

because it fails to represent some of the essential qualities of the original. Pope could no more give the impression of Homer than he could have written *Erechtheus*. He had not steeped himself in Greek, nor had he the command of the English harmonies which are most kindred to early poetry. His theory of the nature of the *Iliad* was more defective than his theory of translation.

We are come to the edge of questions which are well worthy of separate treatment, such as that of the difference between translations from ancient and modern languages, from poetry and from prose, that of prose or verse translations of poetry, and, above all, the still vexed question of exotic rhythms. But the discussion of these would lead us too far afield, and may be reserved for some other time.—*Saturday Review*.

The Planisphere.

A rather novel method of instruction in geography has just been invented in Paris, and promises, if properly developed, to supersede all ancient experiments, and especially that most antiquated amongst them, known as "The Use of the Globes." The new device is of an eminently practical kind, and adapted especially to the wants of those who find a difficulty in the more elementary branches of the study. It is now to be seen in full working order in the city of its origin, and no doubt the Parisian children, young and old, will hasten to visit it as soon as its merits have been duly advertised by an appreciative press. Hitherto its charms have been modestly concealed whilst the elaborate apparatus necessary for its application has been in process of preparation; but it seems that now everything is ready, and an intelligent public is invited to come and drink at the new fountain of knowledge.

In the scientific neighbourhood of the Montsouris Observatory may be observed a huge signboard inscribed with the startling announcement, "Georama universal—the Planisphere, a geographical garden above 4000 square yards in extent, representing in relief the surface of the earth." Entering the gates, the visitor will find himself in a good-sized open space, differing but little, at the first glance, from an ordinary wall flower garden. A more attentive inspection of the ground beneath his feet will show him that he has embarked on a voyage of discovery which, in extent and completeness, if not in its actual perils, eclipses utterly the exploits of Captain Cook and of every one his successors. He will find himself walking at leisure, with fifty-league boots on his feet, through the several countries of the world, treading at each step upon a different province, or at any rate upon a different parish or commune.

A very short stride will carry him across the English Channel, the Straits of Gibraltar, or the Dardanelles. The Rhine, or even the Mississippi, may be taken in his stride; and if he is at all a good jumper, he will be able to clear Lake Huron or the Caspian at a bound. The ascent of Mont Blanc or the passage of the Himalayas will not delay him many seconds, or make him even out of breath; and, in fine, a few minutes' brisk walking will bring him fairly "from China to Peru." It is a thousand pities that this magic garden—worthy of a place in the "Arabian Nights"—was not discovered in time to serve as a recreation-ground for Sandford and Merton—those patterns of hopeful pupils amongst our forefathers. But it is not at all too late for the pedagogues and governesses of Paris and elsewhere to escort their charges to this paradise of practical education. They will be seen, no doubt, conducting a happy class of

wondering disciples through the geographical garden, lecturing them with a new zest upon the population, history, and constitutional government, but more particularly upon the area and products of the various countries, and discoursing according to the veritable precepts and practice of the peripatetic philosophers. Maps and atlases will become only a supplementary means, of imparting instruction, and may even be removed entirely from the list of studies which torment the most juvenile of students.

It is needless to insist upon the advantages of so intensely realistic a style of instruction. The stupidest dunce will hardly forget the islands of the Aegean Sea after having been compelled to pick his way among them as stepping-stones between Europe and Asia, nor persist in ignorance as to the whereabouts of Salamis and being ordered to balance himself on one foot for ten minutes or so upon the narrow territory of the mimic island. As for girls' schools and girls' schoolmistresses, the garden will be an institution to be blessed by the latter as loudly as it is cursed by the former. Already the out-door exercise of the unlucky lady scholars is cut down to the most meagre limits compatible with tolerable health, the now miserable hour of recreation which was deemed advisable will possibly be spent in the Georama instead of in the Park or in the Bois. A refinement of cruelty on the part of the mistress would be to sentence a stupid or contumacious pupil to a march through the African Sahara, or promenade amongst the bleak deserts of Central Asia; while, on the other hand, good girls might be rewarded with a luxurious seat amidst the groves of Cyprus or in the valleys of Cashmere.—*The Globe*.

Who shall Teach Modern Languages?

So much as to *how* the modern languages may be taught. A more important as well as a more difficult question is, *who shall teach them?* This question, though it may be a delicate one, can not in good faith be avoided. Some prevailing opinions on this subject need, I think, careful revision.

Nativity alone does not, of course, constitute qualification. How far is it essentially even a *recommandation*?

Unquestionably the first requisite in a teacher of any language is a competent knowledge of the language to be taught. The second, which is hardly less important, is a competent knowledge of *English*. By this knowledge we mean here not merely the ability to read, write, and speak English, however perfectly, but, more than that, the power and the habit of using English as the *natural speech*, even in the actual presence of the foreign idiom and through all the trials of the class-room. That is to say, the teacher must be in full sympathy always with the modes of thought and expression which are native to the people. He must occupy *his* standpoint of idiom; he must comprehend *his* difficulties, and be able to explain them from *his* point of view, in relation to *his* linguistic consciousness. This he can do, if a foreigner, only so far as he identifies himself absolutely with the English language, making it for the time being his *mother-tongue* and his own a *foreign language*. With those not born to English speech, this is a rare accomplishment, which requires not only great familiarity with English, but that discipline which gives the power to complete abstraction and intellectual self-control; for no relation is more intimate or more powerful than that which holds the natural mind under the dominion of the native idiom, a relation the more intimate and the more powerful because so profoundly unconscious. The difficulty with