

knowledge which forms the pride of our civilization, and using methods that are in direct antagonism to the teachings of modern educational science. What he asks is, that the *Realschule*, where science is represented and the classics find but a small place, shall be placed on equal footing with the *Gymnasium*; that its certificate be on a par with that of the *Gymnasium* as a credential for entering the university and as a step toward official advancement. When the two systems are allowed to compete on equal terms, a healthy rivalry will give each its proper position in the educational system.

In support of this position, Professor Preyer recounts some interesting facts. In the first place, the present constitution of the *Gymnasium* is complained of. It puts too much strain on book-knowledge, on memory-cram, on non-useful accumulation of dead words, and allows no place to fresh, living facts. A very small portion (only about fifteen per cent) go through the *Gymnasium* and receive the mark of proficiency, and many of these are older than they should be. The school must be arranged so that the majority of the pupils pass the examination with credit. Their physical health suffers, as is shown very conclusively by the number of rejections for the military service. The number suffering from shortsightedness (*myopia*) is startling. Furthermore, the university professors are very rapidly coming to prefer students who have some practical training; and more than half have, in answer to a circular, expressed themselves in favor of placing the two schools on an equal footing. The students of the sciences are increasing, in recent years very rapidly; and yet the whole world of science must accept all such recognitions of its disciplinary and culture value as patronizing concessions from the powerful 'dead-word' scholars. Professor Preyer wants no concessions, but a complete recognition that the 'new education' offers a training at least as valuable, from a practical as well as a humanitarian standpoint, as the traditional schooling of Germany.

As the charge is often brought that the objectors do not state what they want, but only what they object to, the author sketches a plan of school which he regards as in harmony with the needs of modern life and the teachings of a sound physiology. "Much more time must be devoted in the schools to character-building, that is, to moral education and to physical culture, and much less to instruction, that is, memory work." First of all, he asks a thorough systematic course in the mother-tongue, so that every young man can express himself correctly and promptly, can write a satisfactory letter, and arrange what he has to say so that it is readily understood,—an accomplishment very rare among present university students. He wants a sound course in general practical ethics; a good knowledge of French and English; a drill in *Heimatskunde*, so that every German knows his own country; a careful instruction in history; a systematic training of the senses and observing powers, by drawing, by manual skill, by scientific tasks of all kinds,—mathematics, physics, chemistry, and physiology. In addition, the hygienic condition of schools and scholars should be under the official charge of a physician, whose special duty it shall be to prevent the many causes of mental breakdown now so prevalent.

The usual counter-arguments, that our culture is staked upon that of Greece and Rome, that these things are necessary for their culture-power, etc., Professor Preyer admits, as far as they mean that every opportunity should be given to study them, but entirely opposes when it is held that *all* must study them without reference to their future career. Those who believe in the 'new education' must now, like Professor Preyer, send their sons to the *Gymnasium* to spend years in (to them) comparatively useless instruction, spoiling their powers for fresh fact investigation, and then suddenly emerge in the sphere of university freedom where they attempt to forget their previous word-lore, and strive to re-adjust themselves to a new field of activity; must do this in order to secure for their sons the entry into the full privileges of the university and the governmental appointments. The removal of this restraint he regards as a national necessity, and sees the fate of Germany hanging upon its speedy adjustment to the needs of modern living.

One sees from this pamphlet that the Germans have their educational problems still to work out, and must go through bitter controversies before advance is realized, quite as much as we in

America. Our institutions are younger and more plastic: they should accordingly be in the van of the 'new education.'

*M. Tulli Ciceronis Cato Major et Lælius.* With an Introduction and Commentary by Austin Stickney, A.M. (Harper's Classical Series, under the editorial supervision of HENRY DRISLER, LL.D.) New York, Harper. 12°.

PROFESSOR DRISLER is laying classical instructors under great obligation to him by providing them with a series of text-books whose editors have kept always in view the practical needs of the college class-room. In so many of the editions of Greek and Latin authors lately issued from the press, both in England and this country, there is an attempt on the part of the editors to overwhelm the student with a display of erudition whose only effect is to discourage him from any attempt to search for the notes that he really needs, but which are only to be found *nantes in gurgite vasto*. In the series now publishing, however, in which Professor Stickney's volume is the seventh, the results of careful and scholarly investigation are set forth without any unnecessary and tiresome recapitulation of details, that are of course interesting to the critical linguist, but of no importance to the undergraduate, for whom these volumes are primarily designed.

Professor Stickney has, in the 'Cato Major et Lælius,' given us a companion to his excellent edition of the 'De Officiis,' and one that exhibits the same good judgment and knowledge of the needs of the class-room. The notes are admirably selected, concisely given, and amply illustrated. Of course, after what Mr. Reid has done in his masterly edition of these two treatises, one does not look for much original matter; but a great deal that Mr. Reid discusses and illuminates with the light of his own very elegant scholarship is of interest only to the critical student of Cicero, and presupposes an extensive acquaintance with that author. Professor Stickney's purpose is a different one. Conciseness is his object; and the only criticism that one can reasonably make is, that brevity is sometimes gained at the expense of strict accuracy of statement, as in the note on *quo . . . viæ* (vi. 16), where the true locative force and form are ignored in his explanation; while in the same chapter the interesting form *cedo* is passed over with a mere translation. So, too, Cicero's blundering derivation of *occasio* is allowed to stand, and the famous *viam quam . . . ingrediundum sit* is dismissed with the perfunctory remark that it is "an archaism," though any fifth-form boy of an inquiring turn of mind would feel a genuine interest in a fuller explanation.

The orthography of the book is, in the main, that of C. F. W. Müller's edition, and is consistent and Ciceronian,—a delightful contrast with that of so many school editions published in this country. The few changes which Professor Stickney has introduced are, on the whole, improvements upon the Leipzig text.

H. T. P.

*Die Kunst Glücklich zu Sein.* Von PAUL MANTEGAZZA. Jena. (Translated from the Italian.)

WE have recently become very much interested in the personal characteristics of eminent men. So many of us feel that the changed conditions of modern life carry with them so entire a re-adjustment of habits and views, that many of the commonly accepted guides for conduct are no longer applicable. We thus look about to see how men wiser than ourselves have solved these old yet ever new problems. A prominent magazine has recently collected short accounts of the education of living scholars. In a similar autobiographical strain they have discussed the 'objects of life,' and from what literary resources they drew most aid. Sir John Lubbock reveals his practical philosophy by discoursing upon the 'pleasures of life.'

In the above little volume the eminent Italian anthropologist, Mantegazza, expounds in a highly entertaining manner his optimistic life-philosophy. The author has no sympathy with the view that this life is a vale of tears: he believes that the good is the promotion of life. Health and morality are both life-favoring, and both lead to happiness. Practically, happiness is rare because it is hunted after too eagerly and too consciously, and not quietly enjoyed by the way; again, because it is regarded as implying the satisfaction of all wishes, while such a condition would really lead