx. and xxxii. and book iii. ch. vi.) Sophoclis Œdipus Tyrannus. Horace, Carm. libb. i.—iv.

Additional for Honours.—Soph. Œdipus Coloneus—Horace, Epodes, and Carm. Seculare.

MICHAELMAS.—*For all Students.* Locke, book iv. Euripidis Orestes, Juvenal, sat. i. iii. iv. vii. viii. x. xiii. xiv.

Additional for Prizemen.—Brown's Sketch of the Philosophy of the Mind. Sophoclis Trachiniæ. Persius (except sat. iv.)

Third or Junior Sophister Year.

HILARY.—*For all Students.* Brinkley's Astronomy, chap. i.—viii. and xiv. xvi. xviii. Æschines in Ctesiphon. Horace, Satires and Epistles.

Additional for Honours.—The remainder of Brinkley's Astronomy, including the Appendix. Horace, Ep. ad Pisones de Arte Poetica.

EASTER.—*For all Students.*—Wood's Mechanics, omitting sect. vi. and ix. Demosthenes de Corona, Cicero, Lex Manilia, Archias, Ligarius.

Additional for Honours.—Cic. Milo, and pro Dejotaro.

MICHAELMAS.—*For all Students.* Selections from Helsham's Lectures, from p. 67 to end. Stock's Optics, omitting sect. viii. ix. Demosthenes, Philippics, vol. i. of Stock's edition. Cicero in Catilinam i.—iv.

Additional for Prizemen.—Vince's Hydrostatics, Lloyd's Optics (selected course as stated at the end of the table of contents), Lloyd's Mechanics, *Statics*, sect. i. (without the note) sect. ii. sect. vi. arts. 1—4 and 13 to end. Sect. vii. sect. xii. arts. 1—4. *Dynamics*, sect. i. sect. 2. arts. 1—5. Sect. v. arts. 1—5, 13—19, and 23, with the notes. Demosthenes, Philip. vol. ii. Cicero, Philip. i. ii. ix.

Fourth or Senior Sophister Year.

HILARY.—*For all Students.* Burlamaqui's Natural Law (omitting book i. ch. i.—iv. book ii. ch. viii.—xi) Plato, Phædo. Livy, books xxi. xxii.

Additional for Honours.—Paley's Moral Philos. books i. and ii. Gisborne's Principles of Moral Philosophy, chap. ii. Plato, Apologia Socratis. Livy, xxiii. xxiv. xxv.

EASTER.—*For all Students.* Butler's Analogy, part i. chaps. iv. v. vii. and conclusion. Part ii. except chap. vii. Herodotus, book i. Livy, libb. xxvi. xxvii.

Additional for Honours.—The whole of Butler's Analogy, with Cicero, Quest. Tusc. lib. i. Herodotus, libb. ii. iii. Livy, libb. xxviii. xxix. xxx.

MICHAELMAS, DEGREE EXAMINATION.—*For all Students.*—Paley's

Evidences of Revealed Religion, part i. Thucydides, lib. i. Tacitus de Mor. Germanor. and Agricola.

FOR MODERATORSHIPS AT THE DEGREE EXAMINATION.

For Moderatorships in Mathematics and Physics.

All the science of the first and third years with Luby's Trigonometry, Analytical Geometry, Lardner's Algebraic Geometry, sects. xv.—xix. inclus. and xxi. Lacroix, Calcul. Diff. et Integr. to the end of art. 497. Lloyd's Mechan. Philosophy (omitting Statics, sect. viii.—xi.) Poisson, Mécanique, vol. ii. chap. iii. Harte's Laplace, book ii. chap. i. Newton's Principia, lib. i. sect. ii. iii. vii. and first seven props. of sect. xi. Luby's Introd. to Physical Astronomy.

For Moderatorships in Logics and Ethics.

All the science of the second and fourth years, with Brown's Lectures on the Philosophy of the Mind, vols. i. and ii. Bacon de Augm. Scientiarum, lib. v. with the prefaces to the Instaur. Magna and Novum Organum. Butler's Sermons, Preface, and Sermons on Human Nature, and Affections, with the Dissertation on Virtue. Cicero de Nat. Deorum, lib. i. Smith's View of the Ancient Moral Systems.

For Moderatorships in Classics.

Aristotle's Rhetoric and Poetics—Longinus—Æschyli Agamemnon —Aristophanis Nubes—Thucyd. libb. i. and ii. Pindar's Olymp. Odes—Cicero de Oratore—Lucretius de Rer. Nat. lib. v. vi.—Tacitus, Annals, De Mor. Germanor. and Agricola.

In the Seventh Number of this Journal there appeared an article on 'Recent Improvements in Medical Education,' in which the state of *clinical* teaching in London is spoken of as one 'which requires much amendment.' We believe that the truth of this general assertion will not be denied. It is also stated in the same article (p. 16) that 'with some exceptions the clinical lectures in London are quite undeserving of the name,' &c. Our attention has been directed to one of these exceptions, of which more particular notice would no doubt have been taken in the article, if the writer had been aware of the facts. We refer to the system at the London Hospital, which is only known to us as described by Dr. Billing, Physician to the Hospital, (see Lancet, Saturday, November 19, 1831.) According to the statement there made, in which we place full confidence, the pupils of that institution enjoy the advantage of good clinical instruction. 'Regular clinical lectures have been kept up ever since 1822, without any extra expense to the pupils.' At present we cannot do more than refer for further information to the Number of the Lancet just quoted. There may be other institutions in which the clinical instruction rises above the general character attributed to the London clinical teaching by the author of the article in our Seventh Number.

INDEX.

Abbeville, course of study pursued at the college of, 350
Agra college, notice of, 277
Agren, Professor, his constructive method of teaching geography, 27; its object and utility, 28; advantages contemplated by, 31
Alberti's Italian and French Dictionary, notice of, 259
Alexander, Emperor of Russia, his exertions to improve and diffuse education through his dominions, 363
Alexander, Rev. M. S., notice of the introductory lecture delivered at King's College by, 102
Algiers, state of education in, 182
Allahabad, notice of school at, 280
Allen's edition of Sallust reviewed, 129, *et seq.*; his researches for editing this work, 130; emendations considered, 130, *et seq.*
Allowance system, its debasing consequences to the poor, 156
Argovia, erection of a monument to Pestalozzi at, 352
Austria, plans and regulations for the furtherance of public instruction in, 362

Baden, national schools in the duchy of, 360
Bareilly, notice of school at, 281
Barwell's, Mrs., Little Lessons for Little Learners reviewed, 103; object of this work, 103; general excellence of, 106; specimen from, 106; objectionable lesson in, 107
Bedford, new school-house at, 377
Belfast, account of the Royal Academical Institution at, 196
Benares, Hindoo Sanscrit college at, 267; course of instruction at, 267; new regulations for, 268; number of students in, 268; school established at by Joynarrain Ghossal, 270
Benin, Africa, establishment of a native school at, 371
Berlin, progress of education in, 172; official returns of students at, 357; cheap publications at, 357
Bhaugalpore, notice of school at, 280
Bhowanipore, notice of school at, 281
Biagioli's Italian Grammar, notice of, 354
Bibliotheca Classica, by J. and I. Dymock, review of, 298; geographical defects of, 300; historical errors of, 310; its errors and omissions in literary history, 313; specification of a few better articles in, 316; in what respect superior to Lempriere in the mythological part, 417; Literary Gazette, its critique on, 318
Bland and Cresswell's works on geometry, notice of, 251
Blewitt, Mr., suggestion of for the establishment of an Antiquarian Society for the county of Devon, 379
Bohemia, prosperous state of education in, 361
Bologna Italian Dictionary, notice of, 259
Bonaparte, his designs for the improvement of education in France, 350
Bonn, number of students at, 357
Borgi, Giovanni, notice of, 181
Breslau, literary notice of, 173
Brewster's translation of Legendre's Geometry, notice of, 250
British Miscellaneous Intelligence, 190, *et seq.* 372, *et seq.*
British and Foreign School Society, their hints to Committees of British schools, 374
Bruce Castle, Tottenham, system of education pursued at, 115, *et seq.*; importance of punctuality enforced in, 117; method of teaching geography at, 118; of teaching French, 119; of teaching Latin, 120; system of voluntary labour at, 121
Burghley, Lord, First Chancellor of Dublin University as chartered by Queen Elizabeth, 13
Busby's Catechism of Music, review of, 318

Calcutta, Mohammedan college at, 263;

course of instruction at, 264; rules of, 265; alterations in the course of instruction at, 266; School-book Society, proceedings of, 271; School Society, establishment of, 274; Hindoo college at, 275; Anglo-Indian college at, 278; medical school at, 282
Cambridge University, intelligence relating to, 191; new buildings at, 372
Canada, Lower, population of, 188; state of education in, 189; Upper, population of, 189; state of education in, 190
Carlberg, system of geographical instruction adopted at the military academy of, 32
Catechism of Music, by T. Busby, Mus. Doc., review of, 318; objections to the catechetical form of instruction, 318; objections to the phraseology of, 320; negative praise of, 324; questions to instructors in music, 325
Cawnpore, school established at, 274
Chadwick, Mr., quotations from, and remarks on, his Report on the State of the Poor, 147, 149, 155, 161
Chaldeans, their number in various parts of Turkey, 369
China, literary notice of, 184; English Calendar printed in, 184; population of, 186; British museum at Macao, 187; Anglo-Chinese college, 187; list of half-month periods, 188; study of languages in, 370
Chinsurah, Lancasterian schools for natives of India established at, 269; success of and number of scholars in 270
Compagnoni's Theory of Italian Verbs, notice of, 256
Connecticut, state of crime in, 51
Consumption of food, comparative table of the, by labourers, soldiers, paupers, &c., 155
Conversations on Geometry, review of, 108; plan of the work, 109; quotations from, 110
Corsica, state of education and of crime in, 58
Cosway, Maria, her institution for females at Milan, 355
Criminal offenders, weekly consumption of solid food by, 155

Dacca, notice of school at, 281
De Fellenberg, his views, 337; his plans 339; opposition to his undertakings 347
Delhi College, account of, 278
Dialogue, disadvantages of its use in elementary works, 110
Drogheda, proposed establishment of a university at in 1465, 8
Dublin University, public ignorance as to its proceedings, 5; history of, 6. *et seq.*; Bull of Pope Clement V. for the establishment of, 8; confirmation of by Pope John XXII.8, ; proposed endowment of by Sir H. Sydney, 9; proposed endowment of by Sir J. Perrott, 10; site of All-hallows monastery appropriated to the use of, 11; charter granted by Queen Elizabeth for incorporating, 12; opening of, 12; first allowances for its support, 12; constitution of, 12–13; defects of its first institution, 13; alterations in, 14; want of preparatory schools for, 15; desirableness of connecting the grammar-schools with, 16; attempts to establish minor colleges in, 21; studies pursued at, (from 1620 to 1637,) 23, *et seq.*; appointment of political economy lecturer at, 195; intelligence relating to, 197; constitution of, 201; change in, 202; narrative of events at 202, *et seq.*; defects of the old constitution of, 206; Archbishop Laud's reformation of, 207; present state of, 209; unfair comparison of with English universities, 212, 217; course of study at, 213; quarterly examinations at, 216; keeping of terms at, 217; mode and defects of examinations at, 219; recent alterations in, 224; proposed alterations in the course of study at, 226; improvement suggested in the examinations, 227; alteration in the mode of distributing the gold medals, 228; college lectures and tuition, nature of, 230; monthly examination for the admission of students, 232; election of sizars, 233; examination for scholarships, 234; examination for fellowships, 235; defects of, 237; new regulations at, 384
Durham University, list of new appointments at, 374
Dwelling-houses, fatal ignorance and errors of the poor in their choice of, 151
Dymocks' Bibliotheca Classica, review of, 298

Edinburgh Academy, annual report of, 384
Education, growing esteem for among the public, 2; the three great divisions of, 3; little probability of legislative interference in favour of general, 4; causes that impede the progress of, 5; general imperfections in the present systems of, 150, 151, 163

Exeter, proposals for the establishment of an antiquarian society at, 379

Fichte, the philosopher, notice of the early years of, 356
Florence, suppression of the Antologia at, 355
Foreign miscellaneous intelligence, 168, *et seq.*; 348, *et seq.*
France, state of education in different provinces of, 58; improved instruction of teachers of national schools in, 168; system of national education in, 168; public grants in, for diffusing education, 169; museums of painting and sculpture in, 348; number and expense of convicts in, 348; royal colleges in, 349; lunatic asylums in 349; public libraries in, 349; Bonaparte's designs for the improvement of education in, 350
Franklin, Dr., plan for the attainment of virtue and moral perfection, 61
Frederic III. of Austria, his solicitude as to the education of his son, 173
Frederickton, New Brunswick, notice of the college at, 367
French language, the propriety of teaching it at schools prior to the Latin, suggested, 119; importance of teaching the speaking and writing instead of mere reading noticed, 122; acquisition of, greatly dependent on the teacher, 127

Geography, Professor Agren's constructive method of teaching, 27, *et seq.*
Geometry, on the method of teaching the elements of, No. I., 35; two-fold division of, 35; definitions of lines, 37; definition of angles, 38; propositions of Euclid and others, 42, 43, *et seq.*; examples of practical demonstrations, 44; verifications of problems, 46; No. II., 237; importance of understanding the reasoning in, 238; uses of logical reasoning, 239; practical reasoning in, 239,
Gesenius, list of his lexicographical Hebrew works, 91; commendatory remarks on the same, 92
Ghioloffs, diffusion of their dialect through Senegamba, 371
Ghossal, Joynarrain, munificent endowment of a school at Benares by, 270; course of instruction at, 271
Gibbs, Josiah, notice of the Manual Hebrew and English Lexicon by, 88
Göttingen, new building for magnetic experiments constructing at, 172
Greece, future prospects of, 113; specimen of the modern language of, 114; barbarous mutilation of ancient works of art, 177; progress of education in, 178
Gymnasia, or Latin schools in Germany, notice of, 15

Hamburg, account of publics chools at, 360
Hebrew Grammars and Dictionaries, review of, 74
Hebrew, error of modern grammarians respecting the nouns, 74; necessity for learners to acquire the knowledge of the vowel points, 77; only one right method of reading, 78; signification of the names of the letters in, 79; causes of its decline, and subsequent revival, 80; obscured by grammarians, 100
Heidelberg, decline of education at, 359
Hickson, William, evidence of, as to the demoralizing effects of the poor-laws, 159
Highlands and Islands of Scotland, returns showing the state of public instruction in, 381
Hincks, Edward, D.D., his Hebrew grammar reviewed, 94; suggestion for its improvement, 94
Hoare's, Mrs, Hints on Nursery Discipline, notice of, 326
Hofwyl, works on De Fellenberg's establishment at, 337; objects of the establishment, 338; means adopted for the promotion of the objects, 339; classification of information at, 341; opposition to, 346; notice of the establishment at, 351
Holland, account of early Bible Societies formed in, 170
Hull, J., address of, on the moral improvement of the peasantry, 375
Hungary, Protestant colleges in, account of, 174

India, on the education of the natives in, 261; grants continued by the British government for, 262; imperfections of the present method, 262; establishments for, under the British government, 263; Mohammedan college at Calcutta, 263; deficiency of books for the purpose of instruction, 265; Hindoo college at Benares, 267; Lancasterian school at Chinsurah, 269; proceedings of Calcutta School-book Society, 271; institution of Lancasterian schools in Rajpootana, 274; school at Cawnpore, 274; Hindoo colleges at Calcutta, 275; proceedings of Committee of Public Instruction, 277; schools and colleges in different parts of the country, 278; medical school at Calcutta, 282

Ireland, eminence of, as a seat of education in the sixth, seventh, and eighth centuries, 6; numerous scholastic establishments in, 6; causes of its subsequent decline, 7; decree of the clergy of, in 1250, against the English, and papal bull against the same, 8; debate in parliament, in 1570, respecting education in, 9; defects of elementary schools in, 15; grants for education, &c. in, 196, 197
Irish language, early efforts of Dublin university for the cultivation of, 16; urgent necessity of its adoption as an instrument for educating the poor of Ireland, 17; letter of James I. on this subject, 19; important historical documents still existing in the, 20
Italian language, on the study of, 251; acquisition of the pronunciation of, 252; use of accents in, 253; diminutives and augmentatives in, 254; derivatives in, 255; difficulties in the syntax of, 256; works to be used in the study of, 258; similarity of to the Latin, 260
Italy, literary notice of, 181; notice of German settlers in, 353

James I., grant of to Dublin university, 12; letter of on the cultivation of the Irish language, 19
Japan, remarks as to the actual government of, 370
Jewish philosophy, lecture on the, 100; principles of, as taught at Alexandria, 101
John à Lecke, bull procured by, from Clement V., for establishing a university in Dublin, 8
Journal of Education, object of this work, 1; books chiefly treated of by, 1; difficulties of certain subjects, 2

Kidderpore, notice of schools at, 281.
King's College, annual report of, 194.
Kington, Herefordshire, state of education at, 195
Knighton, state of education at, 195
Krusi, M., exertions of in behalf of education in Switzerland, 335

Lapland, state of education in, 367
Latin Language, imperfect systems of teaching the, at present in vogue, 119; better known some centuries ago, 120; hints for furthering the study of, 120
Laud, Abp., reformation of Dublin University by, 204
Legendre's Geometry, notice of, 250
Leopold's Hebrew and Chaldaic Lexicon, notice of, 93
Liberia, state of education and society in, 182; soil and climate, 184
Literary Gazette, critique of, on Dymocks' Bibliotheca Classica, 318
Little Lessons for Little Learners, review of, 103
Locke, opinion of respecting the acquisition of virtue, 60
Loftus, Dr. Adam, successful opposition of to Sir J. Perrott's plan of endowing the University in Ireland, 11
London University, distribution of prizes at, 192
Lumley, David, his Lecture on the Philosophy of the Jews, reviewed, 100

Magdeburgh, progress of education in, 173
Marathon, description of the plain of, 178, *et seq.*
Mariner's compass, observations on the invention of the, 354
Mascheroni's Géométrie du Compas, notice of, 40
Maximillian (Prince) of Neuwied, scientific journey of, through North America, 356
Maynooth and Dunboyne establishments, account of, 196
Medical education in London, notice respecting, 389
Montaigne, remarks of on moral education, 55; on the acquisition of knowledge, 60
Montucci's edition of Galignani's Lectures on the Italian language, notice of, 254
Moorshedabad, notice of school at, 280
Moral conduct, in what it consists, 52; duty of government to cultivate, 54; knowledge not sufficient to ensure, 57; practical measures suggested for training the mind to, 59, *et seq.*; importance of good habits, 62; the passions may be made to contribute to, 63
Moral education, importance of, 49, the best foundation of public instruction, 50; necessity of attention to in places of public instruction, 54; great neglect of, 55; remarks of Montaigne on, 55; effected to a certain extent in public schools, 56; decline of in consequence of the decreased influence of the church, 57; remark of Plutarch on, 59
Mott, Mr., evidence of on the sacrifices made by the poor in pawning their property, 149; on the ill effects of mistaken benevolence, 153, 155
Munster, seminary for educating female professors at, 357

National schools, incomplete mode of instruction at, 146
Neuchâtel, progress of education in this canton, 172; account of annual academical meetings at, 352
New Brunswick, increasing population of, 367; progress of education in, 367; notice of the college of Fredericton in, 367
New York, number of children educated in the public schools in, 51
Noble, James, his rudiments of the Hebrew language reviewed, 75; defects and errors of, 78, *et seq.*
Norway, compulsory system of education in, 367
Nursery Discipline, Hints on by Mrs. Hoare, notice of, 326; distinction of practical and theoretical knowledge, 327; of the development of the faculties, 329; of the moral influence which may be exercised by instruction beyond the immediate sphere of study, 333; the proper purposes of rewards and punishments, 334; demoralization produced by the system of fagging in public schools, 336

Okeden, Mr., report on the poor, noticed, 148
Oxford University, intelligence relating to, 190; new buildings at, 372

Paris, official returns of pauperism, 349
Passow, Professor, account of his labours, 173
Pauperism, deplorable state of, in this country for want of judicious education, 142, *et seq.*
Pawnbrokers, immense interest taken by, on articles of small value, 149
Peasantry, on the popular and moral education of, 375
Pembridge, number and state of schools in the parish and village of, 380
Pestalozzi, his mode of teaching explained and recommended, 99; monument to be erected to the memory of at Argovia, 352
Philipponists of Eastern Prussia, account of, 358
Philips, fellow of Magdalen College, Oxford, his elements of the Hebrew grammar reviewed, 97; new method observed by, 97
Physicians' College, Dublin, origin of the establishment of, 21
Plato Petrides, notice of his translation into modern Greek of the history of ancient Greece, published by the Society for the Diffusion of Useful Knowledge, 112; proposed translation of other treatises of the Society, 113
Poland, present state of education in, 363
Poor, instances of the improvidence of the, 148; their improvidence owing to neglect of providing them with proper instruction, 150; real tendency and effects of charitable donations to, 152; evils inflicted on by the law of parochial settlements, 160
Poor law commission, evidence collected by the, showing the effects of education as a check to evil habits in the poor, 377
Poor laws, extracts from the information received by his Majesty's commissioners as to the administration and operation of the, review of, 142; probable origin of in England, 142; error of the lower orders as to, 143; ill effects of in decreasing employment and producing early marriages, 144, 146; evils arising from the ignorance of the rich in the administration of, 151; cruel effects on children, 156; mischief produced by the allowance system, 157; remarkable facts connected with, 160; mismanagement of expenditure and ignorance of rate-payers, 161
Power, Mr., report on the poor laws, notice of, 159
Presteign, Radnorshire, state of education at, 195
Prussia, improvements in public education in, 66, *et seq.*; old laws relative to education, 66; seminaries established by the government for preparing teachers, 67; former incapacity of teachers, 69; salutary effects of the new system, 70; statistical tables concerning, 71, 72; on the seminaries for teachers of the lower orders in, 283; recent improvements in the means of education in, 289; species of instruction provided for the poor in, 291; intelligence from, 357; notice of the Philipponists of Eastern Prussia, 358

Rajpootana, institution of Lancasterian schools in, 274
Rate-payers, their ignorance of general matters, 161
Reading and spelling, proper method of teaching discussed, 105
Reuchlinus, author of a good Hebrew grammar, 80
Robinson, Dr., opinion of respecting Dublin University, 211
Rodyard, Wm., Dean of St. Patrick's, first chancellor of Dublin University, 8

Rome, account of the Orphan Asylum at, 181; state of education at, 355
Royal British School for boys, London, account of, 373
Rugby School, annual examination at, 375
Russia, account of the new code of, 176; public education in, 363; newspapers in, 365

Sallust, review of Allen's edition of, 129, *et seq.*
Sardinia, progress and state of education in, 358
Saxe-Weimar, orphan asylum in the principality of, 359
Saxony, grant by the diet of for erecting new university buildings at Leipzig, 172; increase of Roman Catholics in, 172; schools of mining and science in, 359; resolution of the chamber of deputies relative to servants, 359
Scotland, annual grants to Universities in, 199
Seager's translation of the Hebrew and Chaldaic Lexicon of Simonis, notice of, 92
Serampore, Danish settlement at, 368
Seville, establishment of a school for the study of bull-fighting at, 352
Simson's Euclid, notice of, 247
Soave's Italian and Latin Grammar, notice of, 259
Soldiers in France, Scotland, England, and Ireland, returns showing the state of education among, 383
Spain, translation of treatises of the Society for the Diffusion of Useful Knowledge, in, 170
Stockholm, project of rules for a Society for the Diffusion of Knowledge at, 365
Stone, Rev. W., of Christ Church, Spitalfields, strictures of on the Poor Laws, 147; extract from the evidence of, 152
Stuart, Professor, advice to his pupils, in allusion to the German Neologists, 89; review of his grammar, 80, *et seq.*; its excellence, 83; defects of, 85, 89; Hebrew Chrestomathy, of, 87
Subscription Charities, their mischievous tendency shown, 152
Switzerland, intelligence from, 351
Synge's, M., introduction to the Hebrew language, on the principles of Pestalozzi, reviewed, 98

Tarver, teacher of French language at Eton, his Choix en Prose et en Vers, reviewed, 122, *et seq.*; advantages of this work as regards the idioms of the language, 123
Thorlakson, the Iceland poet, notice of, his humble means, 367
Titley, national school at, 381
Tübingen, number of students at the University of, 359
Turkey, literary notice of, 182
Typography, French, account of, 170

Ventouillac's Rudiments of the French Language reviewed, 126
Vergani's Italian Grammar, notice of, 254
Verghli, teacher at Hofwyl, notice of, 342

Wages and Food, comparative table of the prices of, at Manchester, from 1803 to 1833, 166
Walsh, Bishop of Ossory, his attempts to induce a cultivation of the Irish language, 16
Williamson, Professor, his remarks on Clairaut, 36
Winchester College, annual examination at, 374
Winer's edition of the Hebrew and Chaldaic Lexicon of Simonis, notice of, 93
Wontner, Mr., Governor of Newgate, testimony of, as to the causes of crime, 154

Zellweger, M., notice of his school at Appenzel, 335
Zurich, opening of the university of, 171; discouragement of the Bavarian government to, 171; zeal of students at, to suppress political disturbances, 352

END OF VOL. VI.