

study of Greek is not going to retain its place because some celebrated mediæval and modern intellects were trained in it. It must rest its claim upon the higher ground of its humanizing influence and its unexcelled literary culture. Greek also appeals to us as having no inconsiderable share in the formation of our own language as we know and use it to-day, especially in the nomenclature and terminology of philosophy and the sciences. The value of the study on this ground is not referred to often enough, and we have never seen it more simply and deftly emphasized than in Dr. Goodell's little book entitled 'The Greek in English.'<sup>1</sup> As the author puts it in his preface, "The object of this book is to enable pupils to gain some real and living knowledge of that part of English which came from Greek. . . . It merely attempts to teach that minimum which even those who wish to banish the study of Greek from our schools would admit can least easily be spared; and it is written in the belief that that portion is absolutely essential to a ready command of a full English vocabulary." And this is the kernel of the book. It is written to help students to an understanding of English, in so far as English is derived mediately or immediately from Greek.

The work is arranged about a grammatical outline somewhat like that usually found in Greek primers of the old-fashioned sort, because the author believes that to be the simplest and quickest way of learning what he has to teach. The vocabulary is rather representative than complete, but it is reasonably full. We are quite ready to believe that Dr. Goodell's book will commend itself to many preparatory teachers as giving, not all that the beginner who has a college course in view wants to know, but that minimum of Greek that is a necessary part of the equipment of every well-educated man.

Dr. Goodell makes a curious slip — unless, indeed, he holds the not impossible but improbable opinion advanced by Clement of Alexandria, that 'metaphysics' is equivalent to supranatural — when he instances 'metaphysics' as one of the words into which a deeper insight is given us by a knowledge of Greek; for the prevailing opinion is that the word 'metaphysics' is a conglomerate used by Andronicus of Rhodes to denote that portion of Aristotle's writings which came after the treatise on physics in his arrangement (τὰ μετὰ τὰ φυσικά). Therefore the fact that metaphysics means ontology, the science of being, is purely accidental; it might just as well have come to mean ethics or psychology; and a knowledge of Greek, while it ex-

plains the genesis of the word, can hardly be said to give us a 'lively sense of its exact meaning.'

#### ROSENKRANZ'S PHILOSOPHY OF EDUCATION.

THE influence of Professor Rosenkranz on the educational thought of Germany has been very great. Born early in the century, he was a university student at a period of great philosophical and pedagogical activity. Fichte, Schelling, Hegel, and Schleiermacher were then the great leaders of German thought, and Rosenkranz came under the personal influence of the two latter. While yet a very young man, — he was twenty-eight years of age at the time, — he entered upon his long tenure of the chair of philosophy at Königsberg in succession to Kant and Herbart. The work of which the book before us is a translation was published in 1848, under the title 'Pædagogik als system.' It may be said to have raised pedagogical discussion in Germany from the petty details of kindergarten and administration to the high plane of philosophy. The work has also had a wide circulation, considering its character, in this country, for it was originally translated, some fifteen years ago, for the *Journal of speculative philosophy*, and, in addition to its circulation in that form, two thousand copies of a reprint failed to meet the demand for it. For the present and second edition, which Dr. William T. Harris publishes as the first volume in the International education series, edited by him, the translation has been revised and popularized, and accompanied with a full commentary and analysis, prepared by Dr. Harris himself. These latter are so elaborate that they unquestionably veil to a certain extent Rosenkranz's own work, but just as unquestionably do they add to the value of the book for teachers.

The translation of the title by 'philosophy of education' is a happy one, for it sets the book before American readers in its true light. It tells them in a word that there is a science of education, and that that science claims a place in the philosophical encyclopædia in the closest connection with psychology and ethics. For pedagogics may be best described as psychology and ethics applied. The title indicates, also, the stand-point and method of the book, for, as Dr. Harris says in his preface, to earn this title, "a work must not only be systematic, but it must bring all its details to the test of the highest principle of philosophy."

It must be premised that Rosenkranz's philosophy, and hence this theory of education, is

<sup>1</sup> *The Greek in English*. By THOMAS D. GOODELL, Ph.D. New York, Holt. 16°.

*The philosophy of education*. By JOHANN KARL FRIEDRICH ROSENKRANZ. Translated by ANNA C. BRACKETT. New York, Appleton. 12°.

strongly Hegelian in form and statement, and hence abounds in the eccentricities and metaphysical peculiarities of that great thinker. But to our mind, this does not impair the usefulness and timeliness of the book, for whatever Hegel's exaggerations may have been, and despite the fact that his philosophy is on the wane, he seized hold on a great number of spiritual truths, and formulated them as they had never been formulated before.

The key-note of Rosenkranz's pedagogical philosophy is, that, "man's true nature is not found in him at birth, but has to be developed by his activity; his true nature is his ideal, which he may actualize by education."

The book is divided into three parts. The first considers the idea of education in general, its nature, form, and limits. The second part treats of the special elements of education, the physical, the intellectual, and the practical (in the sense of will-education), and discusses the various stages of the process of education and the problems presented by them. The third is given over to particular systems of education, and is a short history of educational theories.

Rosenkranz strikes a true note when he puts pedagogics on a psychological basis, "the nature of education is determined by the nature of mind" (p. 19), "the general form of education is determined by the nature of the mind" (p. 26), and *passim*. The limits of education are three. The first is the subjective limit, and is found in the individuality of the pupil. "Whatever does not exist in this individuality as a possibility cannot be developed from it. Education can only lead and assist: it can not create" (p. 47). The second limit is the objective one, and lies in the means which can be appropriated for education. "That a talent for a certain culture shall be present, is certainly the first thing; but the cultivation of this talent is the second, and no less necessary. But how much cultivation can be given to it, extensively and intensively, depends upon the means used, and these again are conditioned by the material resources of the family to which one belongs. The greater and more valuable the means of culture which are found in a family, the greater is the immediate advantage which the culture of each one has at the start" (p. 48). The third limit of education, Rosenkranz calls the absolute limit. And this is defined as, "the time when the youth has apprehended the problems which he has to solve, has learned to know the means at his disposal, and has acquired a certain facility in using them. . . . To treat the youth, after he has passed this point of time, still as a youth, contradicts the very idea of education, which idea

finds its fulfilment in the attainment of this state of maturity by the pupil" (p. 49). After this limit is reached, self-education supplants instruction by teachers, and the ideal to be had in view, and the methods to be followed, must have been implanted during the antecedent period.

It would unduly tax our space, and it is not necessary, to select for emphasis the many valuable and suggestive points in Rosenkranz's treatment of specific educational subjects. They will appeal at once to every educator who reads the book. But some specially pregnant passages may be quoted. "*Mens sana in corpore sano* is correct as a pedagogical maxim, but faults in the judgment of individual cases; because it is possible, on the one hand, to have a healthy mind in an unhealthy body, and, on the other hand, an unhealthy mind in a healthy body. Nevertheless, to strive after the harmony of soul and body, is the material condition of all normal activity. The development of intelligence presupposes physical health" (p. 68). "What we learn through books forms a contrast to what we learn through living. Life *forces* upon us its wisdom; the book, on the contrary, is entirely passive. . . . If we are indebted to life for our perceptions, we must chiefly thank books for our understanding of our perceptions. We call book-instruction 'dead' when it lacks, for the exposition which it gives, a foundation in illustration addressed to sense-perception, or when we do not add to the printed description the perceptions which it implies; and these two are quite different" (p. 121). "The course of study must be arranged so as to avoid two extremes: on the one hand, it has to keep in view the special aim of the school, and, according to this, it tends to contract itself. But, on the other hand, it must consider the relative dependence of one specialty upon other specialties and upon general culture. It must leave the transition free, and in this it tends to expand itself" (p. 133). "Social culture contains the formal phase, moral culture the real phase, of the practical mind. Conscience forms the transition to religious culture. In its universal and necessary nature, it reveals the absolute authority of spirit. The individual discerns, in the depths of his own consciousness, commands possessing universality and necessity to which he has to subject himself. They appear to him as the voice of God. Religion makes its appearance as soon as the individual distinguishes the Absolute from himself, as a personal subject existing for and by Himself, and therefore for him. The atheist remains at the stage of insight into the absoluteness of the logical and physical, aesthetic and practical, categories. He may, therefore, be perfectly moral. But he lacks religion,

though he loves to characterize his uprightness by this name, and to transfer the dogmatic definitions of positive religion into the ethical sphere" (p. 158). "Education has to prepare man for religion in the following respects: 1°, it gives him the conception of it; 2°, it endeavors to have this conception realized in his life; 3°, it subordinates the theoretical and practical process in adapting him to a special stand-point of religious culture" (p. 159).

In treating the history of educational theories, Rosenkranz distinguishes three types, the national, the theocratic, and the humanitarian. "The first works after the manner of nature, since it educates the individual as a type of his race" (p. 188). The theocratic system resembles the national, but it makes the ground of the uniformity of the individuals not merely the natural element in common, but it takes as the common interest the result of spiritual unity, which neglects nature and concentrates itself upon the events of its own history. "The theocratic system educates the individual as the servant of God" (p. 188). The third system "emancipates the individual, and elevates him to the enjoyment of freedom as his essence; educates him within national limits which no longer separate but unite; and, in the consciousness that each, without any kind of mediation, has a direct relation to God, makes of him a man who knows himself to be a member of the spiritual world of humanity" (p. 188).

It is almost impossible to exaggerate the importance of this treatment of education for teachers and the American public generally. Too often given over to shallow theory, false practice, and superficial sentimentalism, a broad, deep, and philosophic treatment of education will be for them both a stimulant and a tonic. To those used to the trashy educational journals and books now so current among us, Rosenkranz will undoubtedly be difficult reading. But he needs more than reading; he must be studied. The certain effect of the study will be to develop the intellectual and moral insight of the student, and, where a vicious activity and bold experimentalism exist, to substitute for them a true practice and a sound philosophy.

THE Swedish society of anthropology and geography has published a collection of drawings made by C. Bovallius during his stay in Nicaragua in 1882-83. Though zoölogical researches were the main object of the author's journeys, he availed himself of the opportunity to make some archeological collections. He went over the same ground as Squier did more than thirty years ago, but he found many new relics of the ancient in-

habitants. He publishes drawings of many statues hitherto unknown, and as he does not consider some of Squier's reproductions sufficiently exact, he gives his own copies of the originals. The volume contains 41 plates, and a map of Nicaragua and Costa Rica. In the plates we find represented objects from Zapatera, a small island in the lake of Nicaragua, rock carvings from Ceiba, a small island near the former, and ceramic objects from Ometepic, Zapatera, and Ceiba. The author gives a brief introduction on the tribes of Nicaragua, and descriptive text to accompany the plates.

— The last number of the *Quarterly journal of microscopical science* (vol. xxvii, part ii, p. 285) contains a very severe criticism of Dr. Patten's paper on the 'Eyes of mollusks and arthropods.' The review is unsigned, but was presumably, we venture to say, written by the editor of the journal, Professor Lankester, who is certainly a competent authority to pass judgment. Fault is not found with the new observations recorded by Dr. Patten: on the contrary, they are accepted as sincere and valuable. The full severity of the condemnation is turned upon the theories and generalizations of the author, and upon his criticisms of preceding investigators. The accusation is brought that the author has promulgated many false views and crude theories, such as would have appeared possible only to an ignorant thinker; further, that he has recklessly set aside by simple denials many statements of esteemed observers, on the ground that they were irreconcilable with his own conclusions; finally, that he used a tone in his criticisms which is unpardonable in a scientific discussion under any circumstances. It is very rare that such heavy charges are made against any scientific writer. Their extreme gravity renders it specially incumbent upon us to reserve our judgment until Dr. Patten shall have made his answer. As we have directed attention to the accusation, we shall be glad to give due attention also to the defence.

— As part of the scheme of the late Colonel Roudaire and M. de Lesseps to form an inland 'African sea,' it was suggested that an attempt be made to obtain water from artesian wells, with the idea of cultivating the surrounding country and using the rents for building the canal intended to connect the Mediterranean with the proposed sea. The first well was started in May, 1885. Water was found at a depth of 295 feet, and in June, 1886, was running at the rate of 2,340 gallons per minute. As a consequence, the banks of the Melah River (Tunis), which a very few months ago were deserts, are now populated and productive.