

so accustomed to this arrangement, that neither pupil nor master is ever disturbed by the presence of others; and they early learn thus to pay attention *ad hoc*, whatever may happen to go on around them. Should a master by chance want to be by himself with his class, he can be separated from the other divisions by a curtain.

In King Edward's school, built about sixteen years ago at Birmingham, the school-room consists of a single saloon of 150 feet in length, 30 feet in width, and 45 feet in height. At one end was placed an elevated desk for the head master; opposite to him the seat of the second master; and along the walls there were four seats for as many masters. The head master can see all the classes during the lesson from his place, this having been thought proper in order to prevent any negligence or cruelty on the part of the masters. But they have now begun to perceive how unsatisfactory this arrangement is, particularly with respect to the higher classes, unless these also are to have the same kind of mechanical instruction which the others receive. Thus I found at Eton that, at least, the head masters' class, consisting of the sixth form, has a room to itself; and such, I hear, is the case in a few other schools. Dr. Arnold, who was acquainted with the educational establishments on the continent, deviated at once from the old English custom, and put each class into a separate room; this arrangement prevails not only at Rugby, but also at the Scotch Grammar schools.

It was not this innovation of Dr. Arnold's which met with the greatest amount of disapprobation, but rather other alterations in the usual course of teaching, in which there existed, according to his opinion, too much uniformity with regard to the subjects of instruction. He caused fewer Latin verses to be written than before, and replaced them by some more interesting instruction. However, the success did not correspond with his expectation, and he was obliged to acknowledge the power and usefulness of the old system, to which he returned more and more towards the close of his life.

The above-mentioned metrical exercises, and their correction, still take up a great part of the scholars' time. They commence, in several schools, with what they call writing nonsense; for first of all, the beginners must put together words of any signification whatever into a rhythmical verse, as we give *versus turbatos* to the boys to be put into order where we have preserved the practice. After these preliminary exercises have been gone through, they begin to write verses which have a meaning attached to them. The skill they attain in this respect is extraordinary, as will be fully seen by looking into the recently published collections of verses, such as the "Musæ Etonenses," "Sabrinæ Corolla," (from Shrewsbury grammar school,) and the not less remarkable "Anthologia Oxoniensis" and "Arundines Cami," all of which abound with Latin and Greek translations from modern poetry, including that of Germany, as well as from Shakespeare, Milton and Byron. They contain besides, original poems in both the dead languages, and exhibit prodigious ease and perfection in a great variety of metrical forms. Comic and serious poetry have their turn; the latin in particular make the best impression, and prove sufficiently that, since the days of George Buchanan, the admirable skill exhibited by the translators of the Psalms has not expired in England.

It is said that once, when an orator in the House of Commons used the word *vectigal*, and made a false quantity, pronouncing it as the German word *Nächtigall* is pronounced, instantly a great number of voices called out correcting him—*vectigal*. This would decidedly never have happened either in our first or in our second chamber; and we would hardly write Latin verses at all, if it were merely good for acquiring certainty in prosody. The English however appeal to greater advantages than this, which results from the practice. They maintain that their boys do, in fact, attain to a high degree of skill in writing Latin and Greek verses, and this skill, they say, would have been unattainable unless they had read the classics diligently beforehand, and had been imbued with their spirit and style; besides this, writing verses requires a lively fancy and proper arrangement of ideas. In addition to these advantages, the taste is refined, the beauty and meaning of the standard authors of antiquity better felt, and a creative power gained which merely as such is an ample reward for their application. This argument is quite correct, for writing Latin verses pre-supposes in fact other accomplishments of a high order; and when I think of our schools, where this talent is not developed, I must acknowledge

that, with all our learning and various achievements, hardly any productive self-creating faculty is acquired.

A view of the objects of English instruction, and of the method applied in the higher class of schools, will throw a clear light on the spiritual differences between both the nations. The loftier spirit of the Germans, and their tendency towards abstraction, proffer a homage to science, as such, which is, generally speaking, not paid to it by the English: science has for us a dignity independent of earthly purposes. A popular instance will best explain the case. That the earth is round, would appear to us a truth important for itself. Now an Englishman would welcome it as a result of human research, but he would also connect with it the idea that now he might be able to circumnavigate our globe; he puts the question thus: "What is it to me?" Purposes of utility are not very distant from this mode of considering things. Yet, I am far from maintaining that the higher kinds of schools in England teach merely useful knowledge, and exclude all but profitable information; on the contrary, they have of late incurred much dissatisfaction on account of not sufficiently inculcating useful knowledge.

The fact is, that in England the improvement of the active faculties is considered as the chief end of education; an opinion which was once pronounced also by a German minister of state, Wilhelm von Humboldt, when he said the state ought to promote every thing conducive to increase the active energy of the young. For this reason, the English remove from the instruction given in their schools all that might dissipate or overstrain the mental powers of the young. Their method of teaching would appear to a master of a German gymnasium amazingly simple and not satisfactory with regard to the scientific portions; which indeed is often the case. An English boy who has left school would appear ignorant when compared to a German scholar on some subjects, as, for instance, geography and physics; he would not even bear a comparison with him, supposing that the latter had been taught by the "rational method," as it is called among us.

It has become almost a matter of course with us to consider that the intention of a gymnasium is to create and develop zeal and love of science in the minds of the young. An English master would not admit this: he would insist that life does not consist of knowledge merely, but of action; and that we have each of us to fill a certain calling, and to perform one appointed task. Such a notion as this, which I read some time since in a German educational paper, "The time has come when schools will fill out the last gap in the development of the powers and faculties which Providence has bestowed upon us," would be looked upon by him as a mere phantasm, and I think justly.

With the exception of some exaggerated ideas, concerning, for instance, a wholly isolated class of learned men which they imagine to exist in Germany, I found the English very correct in their views of German instruction, and its difference from their own. "You Germans," they said to me, "and the Scotch, who are similar to you in this respect, do not attain in your schools what you wish to attain, because you take too high an aim; you have no useful education. You do not, on the one hand, look sufficiently back on your history, and over the conditions and subsistences of your people; and, on the other hand, you do not look before you on the qualities which life requires of the young. Not that education should think of nothing but preparing them for the acquisition of material advantages; man does not live by bread alone, and the soul has too noble an origin to aim at the profitable alone; but morals, and the formation of character, are not sufficiently attended to in your education. For you have not received your fatherland, and your life, and your faith, in order to waste all your time and your pains on the cultivation of the intellect alone. Wisdom consists in the union of action with knowledge; and life, which affords plenty of time and occasion for the development of both, will at the same time never prosper by their union."

Such being their speeches, it will no longer be a matter of wonder that the English should endeavour to form intelligent and able minds, possessed of correct notions, but do not attempt to deliver to their youth any peculiar dogmas; particularly such as they would have to take for granted merely, without their having been first submitted to inquiry. This is the mistake too often committed in our schools.

There have, indeed, been times when the greatest men of their age applied themselves assiduously, during the whole period of their