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I.

PLATO'S THEORY OF EDUCATION.

PLATO'S theory of education is as many-sided as human life. It is a noble dream of what man might be were he to realize all that is in him ; to waste none of his powers ; and to be moved by nothing that does not make for perfection of character. It is a dream that in large part can only be realized, if at all, in some far-off age, and under conditions not contemplated by the dreamer.

It tells of what the world will be
When the years have passed away.

To call it a dream may seem to be pronouncing sentence of condemnation on it, but, as has been well said, " the dreams of a great intellect may be better worth our attention than the waking perceptions of ordinary men." The value of a theory is to be judged not so much by what it says as by what it suggests ; not by its capability of realization in immediate practice, but by its presentation of an ideal toward which men may slowly work. The theory itself I shall not attempt to criticise, but I shall go on at once to give Plato's answer to these three questions : (1) What is the aim of education ? (2) What is the nature of education ? (3) What are the means by which education may secure the end aimed at ?

(1) The aim of all education is to produce perfect citizens in a perfect state in this world, and to prepare men for advancing to a still higher degree of perfection in the life to come. Thus education is not only coextensive with human life here, but it is only the beginning of a process of development that can know no end. Education must aim at the production of the perfect *citizen*. Why Plato looked at the problem of education from this point of view it is not

qualified assent to the statement that philosophical prose never descends even to "justifiable pleasantry or humor."

In the third part the author deals with representative writers and their styles. The following names are selected, and the wisdom of the choice is obvious: Bacon, Hooker, Milton, Addison, Swift, Johnson, Burke, Lamb, Macaulay, De Quincey, Dickens, and Carlyle. We regret that Professor Hunt's admirable criticisms are not accompanied by more liberal quotations from the authors; but we suppose that this mode of illustrating the principles of criticism is part of the work of the lecture-room.

Professor Hunt is evidently at home in the literature of his subject. He has read the masters of bygone days, and their masterly critics of the present day. He has dealt with his subject in a philosophic spirit, and according to a philosophic method.

F. L. PATTON.

ARABIC GRAMMAR, PARADIGMS, LITERATURE, CRESTOMATHY, AND GLOSSARY. By Dr. A. SOCIN, Professor in the University of Tübingen. Karlsruhe and Leipzig: H. Reuther, 1885.

This grammar is a new edition of Petermann's Elementary Grammar of Classical Arabic, the second edition of which appeared in 1876. Professor Socin the more readily acceded to the publisher's request to bring out a new edition because in his teaching he had felt, as many others have felt, the need of a brief handbook of this description. He had noticed that beginners are often deterred from continuing their Arabic studies by the amount of matter contained in the larger grammars of Caspari-Müller and Wright. He attempts, therefore, to present the most important rules of the Etymology and Syntax in the briefest possible form; but only as an introduction, for which a complete grammar, he says, is indispensable. His grammar should be criticised, therefore, not as to its completeness, but as to its accuracy and its adaptability to the end in view. We noticed but two inaccurate statements. One is on page 9, line 4, where we have "the Alif is left," instead of "the Alif is left out." This is an incorrect translation of the German "ausgelassen." Again, on page 15, line 4, it is said, "In Arabic two Alifs cannot stand together." In the Chrestomathy, page 66, line 15, two Alifs do occur together, one being the Alif interrogative and the other the preformative of the first person of the Imperfect. Besides these we noticed a number of infelicitous expressions and several ambiguities which are faults of the translators. For example, would it not be better to give us the English equivalents of the Arabic vowels and letters rather than the German?

As to its practicability, there is scarcely a grammatical principle which is necessary for the perfect understanding of the Chrestomathy which is not explained somewhere or other in the grammar. The usefulness of the book would be much enhanced—the student's progress accelerated and the teacher's labor lessened—if the author had trebled his references to the sections of the grammar where these principles are explained.

The second part of the Chrestomathy, which contains exercises for translation from English into Arabic, the author regards as an experiment because of the difficulties which the correction of them will afford to the teacher, and the writing of them to the learner. But would not these difficulties be largely overcome if the author had based his English exercises upon his Arabic Chrestomathy, or if he had made more frequent references to the grammar, and had added a few more notes?

The bibliography of Arabic Literature which was inserted in the earlier editions is retained here in a revised form, in order to direct the student in his further study. While interesting as a bibliography and useful perhaps to Ger-

man students, most of it will be of no practical benefit to American students, as the works will be inaccessible to them.

The "Remarks on Syntax" are especially worthy of commendation, being a model and a marvel of clear, succinct, and logical presentation, the equal of which for students, and in some important particulars for advanced scholars, can be found in no other work yet published.

R. D. WILSON.

Agriculture in Some of its Relations with Chemistry. By F. H. Storer, S.B., A.M., Professor of Agricultural Chemistry in Harvard University. 2 vols., 8vo, pp. 529, 509. (New York: Charles Scribner's Sons, 1887.) Agricultural chemistry may well be in a mild way one of the subsidiary studies of the readers of the REVIEW; not of rural pastors only, with their possible gardens and farms, but of dwellers in town or city, who care for a few square feet of lawn, or a flower bed, or even for house plants within the narrow precincts of a city flat. Professor Storer's excellent work is constructed upon the basis of broad and thorough scientific knowledge, while in its form and method it is not beyond the range of the intelligent amateur, and keeps such readers constantly in mind. It is based on long experience in the lecture-rooms at Harvard.—*The Essentials of Perspective, with Illustrations, etc.* By L. W. Miller. Pp. 107. (New York: Charles Scribner's Sons, 1887.) Within the family of the minister or elder, if not in the theological or homiletic or ecclesiastical work of the head of the household, this book also may well find its place. We have no right to speak of anything beyond its clear and progressive method and its adaptation to further the studies and guide the practice of those who want such help. It comes from the Principal of the School of Industrial Art of the Pennsylvania Museum in Philadelphia.—*The Latest Studies on Indian Reservations.* By J. B. Harrison. 16mo, pp. 233. (Philadelphia: Indian Rights Association, 1887.) Here we come nearer to the responsibilities of every good American citizen. The Indian Rights Association is doing a greatly needed work in stirring up the conscience of the nation, and presenting before the Government and the people the facts which must in the end, if there is a vestige of righteousness in us, secure to the remnant of our Indian countrymen a better future. Mr. Harrison spent six months of last year in visiting some fifteen of the most important Reservations between the Missouri and the Pacific. He tells us what he saw, and adds the reflections that suggested themselves to him on various matters that are most central to the Indian problem. His spirit will be indicated by this judgment in regard to the Klamaths and Modocs—"They have not enough of the beast or the savage in them to make them successful in the struggle for existence with the civilized white men of our country. They are too honest and conscientious, and have too high a moral endowment and development for a prosperous life in the environment that awaits them in contact with our civilization, and they will probably find that 'the Indian's country' is mostly underground."—*The Buchholz Family.* Second Part. Sketches of Berlin Life. By Julius Stinde. Translated from the forty-second edition of the German original by L. Dora Schmitz. 12mo, pp. 243. (New York: Charles Scribner's Sons, 1887.) The full title which we have here transcribed will justify the attempt which the translator has made to bring these humorous pages before English readers. The task is by no means easy, and we cannot deem it a perfect success. More or less of the quiet humor of such an original evaporates in the process of transfer even under the most skilful hands.

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