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Studies in the History of Classical Teaching, Irish and Continental *Studies in the History of Classical Teaching, Irish and Continental*. By the Rev. T. Corcoran, S.J., Professor of Education in the National University of Ireland. Longmans, Green and Co., 1911. Cloth, 7s. 6d. net.

E. V. Arnold

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to make the new King as high in dignity as the Great Kings that had gone before him. The facile adoption of it by Greeks merely showed the decadence of that society, and is but one among the many evidences that Hellenic greatness was gone by. Those who, like Mr. Hogarth in his *Philip and Alexander*, question the evidence, and refuse to believe in the absurdity, have not appreciated that the Greeks of Alexander's day were not those of Pericles or even of Demosthenes.

Our author naturally weaves in much outside Hellenistic history into his subject, which is rather a history of Hellenism from the point of view of Athens, than a mere history of Hellenistic Athens. In doing this he sometimes makes statements which we should wish to verify. He tells us, e.g., that Antiochus Theos of Antioch took back on his deathbed the wife he had divorced, and repudiated the Egyptian Berenike and her infant son. That Laodike asserted herself upon his death, that she had had Berenike and her infant murdered we know, but was she at Antioch at the time, and not at Sardis? The famous fragment of King Euergetes' dispatch discovered and

published in the Petrie Papyri makes no mention of Laodike's presence at Antioch, so far as we can make out. But then the Petrie Papyri were published by the Royal Irish Academy, not by a Berlin scholar.

Turning to the author's style, we have to note that his summaries are better written than his narrative, and that they are quite the most attractive passages in the book. But he uses many odd words to which the English reader will object. These are probably words in his own language, which every writer may claim to use. But they are not yet acclimatised here. More serious and more difficult to prove is the charge that an author is not attractive, that he does not make his subject agreeable, in fact that he forgets what the Greeks always maintained, that the writing of history is an art as well as a record of events. Except a book show the qualities of vividness, of picturesqueness, of easy flow in its narrative, it will be read only by special students, or by candidates for examinations for a few years, and then replaced by the newest monograph, which may be no improvement on its predecessor.

B.

STUDIES IN THE HISTORY OF CLASSICAL TEACHING, IRISH AND CONTINENTAL.

Studies in the History of Classical Teaching, Irish and Continental. By the Rev. T. CORCORAN, S.J., Professor of Education in the National University of Ireland. Longmans, Green and Co., 1911. Cloth, 7s. 6d. net.

THIS most interesting work deals chiefly with the life of William Bathe, S.J., of Dublin (1564-1614), and his method of language teaching, embodied in his book *Janua Linguarum*, which was not only employed for a whole century in the secondary schools of England, Germany, and Southern Europe, but also formed the basis of the more famous *Janua Linguarum Reserata* of Comenius. Bathe belonged to an illustrious Irish family, closely connected both with the land and the law. About 1580 he became an

undergraduate of St. John's College, Oxford, but his loyalty to Catholicism prevented him from taking his degree there, and even from continuing to live in England. He pursued his studies further in Spain and at Louvain, and in 1595 entered the novitiate of the Jesuit order: in or about 1601 he was ordained a priest. In the same year he was appointed to attend the Apostolic Legate to Ireland; but the death of Elizabeth prevented the plan from being carried out. Bathe was sent instead to the Irish College at Lisbon, to which he remained attached till his death, occupied in the training of young Irishmen who were sent to Spain in preparation for the priesthood.

With Bathe the teaching of Latin was a means to an end, the training of mis-

sionaries to carry the Christian religion to the ends of the world. He approached his task in what appeared to him the most direct method possible. He prepared a first list of some 5,000 words, classifying them according to their importance, and then fitting them into some 1,200 sentences. The sentences fill the place of the modern dictionary in impressing the meaning of the words on the student; but (as we might expect) those that complete the work are of a somewhat artificial character. In the main however they have an interest of their own, and embody moral maxims. In one group the sentences are dexterously blended into a continuous narrative. Grammar was pushed on one side, as being little needed in practice; but there are signs that the author recognised that this subject too needed treatment.

The 'Irish invention of the *Janua Linguarum*,' as Comenius terms it, was soon passed on by the Jesuits to Germany, with an extension by which it became a means for learning Spanish. With the further addition of French and English, it appeared as a *Janua Quadri-linguis* in 1617, in an edition now extremely rare. An English edition had appeared in 1615, and numerous others

followed. In all of these the fact that the author was a Jesuit was necessarily suppressed, and in this shape the book passed into use in English schools. Editions also appeared at frequent intervals in Portugal and Italy.

To his account of William Bathe and his work the author appends a general account of the practice of classical teaching in the Post-Renaissance period, which is of special interest at the present time owing to the revival of direct methods of Latin teaching. Father Corcoran takes the opportunity of criticising the school methods of the present day, so largely based on the passive acquisition of facts, with the aims of earlier centuries, in which the pupil was trained before all things to self-expression. Then translation into the vernacular was practically unknown: the learner was called upon to build up for himself a theme in imitation of Cicero and Terence. To the decay of this practice the author traces, not without weighty grounds, the decadence first of English prose, and recently of French also. His admonitions are based upon a wide outlook, and are temperately though firmly expressed; they deserve the careful attention of educational reformers.

E. V. ARNOLD.

STUDIES IN OVIDIAN RHYTHM.

Le Rythme Poétique dans les Métamorphoses d'Ovide. Par R. CAHEN, Docteur ès Lettres. Pp. 626. Paris: Geuthner, 1910.

THE versification of Ovid is so fluent and dexterous, so regular and almost mechanical in its effects, that it might be supposed that a statistical survey of it would reveal only what any reader is more or less aware of in a vague and general way. M. Cahen has not been deterred by such misgivings, and he has set himself to investigate fully an important aspect of it, the incidence, or coincidence, of metrical pauses and pauses in the sense or the narrative. The length of the treatise is due to the extreme fulness and lucidity (sometimes resulting in repetition) with which

the principles of the inquiry are expounded. A system of measurement has to be devised for metrical and rhetorical pauses. The former are the easier to classify. The longest pause is clearly that at the end of a line (I.). Next come pauses (chiefly the penthemimeral caesura) by which a line is divided into two parts, of which each contains three *ictus* (II.). There follow pauses (chiefly the Trihemimeral and Hephthemimeral) by which the line is divided in the proportion 4 : 2 or 2 : 4 (III.); and finally (IV.) those which so divide the line that there is only one *ictus* in the shorter part (e.g. a pause after the first dactyl: 1 : 5 or 5 : 1). 'Repos du discours,' rhetorical pauses or pauses in the sense or narrative, are measured by the length of the sentences