

The boys are intended to be one year in each class. Many of the classes are so full that it is necessary to resort to the expedient not unknown in English schools of parallel forms: but most of them are also divided not only with the grain in parallel forms, but across the grain, as Ober Tertia, Under-Tertia. In the lowest division, sexta and quinta, the boys begin French and Latin; they are taught German, especial stress being laid on declamation. They learn also the rudiments of Zoology. The middle division contains quarta and tertia. In quarta (age about 12) the boys begin Greek, learning the accents from the first; they also continue all their earlier studies: in natural science they work at Geology and Mineralogy. English is confined to the upper division; it is optional, and may be commenced in Secunda. Hebrew also is there commenced by those who intend to be theological students. In German they must read the *Nibelungen Lied* and old German, together with lectures on German Literature. They write long essays. In prima they study also Logic and Philosophy. To this must be added, throughout the whole school, Mathematics, History, and Religion. The division at first sight looks elaborate, but it serves for all purposes. There are no redivisions, such as we often find in England for mathematics or languages: these are taught in the ordinary forms.—*Fraser's Magazine*.

### Longevity of Scholars.

It may be truly said, without any hyperbole, that every pursuit which ennobles the mind has a tendency to invigorate the body, and by its tranquillizing influence, to *add to the duration of life*.

Let us inquire what testimony history bears to the longevity of men whose lives have been essentially intellectual. Some objections may be made to this course of investigation; thus we can only quote the most remarkable instances;—we cannot in many cases say how much of the life was purely *studious*,—we cannot enumerate those who died young, nor still less can we estimate how many, who would otherwise have been great as these, have failed in physical strength. With all these limitations, we may still hope, by a cursory glance at names which have marked epochs in philosophy and literature, to arrive at some idea of life devoted to thought rather than to action; and also to prove, by positive instances, that there is nothing in the most intense application which must *necessarily* tend to shorten life, seeing that many of the most laborious men have been octo and nono-genarians and even centenarians.

M. Tissot states that Gorgias, the rhetorician, lived to the age of one hundred and eight years, "without discontinuing his studies, and without any infirmity." Isocrates wrote his "Pan-Athenæai" when he was ninety-four, and lived to ninety-eight. The above writer also mentions the case of "one of the greatest physicians in Europe, who, although he had studied very hard all his lifetime, and is now almost seventy, wrote me word not long since that he still studied generally fourteen hours every day, yet enjoyed the most perfect health."

Epimenides, the seventh of the "wise men," lived, it is supposed, to the age of one hundred and fifty-four. Herodicus, a very distinguished physician and philosopher, the master of Hippocrates, lived to the age of one hundred. Hippocrates himself, whose genuine writings alone would be sufficient to testify to a life of arduous study, lived to the age of ninety-nine. Galen wrote, it is said, three hundred volumes; what now remains of his works occupy, in the edition of 1538, five folio volumes. He lived to nearly one hundred years. Lewis Cornaro wrote seven or eight hours daily for a considerable period of his life, and lived to the age of one hundred, in spite of a feeble constitution originally.

Theophrastus wrote two hundred distinct treatises and lived to the age of one hundred and seven. Zeno, the founder of the stoic school, lived to the age of ninety-eight years; and, in the full possession of his faculties, then committed suicide, having received, as he supposed, a warning by a wound of the thumb that it was time for him to depart. Democritus was so devoted

to study and meditation that he put out his eyes, it is said, that external objects might not distract his attention. He died aged one hundred and nine years. Sophocles died aged ninety-one. Xenophon, Diogenes, and Carneades each lived to the age of ninety. Varro wrote five hundred volumes, and lived to eighty-eight years. Euripides died aged eighty-five; Polybius, eighty-one; Juvenal, above eighty; Pythagoras, eighty; Quintillian, eighty. Chrysippus, died of laughter at eighty. The poet Pindar died aged eighty; Plato aged eighty-one. Socrates, in the full possession of his faculties, was judicially murdered at seventy-one. Anaxagoras, died at seventy-two. Aristotle died at sixty-three. Thucydides was eighty.

It would be difficult to select twenty-five names which exert a much greater influence upon literature, philosophy and history than these in old times. Many of them are known to have been most voluminous writers, many of them most profound thinkers. These were not the days of handbooks and vade-mecums; those who wanted information or mental cultivation had to work for it. Yet the average age of these twenty-five men is exactly ninety years. It is much to be questioned whether the united ages of twenty-five of the most distinguished farmers that the world has ever produced would amount to two thousand two hundred and fifty-two years. The list might easily be enlarged greatly by such men as Seneca and Pliny, who came to untimely deaths by accident or tyranny, and who promised to live as long as the oldest, in the course of nature.

And the old writers, commentators, and others of modern time, were apparently a hardy race,—they were generally long-lived. Beza, the severity of whose enormous labors might be supposed to be aggravated as to the results, by the acrimonious controversies in which he was engaged, lived in the perfect enjoyment of his faculties up to the age of eighty-six. The learned Richard Bentley died at eighty-one. Neander was seventy-eight; Scaliger, sixty-nine; Heyne, eighty-four; Parr, eighty; Pighius, eighty-four; Vossius, seventy-three; Hobbes, ninety-one,—at death. Fontenelle, considered the most universal genius that Europe has produced, for forty-two years Secretary to the Academy of Science in Paris, lived with unimpaired faculties to the age of one hundred years. Father Sirmond, called by Naude "an inexhaustible treasury of ecclesiastical lore," lived to the age of ninety-three. Hutton, the learned geologist and cosmogonist, died at ninety-two.

We will now give a table of distinguished men with their ages, independent of classification or chronology, such names as are sufficiently known to the world to preclude the necessity of giving any account of their labors:

Age.	Age.
Bacon (Roger).....78	Laplace.....77
Buffon.....81	Liinaus.....72
Copernicus.....70	Milton.....66
Galileo.....78	Bacon (Lord).....65
Lowenhoeck.....91	Hobbes.....91
Newton.....84	Locke.....72
Whiston.....95	Stewart (D.).....75
Young.....84	Voltaire.....84
Ferguson (Adam).....92	Cumberland.....80
Kant.....80	Southern (Thomas).....86
Reid (T.).....86	Coke (Lord).....85
Goethe.....82	Wilmot.....88
Bentham.....85	Rabelais.....70
Mansfield.....88	Harvey.....81
Le Sage.....80	Heberden.....92
Wesley (John).....88	Michael Angelo.....96
Hoffman.....83	Handel.....75
Claude.....82	Haydn.....77
Titian.....96	Ruysch.....93
Franklin.....85	Winslow.....91
Halley.....86	Cardan.....76
Rollin.....80	Fleury (Cardinal).....90
Waller.....82	Anquetil.....84
Chalmers.....83	Swift.....78
South (Dr.).....83	Watts (Dr.).....74
Johnson (Dr.).....75	Watts (James).....83
Herschel.....84	Erasmus.....69