

Schliemann, Hermann, and the officers of our army, while the most ardent friends of the gymnasium have never been able to consider Bismarck's inclinations favorable to this system of education.

David Friedrich Strauss, a philologist of a very high order, the embodiment of the critico-philosophical method, a master of both poetry and prose, who, like Luther, took a firm hold upon our nation, was a general without an army. The mighty thinker lives forgotten and unknown. In the evening of his life the meteoric splendor of his name brightens the world once again. In his 'Old faith and new' he falls without judgment or method upon the newly risen star of Darwinism to extinguish it. His classical education remained narrow and partial, so that he lacked the organ for comprehending and justly judging a theory of natural science.

This will be sufficient to create a desire to read the pamphlet. The requirements in supplementary examination in Greek and Latin demanded from the graduate of the real-gymnasium in Prussia since 1882 are severe, and perhaps too difficult for a man of ordinary talents; still it is to be hoped that they will be partially or entirely set aside when among us also the hard and bitter fight concerning authority gives place to a more judicial state of mind, and the government of the schools shall show greater signs of shifting their ground.

MODERN METHODS FOR BEGINNERS IN LATIN.

THE boy of the present day has no idea of the advantage he enjoys over the boy of the last generation in respect to ways and means of attaining a knowledge of the ancient languages. No drearier memory haunts the mind of the writer than that of the twenty months or more in his youth devoted to the acquisition of Latin accidence. The theory of his instructors was that the promised land of actual Latin literature was only to be entered after the full tale of disciplinary wanderings through the woful deserts of declensions and conjugations and rules and exceptions, and, above all, the dismal wastes of the manufactured Latin in which Dr. Arnold has embalmed the virtues and vices and miscellaneous sentiments of Balbus. It is painful to think how amazed the well-meaning instructors of that day would have been at the very name of the little book which is now so deservedly popular, 'Six weeks' preparation for reading Caesar.' Yet this name very accurately illustrates the prevailing tendency in pre-

paratory work. It is becoming an established principle with thoughtful teachers that no more in Latin than in English is parrot-like ability to repeat a vast number of grammatical forms and rules an indispensable prerequisite to the reading of an interesting narrative written in a simple style. The mediaeval idea that grammar as an abstract science is well adapted to the development of immature minds has at last succumbed to the stubborn resistance with which such minds have instinctively met all attempts at such development. How many teachers who have ever undertaken to pursue the old plan in respect to grammar, whether of the vernacular or of foreign languages, can recall a single pupil who did not pronounce the subject 'awfully dry'? Such a case is as rare as the juvenile prodigy that professes really to like the old-fashioned arithmetical cube root. But in the skilful evolution of a grammatical principle out of some striking passage of Irving or Caesar, what boy will not find interest?

For the tyro, as for the scholar, the true and natural method of mastering the logic of a language is to seek it in the literature of the language. The consciousness of this truth is the basis of the modern tendency to get the beginner in Latin into immediate contact with Caesar as soon as possible. There is some lagging yet among the older generation of instructors as well as among the less energetic. It requires more labor on the teacher's part to so employ the new method than to cling to the old. Equipping a boy with grammar and reader, and seeing that he memorizes a certain amount each day, constitutes the bulk of the teacher's work under the antiquated system. But to secure to the pupil in three months such familiarity with the forms and meanings of words and the leading principles of syntax as shall prove an efficient armory in the attack on connected prose, demands a degree of discriminating and intelligent care that is to be found only in the really capable instructor. For the presentation of the forms and syntactical principles necessary under the new plan, a large number of excellent text-books have already been offered to the public. It has been left to the thoroughly competent instructor of the Adelphi academy of Brooklyn to furnish a handbook of great value in the acquisition of a vocabulary of Caesarian and Ciceronian words. The basis of the plan presented in 'Latin word-building' is the belief that the aptitude of the juvenile mind for the detections of resemblances in the orthography and sound of words is the most useful quality to employ in the formation of a vocabulary. Accordingly, Mr. Gates has collected in alphabetical order the root-words

that occur in the first four books of Caesar, and has appended to each its principal derivatives as employed by Caesar and Cicero. In a second part are arranged sentences containing the words given in the vocabulary, and illustrating their use. The sentences are *bona fide* excerpts from the authors mentioned. By way of appendix, a chapter is added on the main principles in the formation of derivatives, and exercises on the declensions and conjugations.

The author's theory is, that the memorizing of the primitives, and the perception of the general principles in the composition of words that will soon arise from practice, will prove the shortest and at the same time the most effective means to the attainment of a vocabulary. There can be no doubt that the theory is a sound one. The little book before us contains an outline of the practical application of the theory. That the plan may be carried out indefinitely is obvious, and the author has accordingly left space after each root-word for the insertion of new derivatives as they occur in the pupil's later reading. The lists given in the book are in general exactly suited to the elementary character of the work. No pretence is made to fine-spun etymological accuracy. Words cognate to the root-words, as well as those derived from them, are grouped together. It is likely that in some cases the connection of words given as derivatives with the root-words will be found too remote for the beginner. *Cavtes*, for example, from *acuō*, involves a rather profound etymological principle. *Bellum* from *duo*, *vates* from *for*, and *primus* from *prae*, would not be easily grasped by a twelve-year-old boy. So, too, it would probably be as useful for a beginner to put *copia* and *imperium* among the primitives as to class them as derivatives of *ops* and *paro*. Some etymologies appear which are not only quite doubtful, but are apt to be very misleading. Such are *merces* from *cedo* (instead of *mereo*) and *clemens* from *mens*. *Pollex* from *valeo*, and *cervix* from *veho*, are probably doubtful, and certainly not useful in this book. But, in spite of such little inaccuracies in detail, there can be no question as to the value of the book in general. Many a struggling teacher will arise and call blessed the man who conceived and brought forth the little manual.

W. A. D.

SOME RECENT CLASSICAL PUBLICATIONS.

Aeschylus: the seven against Thebes. By A. W. VERRALL, M.A. New York, Macmillan. 8°.

THE literary interest that one feels in the 'Seven against Thebes' is of a purely negative kind. The play has always served as a striking illustration of

the divergence between ancient and modern criticism, both in theory and in practice; for while antiquity gave high rank to what is very little more than a dramatic monologue, or rather series of monologues, modern literary judgment has been much less favorable. Mr. Verrall, in the very admirable introduction now before us, has attempted to show that the modern view is based upon a number of "misconceptions, small in themselves, but not small in their effects;" yet he is nevertheless constrained to admit that there does exist a certain incongruity in the combination of extremely rapid, even hasty dramatic action, and the measured pomp and stateliness of the Aeschylean dialogue. In fact, as he well points out, the structural slowness of iambic verse is always open to the charge of inappropriateness, and when used by Aeschylus, who knew not the metrical arts of his successors, the discrepancy between the exigencies of the action and the measured rhythm of the verse becomes a serious bar to the success of a play like this.

Mr. Verrall has in general performed his task well. Scholars who have only known him by his 'Medea' will be agreeably disappointed in the present volume; for in it he exhibits a much riper scholarship, a much more original style of treatment, and a wider range of vision. In fact, he seems to have profited greatly by a very thoughtful criticism of his former work, which appeared some years ago in the *Philologischer Anzeiger*, by Dr. L. Schmidt, — a criticism to which, in fact, he has made a direct reference in the smaller edition of the 'Medea.' In the present commentary he is even more to be commended for what he has rejected than for what he has advanced new. While following the text of Wecklein, he has had the courage to restore some of the older readings, and, furthermore, has been able to defend them with much sagacity and taste. Thus in v. 998, where modern editors have almost universally read *εἰνοία* from the late manuscripts, Mr. Verrall properly restores *εἰναία*, making it a substantive with *χθονὸς* depending upon it, — a reading that is not new, for it was defended by the scholiast, yet which has seldom been properly understood. Mr. Verrall rightly justifies it by referring to the *πρὸς χθονὸς . . . πάρεμνον* of vv. 993–995, and also to the ironical sentence in v. 1012, which loses much of its point if we read *εἰνοία*. In many other passages Mr. Verrall shows a similar good judgment and sober discrimination. We might, perhaps, reasonably join issue with his assertion, on p. 33, that *μαίνων εἰσέβειαν* necessarily requires a personification of *εἰσέβεια* to make tolerable Greek; for such passages as Pindar, N. III. 25, Soph. Antiq. 1044, and Eurip. Hipp. 1437, make the