

more distinctly betray their unheavenly origin, than in the impatience, the fretfulness, the want of calmness and self-possession, manifested in them. Activity without restlessness, power without noise, earnestness without impatience, vigor without harshness, *steadfast, unmovable, always abounding*, with a quiet assurance of ultimate and complete success — these are the characteristics of a soul imbued with the spirit of the 2d Psalm, which is the Spirit of God.

ARTICLE VII.

THE GERMAN UNIVERSITIES.

By Dr. Hermann Wimmer, late Professor in the Blochmann College, Dresden, Saxony.

AN American university and a German "universität," differ very much from each other. The fact is, that the name is here applied to colleges for general education, preparatory to professional studies (gymnasias or gelehrtschulen), whereas it means in Germany an institution for theological, juridical, medical, and philosophical learning. Consequently, the latter can be only compared with the divinity, law, medical and scientific schools of Cambridge or Yale college. There exists, however, a good deal of difference; and to give, beforehand, some idea of the peculiar organization of the German universities, we may be allowed to anticipate the following remarks. Each State or province has one university, where the graduates of all gymnasias (eleven in Saxony) meet together; whereas in Cambridge, the students of the four professional schools are mostly graduates of the one chief college. The university consists of four faculties, but is one complete institution, and the difference of the faculties does not exist for the student. He can attend theological and physical or philosophical lectures, according to his liking. There are no classes. The instruction is given by lectures, not by recitations. Several professors lecture generally on the same subject, or on similar subjects of the same branch. The student chooses the lectures which he will attend. The professor knows not his audience. Some professors have ninety hearers; others, nine. The "philosophical" faculty comprises all the philological, mathematical, physical and philosophical branches, and is destined as well for the students of the three professions as for those who prepare themselves for professorships in the same branches. Only practical exercises,

as chemical in the laboratory, chirurgical in the hospital, theological or philological in societies, etc., bring the professor into immediate relation to a smaller number of students. After a study time of three years or more, the student is, on his own application, examined; and if found sufficiently instructed, dismissed as a candidate. The students of medicine remain generally longer than others, and have, after the examination, to defend a printed dissertation in a public disputation, for their degree.

The oldest university of the German empire is that in Prague. It was founded in 1348, by the emperor Charles IV, in his favorite residence; and began soon to flourish, like her sisters in Paris, Oxford, and Bologna. At the end of the century, it is said to have numbered more than twenty thousand students (10,000 in Bologna, in A.D.1260). They were divided into four "nations," Bohemians (with Moravians and Hungarians), Saxons (with Danes and Swedes), Bavarians (with Austrians, Suabians, Franks, and Rhinelanders), and Polish. But this splendor lasted only a short time; for, in 1409, after some quarrel with the Bohemians, the Saxons, together with the Bavarians and Poles, quitted Prague and founded the high school (*hohe schule, hochschule*) or university in Leipzig.

In 1365, the Latin school of Vienna, founded 1237 by the emperor Frederick II. of Hohenstaufen, in which also philosophy and the fine arts were taught, was changed into a university by the foundation of some professorships for law and medicine, and afterwards for theology (1384). The four nations here were the Austrians, Hungarians, Saxons and Rhinelanders. Vienna was soon followed by Heidelberg, 1387, Cologne, 1388, Erfurt, 1392, Würzburg, 1403, etc. The universities are now Königsberg for Prussia, Berlin for Brandenburg, Breslau for Silesia, Greifswalde for Pomerania, Rostock for Mecklenburg, Bonn for the Rhineland, Kiel for Schleswig-Holstein, Leipzig for Saxony, Halle (Wittenberg, 1502—1815) for the province of Saxony, Jena for the Saxon duchies, Göttingen for Hanover, etc., Tübingen for Würtemberg, Heidelberg (and the catholic Freiburg) for Baden, Marburg and Giessen for the two Hesses, Erlangen for Franconia, Munich for Bavaria, Vienna, Prague, etc. for Austria. As to the Austrian universities, however, it must be mentioned, that they have a different organization from those in other German States, and that they, except Vienna and Prague, which have, in spite of the prejudice of non-Austrian Germans, a celebrated name throughout the States for their physical and medical learning, have no just claim to rank with the universities out of Austria.

A university has four faculties. Each faculty has three kinds of

teachers, called *professores publici ordinarii*, p. p. o., *prof. extraordinarii*, p. e., and *privatdoctores*. Only the ordinary professors are members of the faculty, and of the senate consisting nearly of all the p. p. o. The senate of Leipzig numbers 40 members and upwards. At the head of the senate and of the whole institution stands the Rector, elected for one year by and out of the senate, or Prorector in those States where the prince himself is the permanent rector. On the 31st of October, the anniversary day of the Reformation, yearly celebrated in Saxony, the rector in Leipzig abdicates in the "aula" of the "augustæum," after having given a short account of the last year. Then the professor of eloquence and poetry (formerly Hermann) speaks a Latin oration, and "his magnificence," the new rector, is installed for the next year. He is the highest administrative and judicial officer, without having, of course, the manual labor of it. He presides in the senate and court, but every branch has its particular functionaries. There is a royal judge appointed with two secretaries, a treasurer with several clerks for the administration of the university estates and capital, and plenty of other officers down to the prison keeper, who has about thirty "carcers" under his care, sometimes full, often containing but one or two chief malefactors, who are confined to their solitary residences perhaps for half a year and more. The wealth of the university in Leipzig is immense. Besides the large foundations for the professors, there are nearly a thousand "stipendia" for students belonging to certain families or towns etc., and most of them paying a yearly rent of thirty dollars.

The larger universities have from 50 to 107 professors (in Leipzig 69), for each important branch of science one *prof. publ. ord.*, who is bound to teach it, yet at the same time he is allowed to lecture on whatever he pleases (some time ago the government prevented certain political lectures). The number of p. p. o. in Leipzig is at least forty; that of the p. extraor., who have generally small salaries, and of the *privatdoctores*, who have none at all, is varying and unlimited. Most professors give one lecture "publicly," as it is called, meaning gratis (a p. publicus o. is bound to do it), and another "privately" i. e. for pay. The expenses of the student in this respect are not large. To become a *privatdoctent*, the scholar must receive the permission of "habilitation" from the faculty, and then, like any p. p. o., present a dissertation and defend it against the attacks of those professors, who are willing and able to censure him. Any vacant ord. professorship is filled by the election of one by the government, out of three nominated by the faculty. At the head of the faculty stands a dean, "decurus."

The new student, when he has made up his mind what course to pursue, looks into the lecture catalogue, *index lectioæum*, or on the

blackboard (posted at some conspicuous place in the buildings and containing the notices of the professors), to choose four or six lectures to his liking. Some experienced friends advise him, and he acts accordingly. A student of theology, for instance, used to hear in Leipzig (in the first term of five months), historical introduction to the Scriptures by Winzer, Matthew or Luke by Theile, the psalms by Fleischer of Brockhaus, logic by Drobisch, anthropology by Heiaroth, a Greek author by Hermann; in the following terms the Romans or Hebrews by Winer, history of the church by Niedner, dogmatic by Winer of Grossmann, pastoral theology by Krehl, moral philosophy by Hartenstein, etc. Others may have attended the lectures of other professors on the same subjects, but all generally hear in the first year exegetical lessons on the Gospel besides philosophical and philological lectures, in the second year on church-history and on the epistles, in the third year on dogmatic and pastoral theology. When they apply for the theological examination, they must show a list of the most necessary lectures attested by the respective professors as having been attended. But this might require only a few hours' attendance and the subscribing of the name on the circulating sheet, since the professor is unable to control his hearers, whom he does not know, or to convict them of non-attendance. The subscription, or the payment, is what he testifies by his name. However, the examination will show the scholar. Many a first rate gentleman, accomplished in all the worldly wisdom, which the university life imparts, has been transferred to another year or to another business, after he had received a zero in Hebrew or in any other of the five or six theological branches. Many a first rate talker in his mother tongue, who could not express distinctly his feelings and meaning in a dead or outlandish jargon, sounding almost "like Dutch," (as the proverb runs, though there is probably no language on earth coming nearer the English than that same Dutch) "fell through," as it is called, in distinction from "came through." A favorable result of the examination in Leipzig, which makes the student candidate of theology, is a good recommendation to the second or State-examination, two years afterwards, which is to declare him candidate for the ministry, by Ammon, Wahl, Käuffer, Lange in Dresden. This gives him the undoubted right, — to wait ten years more for a ministry, if he is not so lucky as to come in before by the favor of some private "collator" i. e. country nobleman or city senate. There are two such examinations, also, for the lawyer, the former being theoretical, the latter practical. Only the physician, when he has made his examination, and for his degree the disputation, may go and practise, wherever he pleases.

The philosophical faculty has a nearer relation to the three sister-

faculties, than they have to each other. To be sure the theologian may attend a lecture on anatomy, or the lawyer and physician may hear Winer on Protestantism and Catholicism; however, either of the three has a more intimate intercourse with the philosophical branches, i. e. with logic, psychology, metaphysics, moral philosophy, history, Greek, Latin, Hebrew, mathematics, astronomy, natural philosophy, natural history, etc. than the three have with each other. There have been five professors lecturing on philosophy proper (the most popular, Drobisch and Hartenstein, are disciples of Herbart); seven on classical philology, four on history and polity, Wachsmuth, Pölitz, Bülow, Flathe, one on astronomy, Möbius, one on zoology, Schwägrichen, one on mineralogy, Naumann, one on botany, one on chemistry, one on natural philosophy, Fechner, one on mathematics, Drobisch, two on pedagogy, two for Hebrew and Arabic, one on old German literature, Haupt, and several on the modern languages.

There being in Leipzig about three hundred students of each of the three professions, the chief lectures in those faculties are always attended by a large audience, but those in the philosophical faculty, however excellent they may be, have sometimes but a few hearers, (Hegel had in the first term at Heidelberg only four students, and was comforted by the theologian, Paulus, the leader of the "Rationalists," that he himself had sometimes lectured for not more than five. Several lectures are discontinued in the first week. The number of students exclusively devoted to theoretical, i. e. philosophical, philological, etc. learning is of course small, because rich estates or poor professorships are but rare articles after all, in common life, and it would be still smaller if it did not contain a good many non-Saxons or non-Germans. Of the twenty or twenty-five philologists in Leipzig ten years ago, there were scarcely more than ten born in the kingdom of Saxony. But, as it has been mentioned already, the philosophical faculty is not only intended for the few who prepare themselves for the chairs of their teachers, but also for the great mass of professional students, who, however, as it has been always complained of, avail themselves too little of the advantage to improve more and more in the liberal and humanistic learning, which they acquired in the gymnasia. Scarcely two come from those quarters, it is true, to hear lectures on the Integral Calculus, on archaeology or syntax, etc.; but there are generally enough to make a considerable audience in logic, psychology, history, etc., especially new-comers or *fuchse* (foxes) as they are nicknamed by their older fellows.

The importance of a university depends partly on the size and wealth of the State, and partly on the temporary excellence of most or several

of the professors. About fifty years ago, the little Jena had Schiller, Fichte, Schelling, Schlegel, Hegel and other distinguished men. The university at Giessen, in the grand-duchy of Hesse, is one of the smallest, but Liebig has given her a new lustre, and the government, anxious to detain him, has gracefully vouchsafed to make him baron. Of course, Giessen is now the resort of many students of chemistry from all parts of Germany and from other countries. Students of law went to Heidelberg, to hear Thibaut and Mittermaier, physicians to Vienna, Prague or Würzburg (Julius Hospital), philosophers to Berlin (Hegel † 1831, etc.) or Munich (Schelling, now in Berlin), or Göttingen (Herbart †), theologians to Halle (Tholuck, etc.) or to Leipzig (Winer and Niebner), or to Berlin (Schleiermacher†, Neander). But most of the professional students remain in their respective State universities. And even the smallest universities, Rostock, Kiel, Marburg, Giessen, Jena, Erlangen, have at any time a number of stars, either shining in the modest dress of privatdozenten, or with the splendor of titles. But when the light has reached the eyes of richer universities, it is soon transferred to a larger sphere, sometimes in an ungenial region or after the fire of genius has gone out. Berlin (since 1810) and Munich are new universities, transferred from Frankfort on the Oder and Landshut, but in consequence of their being situated in capitals and near the heart of the "Landväter," they have the greatest number of students. Berlin has about 1600. Jena about 375. The university in Vienna was closed last year, the "academic legion" having been the chief corporation of the revolution, and the "Aula," Vienna's Pantheon Hall. Göttingen was once great under Müchhausen's curatorship, having Michaelis, Heyne, Heeren, Herbart, Gauss, Otfried Müller, etc., but a good deal of her renown since the Duke of Cumberland became king of Hanover, 1837, has disappeared. Seven celebrated professors protested against his arbitrary changes, and were compelled to resign. They were Ewald the orientalist, Albrecht, Weber, now in Leipzig, Gervinus, now in Heidelberg, Jacob and Wilhelm Grimm, now in Berlin, and Dahlmann, now in Bonn. Ewald has lately returned to Göttingen.

For the students of philology Leipzig has been for fifty years a favorite resort. The lately deceased Hermann was the magnet. His fame had been on the increase since the beginning of the century, and when it had spread farthest, his vitality had not decreased. The ministers of education in Russia and France, Uwaroff and Cousin, were seen sitting on the old benches in his lecture-room, and the former numbered even among his friends. Also the present Secretary of the Board of Education in Massachusetts, Dr. Sears, has listened to the

eloquent wisdom of the great master, and has, together with the Professors, Edwards of Andover, and Felton of Cambridge, laid down in the "Classical Studies" a noble gift on the altar of learning and education. In 1840, when Hermann had been doctor of philosophy for fifty years, all the universities of Europe vied with each other in presenting their homage by deputies, diplomas or poems. Scholars of all kinds had held back their new books for the great day, to dedicate them to him; others had written literary dissertations only for that occasion. The government, which had created him long before "Comthur" of the "order of merit," presented his son, Conrad Hermann, with a "stipendium" for three years, to study in some other universities in Germany. The Greek Society gave him a *tabula votiva* of silver, with an inscription on one side, and the names of the "Sodales" on the other.

Gottf. Hermann was born in Leipzig, and spent nearly all his life in the same city. The classical air of the gymnasium could not but inspire the highly gifted youth with love for ancient literature, and excite the desire of continual communion with the favorite studies. At that time very few devoted themselves exclusively to philology, and only such as purposed to pursue the "academical career," and to become university professors of classical literature. The professorships in the gymnasia were commonly filled by such candidates of theology, as in addition to their *required* studies (*das Brodstudium*) had, while at the university, most successfully continued their classical studies. G. Hermann, when entering the high school, chose, like his father, the study of law, and had almost finished his course, when he exchanged the *corpus juris* for the *corpus postarum graecorum*. Classical learning is much indebted to Prof. Reiz (*Plauti Rudens*, 1784. *Herodotus*, etc.) whose learning, taste and teaching talent were able to win the young Hermann for a field in which his genius had a larger scope than in the dull and mouldy pages of *Tribonian*. Hermann remembered him always with respect and gratitude. The notes to *Viger*, inserted in Hermann's edition, will carry his name with that of his celebrated disciple down to classical scholars of coming ages. With 1790 Hermann's academical and literary career commenced. The "*Elementa artis metricae*," "*Epitome*" and "*Handbuch*" showed him soon to the world as a scholar of the first order. With philosophical sagacity he analyzed the metrical laws of the ancients, and though there may be in the introduction too much of Kant's categories, his attachment to Kantianism, like that of Schiller, could not but bear fine fruits of independent research. His grammatical writings, "*de Eminentia Rat. Graec. Grammaticae I.* 1801; *Adnot. ad Vigerum*; *de*

Particula, *ἀρ*," etc., showing a thorough acquaintance with authors and grammarians, and an unusual acuteness of judgment, made him the first authority in grammatical learning. His editions of Aristotle de Arte Poet. 1802, Eurip. Hecuba, 1800, Homeri hymni, 1806, Orphica, 1806, Sophocles after Erfardt, 1809, Euripides, etc. completed his renown. It is true, he has published no popular grammar like Buttman or Kühner, but he gave new principles and new materials to others for writing common books in systematical arrangement. It is not less true, that his editions never have been nor will be favorite school books, because they contain very little matter suited to the wants and tastes of younger students. He intended to emend the text, not to explain it. He purposed to show the right way to other critics, and to prepare the field for teachers or editors who sow the classical seed by books or recitations. According to the different character of the university and gymnasium, the professors of the former have to promote learning as such by new theories and new researches, whereas those of the latter have to make it popular by a new method or the skillful application of an old one. Hence popular school editions are, generally speaking, written by gymnasia professors, as Krüger, Anabasis and Thucydides, Kühner, Tusculan Questions, Stallbaum, Plato, Matthiae, Cic. Orat. Select., etc., Wunder, Sophocles, Wagner, Virgil, Herzog, Caesar, Doering, Horace, Goeller, Thucydides, Rüdiger, Demosthenes Olynth., Jacobs, Lucian, Fabri, Sallust, Livy, etc. Besides the above named books, we have a treasure of classical learning in the many treatises on various subjects, published in "Programms" or reviews. The former we owe to his function as professor of eloquence and poetry, which obliged him to write at all public occasions the university-programme, i. e. a dissertation, followed on the last page by the invitation or other communications in the name of the university. (The gymnasia professors write them by turns.) They are all, together with prefaces, poems and letters, collected in the six volumes of his *Opuscula*. They contain "De mythologia Graecorum antiquissima, 1817, De historiae graecae primordiis, 1818, a number of researches on Aeschylus' tragedies, and the great review of Aeschyli Eumenides, ed. by C. O. Müller in Göttingen, 1838, almost a complete commentary and as valuable as Müller's edition itself. In length it is only surpassed by Ed. Wunder's "recension" of Lobeck's Ajax, and by Hermann's "über Herrn Prof. Böeckh's Behandlung der griech. Inschriften, 1826, 8. vs. Böeckh's corpus inscriptionum graecarum, 2 vols. 1825." The "Incredibilia" were directed vs. Schaefer, with whom a dispute had arisen on account of some remark in the preface to Viger. If his literary disputes were to be judged by the most rigid mo-

ralist, he might perhaps receive some little censure for his quarrel with Bohsefer, but certainly would be acquitted on any other account. His disputes with Böckh and O. Müller may by a philologist be traced to large combativeness; but by others they are considered as the necessary results of opposite positions in the field of science, and hallowed by many useful and interesting results. We remember well, that in the lecture on mythology, the views of "Professor Müller" (*Prolegomena zu einer wissenschaftlichen Mythologie*, 1825) were sharply, sometimes even scornfully contradicted, and that in the Pindar-lecture many Böckhisms were unparadonably rejected, but Hermann was critic by profession, and the students wanted not to hear a school-like genealogy of the gods, with a chronological account of their exploits, etc., but the principles of the science in general, and the peculiar views of Hermann in opposition to other chief masters. The amiability of his character blunted generally the sharp point of his criticism. Hence he was feared, not hated by his opponents, respected by all, and loved, sincerely and warmly loved, by his disciples. The scholar Hermann was only surpassed by the teacher Hermann. The most elegant Latin was flowing from his lips, while all eyes of the audience were riveted upon him with unbroken attention. The most tasteful combination of critical and explanatory matter, laid the author open in all his beauty and strength. When the passage was rugged, a conjecture smoothed the way, and each hearer was gliding along convinced, that if the proposed reading was not the genuine one, it was the better one. The hour passed rapidly, but the thinking hearer had enough to reflect upon for a whole day. Hermann gave always six lectures a week, from 11 till 12 every day; on a Greek author, rarely on a play of Plautus or Terence, four times; and on mythology, metre, Greek syntax, and similar subjects, twice, i. e. on Wednesdays and Saturdays. The latter were given in German. In the first days of a new term, the "Audiitorium" was always crowded, many "hospites" being there to see and hear, once at least, the great man of whom they had heard so much; and throughout the term we seldom found, on the four days ("public"), less than fifty hearers. The "wissenschaftlichen" lectures were attended by scarcely any others than philologists; yet, since nearly all of these were present, the audience numbered at least twenty.

Hermann's colleagues were formerly Chr. Daniel Beck, the polyhistor, author of an history of the world, 1787, remarkable for the completeness of the literature, of a "*Grundriss der archæologie*," 1816; of "*de philologiae seculi Ptolem.*" 1818; *Observ. crit. histor.*" 1821, etc. and editor of Plato, 1813, of the "*Commentarii in Aristophanem*, etc.; Carl Beier, the editor of Cicero de Officiis, 1820, Cælius, 1828, and

Benj. Weiske, the editor of Xenophon, 1798, Longinus, etc.; G. H. Schaefer, the editor of the apparatus ad Demoethenem, Gregory of Corinth, of the Corpus Poetarum Graecorum, Tauchn. 1810, etc. They were succeeded afterwards by A. Westermann, who lectured exclusively on Greek authors, and particularly on the orators; also on the Greek inscriptions, on Greek literature, etc. His history of Greek and Roman eloquence is his greatest work and highly thought of. — Reinhold Klotz is the representative of Roman learning in Leipzig. As Beier was bold, so prudent and circumspect is Klotz in the use of the Codices (diplomatistische kritik), and his editions of Cicero's Orations, 8 vol., Tuscul. Disp., Laelius and Cato, show his critical taste and Roman scholarship in the most favorable light. A critical edition of all of Cicero's Works has been expected for a long time by all the friends of the great statesman and philosopher. Klotz is still young, about forty-three, but his active mind has been very productive. He has published Clemens Alexandrinus, Terentii Comoediae, with the emended commentaries of Douat and Egraphius, Devarius, a translation of Cicero's philosophical works, etc., and edited with the celebrated corrector of the Thomas-school, J. Ch. Jahn, the *Philologischen Jahrbücher*, and has been, since Jahn's death, its chief editor, with the assistance of Prof. Dietsch of Grimma. The last works of the greatest importance, but not yet finished, are his *Römische Literaturgeschichte*, and his Latin-German lexicon. They bid fair to leave Bähr's *Röm. Literatur*, 1828, and Freund's *Lexicon*, behind. May the publisher of the lexicon, in Brunswick, not be prevented by the present unfavorable circumstances, from continuing it! W. A. Becker, who died in 1846, was, previously to his appointment, professor in Meissen, and labored in the university about ten years. His "Gallus," "Charicles," and "Roman Antiquities," are the popular monuments of his archaeological learning, perhaps less various and universal, but more exact and systematical than that of the celebrated Böttiger of Dresden (*Sabina, Amalthea, Andeutungen zu Vorträgen über Archaeologie*, 1806, *Vasengemälde*, etc.). Mor. Haupt, Hermann's son-in-law, now P. O. of old German literature, used to lecture as privatdocent on Catullus and other Latin poets with much success. The two rectors of the gymnasia in Leipzig, Stallbaum the celebrated Platonist, and Nobbe the editor of Cicero's fragments, are also professors of the university; yet, being sufficiently occupied with their important chief business, make very little use of their academical professorship. Wilhelm and Ludwig Dindorf, formerly connected with the university, retired a long time since and devoted themselves entirely to writing and publishing. To these philological professors must be added

the P. P. O. of history, Wilhelm Wachsmuth, the far renowned author of the "Hellenische Alterthumskunde," etc. His Lectures on Greek and Roman Antiquities, and on ancient history, are well attended by the philologists, as they deserve to be.

This description may have given a fair idea of the opportunities which the universities generally, and that in Leipsig particularly, afford to a classical student. Yet, the character of philological studies being such as to require much reading and personal research, the student, the more he advances, loses the more interest in lectures. He needs particular exercises, in order to bring out his discoveries and to be corrected or encouraged. After passive hearing and solitary study, he needs some social activity, to consolidate and to enlarge his learning. And these wants were admirably provided for, at least for those who were able to testify sufficient scholarship. Having been, for three or four terms, an attentive listener to the best teachers, the student contrived to be admitted into the philological seminary. For that end he presented a Latin composition, on a Greek or Roman author, to the two leaders, Hermann, director, and Klotz, adjunct, and if approved by them, he could expect to be accepted in the course of the year; if not, he tried a second time and then gave it up. The number of members was, according to the statutes, limited to twelve, but almost never exceeded nine. Some of them belonged to it for three and more years. They assembled on Wednesdays and Saturdays, at 5 o'clock, around a broad table in Hermann's lecture-room. Hermann conducted the Greek exercises, and Klotz the Latin. Euripides' *Medea*, and Cicero's four orations against Verres, were the two pieces explained in the winter term of 1838. Both professors were regularly present. A member lectured for nearly one hour, on twenty or more verses of Euripides, or on a chapter of Cicero, beginning where his predecessor had left off the last time. After he had finished, the other members, from the oldest down to the youngest, reviewed the lecture and criticised with sharp Latin tongues. The professor of the respective branch was judge, and condemned or acquitted the defendant in doubtful cases. When the youngest member had spoken, in case something was left to him by his more fortunate superiors, the professor was the last opponent, and reviewed those passages on which he had not decided before. All the members will agree with us, that these exercises were as interesting as useful, and will always with joy and gratitude recollect the seminary-meetings of their university life.

Of different character and standing was the Greek Society. If the candidate had been successful with his request and critical essay, the new member had to defend his composition against some opponent, who

had studied is through. The other members were silent listeners; and, since they knew not more of the matter in dispute than what they heard from the mouth of the opponent, were not always much interested. Hermann had the last word. The Society assembled on Fridays, at five, around the same table, as above. The compositions were all critical. Each member, by turns, laid down the fruits of eight or more months' studies before the eyes of his adversary, who labored generally in the same or a neighboring field, and of the president. In the course of the disputation, he soon became convinced of his fallibility, how brilliant soever the general results of his researches might have been. Many discoveries respecting Greek authors, grammar, history, philosophy, antiquities, etc., were here spoken of for the first time.

Hermann is dead. The society is closed. But the grateful remembrance of the living members and the literary productions of the deceased ones, will never cease to make known Hermann's amiability and scholarship to the coming generations. To speak further of the extent and importance of Hermann's school seems to be superfluous. It will be understood, that the number of all his pupils, who studied philology under him without becoming members of his society, is more than twenty times larger, to say nothing of such as attended his lectures for one or two terms.

In Berlin, the philological department is represented by illustrious names, and Böckh's "school" is often mentioned not next, but beside and in opposition to Hermann's school. And, indeed, who does not admire the learning of the editor of Pindar, *Corpus inscriptionum Gr.*, Philoloe, 1819, *Plat. Min.* 1806, of the author of *Staatshaushalt. d. Ath.*, de Trag. Græc. Principibus, 1808, and of the many excellent essays in the "Abhandlungen der Berl. Akademie," etc. His antiquarian learning and historical sagacity, combined with a profound knowledge of the Greek language and literature, make him a worthy successor of the celebrated founder of the "Alterthumswissenschaft" (science of antiquity), F. A. Wolf (prof. first in Halle; then in Berlin, 1824. "Darst. der Alterthumsw. nach Begriff, Umfang, Zweck und Werth" im *Museum der Alterthumsw. Berl.* 1847. Vorl. über *Encyclopædie der A.*, her. 1861.). And in this respect he is perfectly equal to Hermann, in whom the most thorough acquaintance with all the grammatical, metrical, critical, and aesthetical niceties was combined with a profound knowledge of Greek antiquities. That he has been considered inferior to Hermann as teacher, may lie, therefore, not in the measure of learning or talent, but in the very differences which made them separate leaders. Right understanding and tasteful explanation of the classics is the chief thing, to which all the future professors of philology aspire,

and in the same degree as the systematical book on antiquities may be a treasure for students of all countries and time, the variegated lecture on an author will be the best teacher of an audience eager to learn method and skill not to be acquired out of books. Böckh and Hermann were obliged to make the reading of classics their principal business as professors; and though Böckh certainly is an excellent expounder, plain, clear, and exact, Hermann had the advantage of being in his proper sphere, and thus could not be either surpassed or reached. And as to antiquities of all kinds, though he never attained the systematical accuracy of Böckh, O. Müller, or Wachsmuth, the sporadical flashes of lightning which, here and there, penetrated the darkness of antiquity, sufficed to the hearer who was either acquainted already with the common materials, or could supply at home the deficiencies by reading the respective standard books. What Hermann has been for the classical studies, is Böckh for the studies of antiquity; yet it is natural, that they continually crossed each other's ways, so however, that Hermann used the antiquities, and Böckh the classics merely as instruments. Hence as Hermann's school has been productive of excellent classical teachers and critics, so Böckh's disciples have enriched the historical and antiquarian literature by valuable books and monographies. But many philologists of the Berlin school are distinguished by peculiar excellences. The following members of the Greek Society at Leipzig, Leopold Ranke, the great historian, W. A. Becker,†, Ed. Platner, "der griech. Processa," "Stadt Rom."† C. F. Hermann, P. O. in Göttingen, author of "Staatsalterthümer," Westermann, etc., are well known for their historical or archaeological learning. But it will not be forgotten, that this branch was represented in Leipzig formerly by Ch. D. Beck,† and afterwards by W. Wachsmuth and W. A. Becker, while in Berlin C. Tim. Zumpt, Immanuel Bekker, Lachmann, Trerdelenberg, and Franz, are renowned as grammarians and critics; beside the archaeologists Ed. Gerhard, co-editor of "Beschreibung Rom's," etc., Panofka, "res Samiorum," Curtius and others. Böckh had one great rival, who bade fair to surpass the fame of his friend — O. Müller in Göttingen, who died a few years ago during his travels in Greece. Hermann had none, yet he had the satisfaction to see himself overtaken by the body of his disciples. The chief professors, in short, of the universities are members of his Society: in Königsberg, the veteran Lobeck; in Göttingen, C. F. Hermann; in Breslau, Passow,† C. E. Ch. Schneider; in Munich, Thiersch, the author of a Greek grammar with special regard to the Homeric dialect, of many essays in the *Acta philolog. Monac.*, etc., and the great champion of classical learning in Bavaria, also a zealous member

of the Philological Associations in Germany; in Jena, Hand; in Marburg, Th. Bergk; in Leipzig, Westermann and Klotz; in Berlin, Franz and Trendelenberg; in gymn. in Berlin, Meineke and Bonitz; in Rostock, Fritzsche; in Bonn, Näke,† Ritschl; in Petersburg, Graefe; in Dorpat, Stephani, etc. Besides, as it will be seen in the list of the members of the Greek Society, the *Hermannists* are to be found as professors and presidents of the colleges (gymnasia) throughout all Germany. Of course, there have been and are besides Hermann and Hermann's school, many classical scholars of the first order, as Fr. Jacobs in Gotha,† the great Hellenist, Creuzer and Bähr in Heidelberg, Osann in Giessen, Eichstädt† and Götting in Jena, Doederlein in Erlangen, Bernhardt in Halle, Schömann in Griefswalde, Nitzsch in Kiel, Welcker in Bonn, Walz in Tübingen, Bachmann, Tafel, Schneidewin, Forchhammer, Lehrs, Nägelbach, Spitzner, Kreissig, Alschefski, Weissenborn, Wagner, Ellendt, etc., and more, whose names will be found in the following collection of philological choice books.

We hope that a selection of books will not be unwelcome to such as are not well acquainted with the philological literature. We have enumerated only books of established fame, or useful editions, in order to make it not only practical but also trustworthy as far as our authority is concerned, by excluding nearly all the productions of the last few years. These can be easily supplied out of the philological literature of the day, yet are not likely to make these celebrated works or editions superfluous.

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In looking back on the whole educational system in Germany, we find in many respects quite the reverse of what prevails in this country. Which is the better? How preferable soever to the American his system may appear, one want seems to be evident, namely, that of an institution for future professors of ancient literature. Physicians, lawyers and ministers are expected to have gone through a professional course, but the professor of Latin or Greek has little opportunity, out of his study, to prepare himself for his difficult task, unless he goes to Germany, and goes there so well prepared that he is enabled to understand the German and Latin lectures. In the latter case, Germany affords so many and so great advantages, that it will be for a long time the resort for all friends of antiquity, but a philological seminary in this country would not only prepare the student who intends going there for making the studies in that country in the shortest time most available, but afford to him after his return the opportunity of continuing

his studies in a philological community. And the chief point is, that such as could not avail themselves of a long residence in a transatlantic country, would find here a place where they could, by means of theoretical and practical exercises, improve the classical learning acquired in the colleges. Study and the recitation room alone may raise to excellence the one who is sincerely and cordially attached to classical studies, and this has been the case here, though it must be allowed that such remarkable men are at any place or time only exceptions. On the other hand, it is obvious, that a circle of students preëminently devoted to philology, and of professors bound to promote the learning as such, and not to teach it as an instrument of liberal school education, would soon become the hearth, from which the flame of classical studies, once kindled and continually fed, would be likely to light and to warm the whole country.

ARTICLE VIII.

COMMENTARIES ON THE SCRIPTURES.

It is our principal object, in the following Article, to communicate some information in regard to a few of the more important and recent commentaries on the Scriptures. It will not be necessary to refer to expositions by English and American authors, e. g. Henderson and Alexander on Isaiah, Henderson on the Minor Prophets, Stuart on Romans, Hebrews, and the Apocalypse, etc., which are well known and highly esteemed. We shall confine ourselves, for the most part, to commentaries written in Germany, and in the Latin and German languages. Of these in respect to size, there are three classes, 1. The commentaries which are compressed into a narrow compass, by rejecting all superfluous words, by using many abbreviations, and by giving only the substance of the thought, an example of which is De Wette's work on the New Testament; 2d. The exhaustive commentaries, in which all important topics and sometimes those which are not, are handled at length, and with all fulness of learning, of which Tholuck upon the Sermon on the Mount, Hengstenberg on the Psalms, Baur on Amos, and Delitzsch on Habakkuk, are instances; 3d. Commentaries of an intermediate size, where no special effort is made to compress the materials on the one hand, or to exhaust every topic on the other. Meyer's Commentary on the New