

expression which, ever since the times of the Renaissance and the Reformation, has been adopted by very different schools of taste and thought. It is the term Humanity. This term used to characterise a movement during the sixteenth century of which Erasmus and Melancthon were the great representatives on the Continent. It was used to define the liberal studies of the Protestant Universities in this country and abroad. Still later the ideal of humanity was the term introduced to characterise the classical works of German literature in their contrast to the productions of the age of enlightenment (*Aufklärung*).¹ A century after we come again across

¹ The history of these two movements of what is termed in Germany "Humanismus" or "das Ideal der Humanität" has been written in recent times by Fr. Paulsen in his important 'Geschichte des gelehrten Unterrichts auf den Deutschen Schulen und Universitäten vom Ausgang des Mittelalters bis zur Gegenwart' (2 vols., 2nd ed., 1896, 1897). He there distinguishes two periods in this movement of thought in modern history. He deals both with the older form of "Humanismus" in the second half of the fifteenth century, which came to an end at the beginning of the eighteenth century, and with the second or more recent form which started in the middle of the eighteenth, and as he maintains is coming to an end at the present time. Regarding the ideal of culture developed in the former period he gives the following definitions: "The aim of education as it was developed under the influence of 'Humanismus' and the Reformation during the sixteenth century consists in: literary culture and confessional orthodoxy or, to use the formula of Jos. Sturm, 'litterata pietas.' Liter-

ary culture is manifested in 'eloquence,' that is, in the ability to write classical Latin in prose and verse. To this the older humanistic teaching is directed; imitation of the ancient orators and poets is the road to eloquence. The second epoch, the epoch of 'Neuhumanismus,' is primarily characterised by giving up this aim. The Latin imitation-eloquence and imitation-poetry had, in the course of the seventeenth century, become obsolete; into their place there now stepped first of all the French and alongside of it the German poetry and eloquence, themselves an imitation of Roman literature. From the days of Klopstock, Lessing, Herder, Goethe, there arose an independent German literature, the poetry of original genius. This was enthusiastic for Greek literature as the more original literature compared with the Roman. It heralded the Græco-German 'Humanismus.' Under its influence a study of Greek language and literature becomes the main object and professedly the main subject of instruction in the German Higher Schools. Through it the object of