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Inhalt:

1. Education and Schools in Early England. Vom Oberlehrer JOHANNES LEITRITZ.
2. Schulnachrichten. Vom Direktor DR. GUSTAV WEICKER.



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Education and Schools in Early England.

My essay cannot be expected to deal exhaustively with the question proposed and I am fully conscious of the fact that it is far from being a complete or satisfactory treatment of the subject. The want of a comprehensive and continuous history of higher or secondary education in England, during the Middle Ages, is much to be regretted¹. The competent execution of such a work would necessitate arduous study and research for many years in England where alone all the ancient records and those great works illustrative of mediæval thought and mediæval learning and education can be examined. So I have here to content myself, rather unwillingly, I must own, with a short sketch of the origin and development of education and schools in early England, trusting, however, that even this cursory account, with all its defects and imperfections, may be kindly received and be recognised as partially supplying a long existing want.

State of Education and Schools before the Seventh Century.

The history of schools and of education at large, in early England, is most intimately connected with the history of the Christian Church. The Church, indeed, was the sole representative and guardian, the unique keeper and preserver not only of Christian faith, but also of

¹ The want of such a work has, in some measure, been met by *James Bass Mullinger's* book *«The University of Cambridge from the earliest times to the Royal Injunctions of 1535»* (Cambridge, 1873), though it does not give a full and exhaustive account of mediæval education and mediæval schools; also by Mr. *Anstey's* *Munimenta Academica Oxon.* Mr. *Arthur F. Leach*, in his valuable book *«English Schools at the Reformation, 1546—8»* (London 1896) also supplies much information on the origin and the history of English schools; he does not, however, deal with the history of mediæval education at large. Mr. *Frederick J. Furnivall's* notes on *«Education in Early England»* bear upon the higher education posterior to the Norman Conquest. In Germany, the subject of English schools is treated by *A. Zimmermann's* *«Englands Öffentliche Schulen»* (Freiburg im Breisgau, 1892) who has a cursory chapter on *«Die Mittelschulen Englands am Vorabend der Reformation»*; by *Ph. Aronstein* *«Die Entwicklung der höheren Knabenschulen in England»* (Die Neueren Sprachen herausgegeben von *W. Victor* IV. Band, 8. Heft, Dezember 1896), who begins with the foundation of Winchester College; by the authors of the articles *«Grossbritannien und Irland»* (C. Schöll), and *«Mittelalterliches Schulwesen»* (H. Kämmel), contained in *Schmid's* *«Encyclopädie des gesamten Erziehungs- und Unterrichtswesens»*; by *Karl Breul's* article in *«Baumeister's Handbuch der Erziehungs- und Unterrichtslehre für höhere Schulen»* (Band I, 2. Abteilung 1897), and by *J. Parmentier*, *Histoire de l'Éducation en Angleterre*, II. 1, Paris 1896. Not one of these works, however, gives a complete history of the education and schools in England during the Middle Ages. Nor do we possess such a work on German education and German schools in mediæval times, Specht's excellent book *«Geschichte des Unterrichtswesens in Deutschland»* only embracing the time up to the middle of the thirteenth century.

every sort of knowledge. All religious and secular instruction was under its sway. Education, says Mr. Leach, was, if not a first charge on the endowments of the Church, at all events a well-recognised part of the duties for the performance of which the endowments were given. Education was an ecclesiastical concern. It was conducted by the clergy, and was a matter of cognisance in the ecclesiastical courts. From the university to the village school, every educational institution was an ecclesiastical one, and those who governed it, managed it, and taught in it were ecclesiastics. Up to the twelfth century all learning was the exclusive possession of the Church¹. Special praise is due to the monasteries which, during the Dark Ages, besides being grand social institutions in as much as they most plentifully dispensed public charity, were the cradle of art and science, and prevented mankind from falling into an abyss of total ignorance. At a time² when laws were badly administered, the country often torn by internal contentions, and always subject to the violence of marauders, it was absolutely necessary that there should be some asylum for those thoughtful, retiring spirits who, unable or unwilling to take part in the turmoil of the times, were exposed to all its dangerous vicissitudes. In an age, too, when the country possessed no literature the contemplative and the learned had no other means of existence than by retiring to a cloister, out of the reach of the jealous superstition of ignorance and the wanton barbarity of uncouth violence. The monastery then was the natural home of these beings — the deserted, the oppressed, the meek spirit who had been beaten in the world's conflict, the untimely born son of genius, the scholar, the devotee, all found a safe shelter and a genial abode behind the friendly walls of these cities of refuge. There, too, lay garnered up, as a priceless hoard for future ages, the sacred oracles of Christianity, and the rescued treasures of ancient lore, there science laboured at her mystic problems, and there poetry, painting, and music were developed and perpetuated; in fine, all that the world holds as most excellent, all that goes towards the foundation and adornment of modern society, treasured up in the monastery as in an ark, rode in safety over the dark flood of that mediæval deluge until the waters subsided, and a new world appeared from its depths.

In order to trace the origin and the gradual development of education, it will be necessary, in these introductory pages, to pass under review the leading features of the origin and the gradual development of Christianity even in those ages which preceded that important event, the arrival, in England, of St. Augustine.

Long before the Augustinian mission, in 596, Christianity seems to have been known to some considerable extent in Britain. Many Christian Britons are said to have been living at Rome before Roman missionaries ever came to Britain or before a Christian Church was in existence there. The Britons living at home appear to have been reached by the Christian faith at a very early period, though this point is still a matter of great obscurity. In order to prove

¹ In England, the State never had nor has even now anything to do with secondary education. All that is done by the State in the case of secondary education is through the agency of the Charity Commissioners, who take care that the endowments and the property of the schools are rightly managed by the governing bodies and that these governing bodies consist of proper persons. There is no state control in the Continental sense of the word except over primary education as it was enacted by the Elementary Education Acts (stat. 33 and 34 Vict. c. 75, and stat. 36 and 37 Vict. c. 86) passed in 1870 and 1873. In 1896, however, a bill was introduced into Parliament to deal with secondary education, but it was withdrawn, and is sure to be brought forward again this year.

² *Hill, English Monasticism: Its Rise and Influence* p. 4.

the early conversion of the British islands to Christianity, Mr. Hill adduces the authority of Tertullian who mentions certain districts in Britain as having been subdued to Christ, though they were inaccessible to the Romans, «*Britanniorum inaccessa Romanis loca, Christo vero subdita.*» He further relies on the statements of Eusebius and of Constantine the Great, who recognised the Church of Britain as an organised and established institution as early as 325, of Gildas, the father of British history¹, of Pope Gregory the Great, and St. Augustine who testified to the fact of a long-established Church having existed in Britain, with bishops and ecclesiastical officers complete. Nothing, however, could better show the early existence of a British Church than the presence of three British bishops at the council held, in 314, at Arles, of Eborius of York, Restitutus of London, and Adelphius of Lincoln. We are also told that, besides these three bishoprics, there was one at Cærlleon in Wales (*Britannia Secunda*), and still another at St. Andrews in the north, each of which was divided into twelve districts. History, however, has left us no proof as to whether these episcopal sees just mentioned really existed or not, though there seem to be good reasons for believing that in the early part of the fourth century the British Church had a complete organisation, and consisted of a succession of bishops duly elected and settled in their sees, subjected to three metropolitans. The author of English Monasticism quoted above, after long and careful research, arrived at the conclusion that the first temple of Christian faith was erected upon the marshy island of Ynswitrin or Avalonia, which was subsequently called by the Saxons Glassenberg or Glastonbury. He, accordingly, looks upon the Glastonbury Church as the most ancient and as the Mother Church of England. His assertion, however, is much questioned by other historians. At all events it is pretty certain that Glastonbury did not come into prominence until the abandonment of Britain by the Romans. We learn that St. Patrick was its first regular abbot, and it seems not unlikely that he who established monastic rules at Glastonbury Abbey also founded a school there, if he did not find one already in existence. Where else could those monks who wandered through the country preaching and teaching, have obtained the instruction requisite for their calling? St. Patrick who had built 365 churches and ordained just as many bishops, had previously established some schools in Ireland, as at Sletty and Armagh; he had copied, we are told, 365 abecetoria. Through his instrumentality, we may fancy, learning was also promoted in the few English monasteries as it had so successfully been done by him in Ireland. Indeed, this latter country, «the Isle of the Saints and the Learned» (*Insula Sanctorum et Doctorum*) was, even in these remote times, far in advance of other nations in the scale of civilisation. From the Continent men eager after knowledge flocked to Ireland. Her fame as a seat of learning gradually spread all over Europe, and her monasteries were adorned with men of considerable erudition, who were the trainers of the leading spirits of the age. Such schools as

¹ *Gildas* (Historia, c. 1., Sheldonian Edition) gives us a graphic account of the Diocletian persecution carried out, in Britain, by Constantius, the Roman viceroy, at the beginning of the fourth century, which plainly indicates the great number of Christians that existed at that time: «All the copies of the Scriptures which could be found were burned in the streets, and the chosen pastors of God's flock butchered, together with their innocent sheep, in order that not a vestige of the Christian religion, if possible, might remain in any province The whole Church were crowding in a body, to leave behind them the dark things of this world, and to make the best of their way to the happy mansions of heaven, as to their natural home.» The chief centres where Christianity had been firmly planted, and where it was the most severely attacked are quoted as York, London, and Verulam. The names of some of the martyrs, such as Alban, Amphibalus, Julius, and Aaron have, in authentic accounts, come down to us.

those at Bangor, Lismor, Clonfert, Clonard, Armagh and Durrow were highly flourishing. Their curriculum embraced the study of classical literature, arithmetic, geometry, astronomy, and, last but not least, music. Ireland, as Mr. Hill puts it, was the first to break through the dense darkness of the times, she gave Christianity to Scotland. Bede corroborates the fact of Irish culture by referring to the custom of Englishmen sending their sons over to Ireland to study at her monasteries.

Besides Glastonbury, we hear of a few other British monasteries that may be regarded as repositories of learning. Among the oldest ranks Bangor in Wales where Gildas¹, the author of the book «*Liber querulus de Excidio Britanniae*», and Nennius are supposed to have lived as monks, and from where also Pelagius² is believed by some to have come. The monasteries of Glastonbury and Bangor stand out, before all others, as bright stars in the obscure night of those early times. Immense streams of light were, for a long space of time, poured out by them on the British isles, and their influence may even have been carried further afield than is known. Considering the great number of monasteries that had sprung up in Ireland, we may perhaps suppose that Britain followed her example and founded several minor houses. But the whole history of British monasteries is enveloped in great obscurity faintly relieved by Welsh traditions. The Britons, left to themselves after the departure of the Romans from their country, manifested no inherent capacity for advancement, and eventually relapsed into comparative barbarism. Only about a century after the withdrawal of the conquerors do we meet with a British writer who tells us anything about the Britons; and the picture he gives of their decay and demoralisation is melancholy in the extreme³.

The question as to the number of schools and the extent of education given in them, during these early British times, cannot, therefore, be solved in a satisfactory manner. There may have existed schools at all the monasteries, besides those already mentioned, some may also have been established at the sees of the bishops. There is, however, no sufficient evidence for this, owing to the want of authentic materials in the records of school-history.

The early Christian Church being naturally anxious to strengthen and consolidate its institutions, to guard them against pagan onslaughts, and to extend and secure its authority wheresoever the cross had been planted, set small value on merely secular learning. Deeming it utterly irrelevant to religious life, the Church, possessed by the prejudices of a bigoted and unlettered spirit, exhibited considerable hostility to pagan knowledge. Within the range of education that alone appeared worth teaching and learning which was recommended by its presumed utility in promoting a more intelligent comprehension of Christian doctrine or imparting greater ability to conduct the services of the Church. Hence we may conclude that the majority of the members of the Church and of the monasteries, at those early times, were far from being well educated. Britain, says old Gildas, has priests, but they are ignorant and foolish. It is true, there were possibly a good many holy men who had attained to a high grade of classical learning and other accomplishments, but this circumstance would not suffice to shake or invalidate our assertion. Those men were exceptions. The majority of the monks most probably had some

¹ According to Mr. Hill, Gildas was living at Glastonbury Abbey; but there appears to be no trustworthy information concerning him, as to his personality, his parentage or family, the two ancient biographies utterly disagreeing. Comp. *James Gairdner*, *Early Chroniclers of Europe*. England.

² Pelagius is claimed as a native both in Ireland and Scotland.

³ Comp. *Gairdner*, *Early Chroniclers of Europe*. England.

slight notion of Latin, but an education, in the modern acceptation of the word, they did not possess. Those splendid treasures, hoarded up in their monasteries, were, as a rule, not accessible to them, nor may they have cared much for access to them. Instances of gross ignorance were exceedingly frequent among the clergy. The downfall of learning had been inconceivably rapid in Europe. Education, restricted to the ecclesiastical order, only comprised the acquirements necessary to the performance of their monotonous routine of duties. The necessity of preserving the Latin language¹, in which the Scriptures, the canons, and other authorities of the Church, and the regular liturgies, were written, and in which alone the correspondence of their well organised hierarchy could be conducted, kept flowing, in the worst seasons, a slender but living stream, but for which the records of classical literature would have been doomed to fatal oblivion. Had this feeble stream not continued to exist, all grammatical learning would most positively have been lost, it must have perished. But slight as it was, it already concealed within itself the germs of improvement and the possibilities of a revival.

It was chiefly due to the high authority of Pope Gregory the Great that education, in the Dark Ages, did not take a higher and loftier flight. Before all others, he most energetically counteracted the advance of educational improvement and he was the most zealous and most indefatigable advocate of purely religious teaching. His disregard for secular learning, and even for the observance of grammatical rules, was frequently manifested. One of his letters², in which he blames certain monks for having dared to instruct their pupils in profane literature, affords ample proof. The contempt in which pagan learning was then held is most happily characterised by the following words: «Veteribus Latinis Graecisque litteris pestifera praesertim erat superstitiosissimi eius aevi opinio, studium earum et exercitationem Christiano contumeliosa esse, eique notam impietatis inurere, quae aeternae eius saluti ac beatitudini nociva sit»³. Even when, in the eighth century, a faint glimmer of light began to shine forth, Alcuin, a great scholar himself, and when a boy, a great admirer of Virgil, condemned the «impure eloquence» of that poet, and prohibited his perusal⁴.

It seems, however, pretty certain that the Britons, under the rule of the Romans, had a number of schools established in their country that were, in no way, dependencies of the Church or the monasteries, though religious instruction may not quite have been shut out. The Roman governors of Britain appear to have given, at a very early date, considerable attention to the cause of education. Julius Agricola warmly recommended to the noble youth of Britain the study of Latin and Roman eloquence, and his successors are said to have taken care to employ competent men who were to act as teachers at the public expense. Little by little the knowledge of the Latin grammar became one of the first and most indispensable branches of a liberal education, and Latin was said to be so generally understood and spoken that Gildas could say: «Britain may

¹ Hallam, Introduction to the Literature of Europe, vol. I.

² Quod sine verecundia memorare non possumus, fraternitatem tuam grammaticam quibusdam exponere. Epist. XI. 54. Quia indignum vehementer existimo, ut verba coelestis oraculi restringam sub regulis Donati. (Joh. Diaconus in vita S. Gregorii Papæ, IV. praef. ad. libr. moral. deuter. 16.) Compare Heppe, Das Schulwesen des Mittelalters. Marburg 1860.

³ Herwerden, Commentatio de Caroli Magni etc.; also compare J. B. Mullinger, The University of Cambridge from the earliest times to the royal injunctions of 1535.

⁴ Alcuini Vita, Migne c. 90: Sufficiunt divini poetae vobis, nec egetis luxuriosa sermonis Virgilii vos pollui facundia.

be more properly called a Roman than a British island.» We are inclined to hold this assertion of Gildas to be greatly exaggerated, as we cannot bring ourselves to believe that Latin was known by any other part of the population than the youth of the higher classes. The study of eloquence, being so much encouraged by the Roman governors, seems to have become fashionable in these early times so that Juvenal¹ could say: «De conducendo loquitur iam rhetore Thule.»

That schools with secular teaching were also established in Britain, we may gather from the Theodosian Code which enumerates a number of edicts relating to schools. These edicts were calculated to organise the schools and to place them on a proper standard. By them, the number and qualifications of masters were regulated as well as the manner in which they were to be chosen; the sciences to be taught were named as well as the salaries which the masters were to receive together with the various immunities granted to them and their families. An edict of the Emperor Gratian, promulgated in 376, confirmed and enforced all previous decrees on behalf of schools, and commanded the Prefect of Gaul who was also Governor of Britain to establish schools in all the considerable towns, particularly in all the capitals of the several provinces under his command. To what extent and at what time precisely this imperial command was carried out we have no means of ascertaining, but we may be sure that such places for education in which the youth were instructed in Latin, a little also in Greek, and perhaps in some other branches of learning, were not wanting. The fact of this education being given gratuitously has already been alluded to.

Thus we are aware that Britain, up to the English Conquest, was not without educational establishments, and that the charge of total ignorance which has so often been made against these early ages, lacks foundation. The schools, as we have seen, were of two kinds, they were either *Monastic* or *Monastery Schools*, or, what we may style *Roman Schools* such as we may picture them to have been seated at Lincoln, Chester, London, the capital of Provincial Britain, even then a flourishing and populous city, and most probably in several other Roman colonies. We may also assume that such a Roman-Christian school existed at York². However, the education imparted at these schools, though most undoubtedly it diffused a taste for learning among the people of Britain, did not benefit the generality of the population, and it would be impossible to speak of a popular education in the present sense of the word, on the contrary, it remained limited to the clergy, secular and regular, and to some part of the nobility. These alone enjoyed the privilege of some instruction.

From about the middle of the fourth century, Britain entered upon a new stage. Comparative tranquillity, so beneficial to the development of letters, art and science, had been prevailing for a considerable time, but now some slight decay began to make itself felt. Internal tumults and usurpations, frequent incursions of the Scots and Picts, and the depredations of the Saxons which the Romans were unable to repel, tended to destroy the crop that had sprung up, and to lay waste the promised harvest of civilisation. Indeed, learning that for some time bade fair to bear rich fruit, began to decline and languish. The withdrawal of the Romans and the final settlement in the island of the pagan Saxons effected a general decline of civilisation, culture, and morality. The Saxons made terrible havoc. The early planted Christianity of the Britons was cut off from the Christianity of Europe, and became so degenerate and corrupt that it

¹ Sat. 15. v. III.

² Lappenberg, Geschichte von England. I. p. 133.

utterly failed to exercise a mitigating influence on the fury of the conquerors. Christianity, in fact, became nearly extinct¹. The wave of conquest, says Bishop Stubbs², obliterated in all the South and East of Britain every vestige of Romano-British Christianity. The seats of the bishops had become desolated ruins: the diocesan divisions, if they had ever existed, had been effaced with the civil landmarks on whose lines they may have been drawn.

The country was hurled back into the most deplorable darkness and ignorance. The schools were either deserted or demolished. Indeed, but few men had the courage, amidst all those frightful calamities of their country, to hold up the torch of learning or to cherish the expiring light of science. But their history, as Henry says, is so blended with fables, by the ignorant zeal of those dark ages, in which nothing was thought great that was not incredible, that it is impossible to discover the real extent of their knowledge. Among these men we may reckon two disciples of Germanus, the bishop of Auxerre, who had once been in Britain to quell the Pelagian heresy. These two, the presbyter Illutus and the bishop Dubricius, acting on the wish of Germanus, set up schools for the education of youth which they are reported to have conducted with exemplary care and with great advantage to their country. Illutus founded a school at Lantwit near Boverton in Glamorganshire, whereas Dubricius³ established one at Hentland and one at Mochrhos, on the river Wye, which, if we may believe tradition, were so well frequented, that they sometimes contained no fewer than a thousand students. In these two Welsh schools, besides Bangor and Glastonbury, the eminent Churchmen of those times, such as St. Theleaus, St. David, the first bishop of Menevia, St. Asaph, the first bishop of the see of that name, and Daniel, the first bishop of Bangor, surely must have received their education.

Conversion of the Anglo-Saxons.

For one century and a half the English conquerors retained the heathen worship of their fathers, the Christian faith being the creed of their Welsh foes which they obstinately refused to embrace. They continued their work of destruction. Nowhere else in Western Europe were the former population and the previous institutions so utterly swept away. The English wiped out everything Celtic and everything Roman as thoroughly as everything Roman was wiped out of Africa by the Saracen conquerors of Carthage. A more severe blow never fell on any nation than the landing of the Angles and Saxons proved to the Celt of Britain⁴. The English Conquest again plunged the island into heathenism and barbarism. Christian faith was professed only by an obscure remnant in Wales, which, being beyond the reach of the oppressors, still upheld the tenets of their Church. But the light of the Gospel was at last rekindled, and Christianity, in all its glory, again made its triumphant entry into Britain. Augustine⁵, with his forty com-

¹ Mr. Hill makes out a strong case to prove that the British Church continued to exist.

² The Constitutional History of England in its Origin and Development. Vol. I.

³ Lappenberg mentions Dubricius as having first been bishop of Llandaff, subsequently of Cærlleon where two seminaries existed for the clergy. He also mentions a school at Llanecarvan.

⁴ Freeman, The History of the Norman Conquest of England, its causes and its results. Vol. I.

⁵ Augustine, a Roman abbot, had been sent by Pope Gregory the Great who, even long before being seated in the papal chair, had set his mind upon converting the English. Bede relates that familiar tradition so full of graphic interest as to what first inspired Gregory with the idea of christianising the English. Gregory, he says, when but a young deacon, was wandering through the market in Rome, and noticed some pagan boys exposed

panions, landed, in the latter end of the year 596, at the Isle of Thanet, and proceeded to Canterbury, the seat of the Bretwalda Ethelbert of Kent, who himself was married to Bertha, a Christian princess, daughter of the Frankish king Charibert of Paris. The powerful preaching of Augustine was attended by a brilliant success. King Ethelbert, in July 597, professed himself a Christian and was baptised. Shortly afterwards the Witan acknowledged and recognised Christianity, and towards the end of the year, ten thousand Kentish converts received baptism. The foundation-stone was then laid of Canterbury Cathedral, and a monastery was built outside the town and dedicated to St. Peter and St. Paul.

We cannot enter into details about the propagation of Christianity among the Anglo-Saxons, but must content ourselves with a rapid sketch. Christianity made wonderful progress, though in some parts serious relapses into heathenism occurred. In less than a century all the English kingdoms had fully accepted the Christian faith, and England became known to Christendom as a land of learned men, of devout and unwearied missionaries, of strong, rich and pious kings and as a great source of light. Before the end of the seventh century, the spiritual conquest of Britain was completed by the entrance into the fold of Christ of the South-Saxons who until now had remained obdurate¹; and, in the course of the eighth century, the English showed themselves the most zealous missionaries for the conversion of their Continental brethren who still remained in heathen darkness. Bishopricks were founded on the basis of the territorial divisions, each diocese at first corresponding with the kingdom or principality in which it was established and the sees being placed, in some instances, at the capital cities.

The organisation of the Church was the work of Archbishop Theodore who broke up and subdivided the dioceses, in doing which he took care to follow the lines of the still existing territorial or tribal arrangements that had preceded the creation of the heptarchic kingdoms². It is quite natural that, in consequence of the unsettled condition prevailing in those times as to political affairs, the constitution of the Church, as Theodore devised it, did not remain unaltered. But his organisation was the ground on which later changes were built, and the final subdivision

there for sale. He admired their white bodies, their fair faces and their golden hair, and on being told that they were Angles, he humorously exclaimed: «Bene Angli quasi angeli, quia et angelicos vultus habent.» After having indulged in a few more puns on the answers which he received from the slave-dealers, he is said to have bought those English boys and to have educated them in his monastery (Compare *Parmentier*, *Histoire de l'Éducation en Angleterre*, Paris 1896). It is not improbable, suggests Mr. Hill, that the idea of a mission to Britain had long been in Gregory's mind, and that it was intensified by the sight of those fair children. In any case he urged the necessity of such a mission upon the Pope with much earnestness, and insisted upon going himself. Though this latter attempt failed, he yet never abandoned his designs on Britain and when he had ultimately become Pope himself, his mind gladly reverted to the idea of a mission to Britain, and he, accordingly, entrusted Augustine with the enterprise.

The incident which took place on the market-place at Rome, being related with some reserve by Bede who gives it only as a tradition or popular belief, we are disposed to assume that the idea of christianising England only entered Gregory's mind in consequence of Bertha's marriage with King Ethelbert.

¹ *Mr. Hill*, in his work on English Monasticism (London, 1867), does not believe in the conversion of England through the medium of Augustine and his successors. The British Church, according to him, not being extinct in the country at the time of the Augustinian mission, he affirms that the conversion of eight of the kingdoms of the Heptarchy was effected not by the Roman missionaries, but by members of the old British Church, and that the actual conversions, independently effected by the Augustinian missionaries, may be limited to only two countries north of the Thames, Norfolk and Suffolk. He maintains that the clear historical evidence as given by Bede who was known to be no friend to the British Church fully bears out his assertion.

² *Stubbs*, *The Constitutional History of England*, vol. I.

of Wessex, effected by King Edward the Elder, completed his territorial diocesan scheme, which has continued, if we omit some minor alterations and additions, to the present day. Thus we find episcopal sees established at Canterbury, in 597; at London and Rochester, in 604; at York, in 625, restored in 664 and 678, and endowed with the pallium, in 735; at Dunwich, in 630; at Dorchester, the see of Wessex, in 634, which afterwards was transferred to Winchester; at Lindisfarne, in 635; the see of Mercia, in 656, settled at Lichfield, in 669; at Elmham, in 673; at Hereford, in 676; at Sidnacester and Hexham, in 678; at Worcester and Leicester, in 680; at Whithern, in 681; at Sherborne, in 705; and at Selsey, in 709. Three new sees were instituted, in 910, by Edward the Elder at Wells, Ramsbury, and Crediton. This rapid succession of bishoprics testifies to the deep root Christianity had taken in England. All these sees were subject to the metropolitan primacy of Canterbury and of York¹. All over the country crosses were erected in the villages and on the estates of Christian nobles around which the people eager to listen to the word of Christ gathered in crowds and were baptised. The parish system, of which Archbishop Theodore, according to Stubbs, is unjustly called the creator, speedily became highly developed. Churches were built in all parts of the land to receive, as Bede tells us, the rejoicing people². They were, however, not confined solely to towns, but also in the villages they soon began to be erected. A great development of monasteries ensued after the diocesan measures taken by Archbishop Theodore. The monastery continued to be the typical church settlement, the monastic history casting almost all other into the shade³. The establishment of a hierarchy dependent on the common ecclesiastical centre at Rome, from which it derived continual encouragement and exhortation, tended, to an enormous extent, to promote the interests both of religion and of education and to strengthen and invigorate the hold which the Christian doctrine had already taken on the people of England. Thus an immense service was rendered by Christianity to the cause of education. Those who were preparing for the Church had to pass through a course of study, and schools had necessarily to be provided for their instruction.

Character of Pre-Norman Schools.

These schools we find of three descriptions: *Cathedral Grammar Schools*, *Grammar Schools of the Collegiate Churches or Colleges*, and *Monastic or Monastery Schools*. The first two are also more or less appropriately styled *Episcopal Schools*.

Indeed, the Cathedral and College Schools seem to have been the earliest places of instruction⁴. The colleges of secular canons, as Canon Raine and Mr. Leach⁵ point out, especially

¹ Until the Norman Conquest the Northern primate occupied a very subordinate position to his brother at Canterbury. Compare *Stubbs*, *The Constitutional History of England*, vol. I. There was also, from 787 to 803 a third metropolitanate at Lichfield, instituted by King Offa.

² *Beda*, *Historia Ecclesiastica gentis Anglorum*, III, 3: *Construebantur ergo ecclesiae per loca, confluebant ad audiendum verbum populi gaudentes*.

³ *Stubbs*, vol. I, p. 247.

⁴ *Breul*, in his able and elaborate article on education in Great Britain, contained in Baumeister's «*Handbuch der Erziehungs- und Unterrichtslehre für höhere Schulen*» (Erster Band, 2. Abteilung 1897), represents the Cathedral Schools as not having been established in England until the epoch of the Norman Conquest. This is, however, not fully correct. The schools at Canterbury, York, Winchester, St. David's, Wells were most distinctly and undoubtedly Cathedral Schools, though it must be admitted that the development of Cathedral Schools only dates from the Norman Conquest.

⁵ *The Fortnightly Review*, November 1892.

those which were Cathedrals, were, from time immemorial, bound to keep Grammar Schools and to supply education to the people. It would be a mistake to suppose that these Cathedral or Collegiate Grammar Schools had to confine their teaching to the members of the Church, the choristers, acolytes, and boy-clerks, or the like, though it must be admitted that the people at large did not avail themselves to any remarkable extent of the opportunity given to them. «As no doubt», says Mr. Leach, «it had been earlier at Rome, the college of canons round a bishop at York or Canterbury, was no more than a body of missionary clergy living in common with their chief. Hence, just as the first thing a body of missionaries does now, whether in Asia Minor, or Fiji, is to set up a school to teach the youth, if it can get hold of it, in the way it should go; so did Theodore at Canterbury and Wilfrid at York, no doubt, set up schools under the management of themselves and their canons: not merely for the paltry number of boys who might be in training for choristers or acolytes, but for all who might care to come.»

However, the great obscurity which still hangs over the early history of English schools does not permit us to make any positive statement on the real nature of Cathedral Schools. We do not even know whether at all Cathedrals such grammar schools were kept. There is plenty of historical evidence to show that the two earliest Cathedral cities, Canterbury and York, as we shall see afterwards, had grammar schools connected with them, and Mr. Leach believes that the other Cathedral cities were not far behind them¹. This, however, cannot be proved, owing to the great scarcity of historical records. In fact, there is strong reason to doubt that all Cathedral Churches, had, prior to the Norman Conquest, grammar schools attached to them, since, in 826, on a complaint made to Pope Eugenius II. that in some places there were no school-masters nor «cure» for a grammar school, it was decreed by canon law that bishops should in their sees establish masters and doctors to teach grammar schools². At some places the bishop seems to have been the only teacher which leads us to believe that there was no continuous or regular instruction since the faithful discharge of this laborious office was hardly compatible with the other episcopal duties. The bishops were bound to impart chiefly spiritual

¹ We hear of a Cathedral School at Winchester on the site of which, according to some authorities, the present Winchester College was erected by Bishop William of Wykeham. It is said to have been in existence almost from the period of the introduction of Christianity into Britain, and to have been the place at which Ethelward, the studious son of Alfred the Great, received his earliest education. Rudborne, in his history, even states that King Ethelwulf and King Alfred themselves were educated at this school. At all events, it seems beyond doubt that, long before the time of Wykeham, a school was in existence at Winchester. Dr. Milner observes on this point: «In the age succeeding the Conquest we have positive proof of there being a large Grammar School at Winchester, as the first founder of St. Cross, Henry de Blois, in the constitutions which he drew up for it, directed that thirteen of the poorer sort of scholars belonging to the said school should receive their daily victuals from that foundation.» In all probability, says Staunton, this was the school frequented by Wykeham in his early youth, and which in 1873 he took into his own hands paying the salary of the master, Richard de Herton, whom he had chosen to manage it, and providing the scholars with lodging and board until his projected College was ready to receive them. The grammar school belonged, in later times, to the Priory of St. Swithun, and not to the see of Winchester, and had fallen into decay, so that its reestablishment, on an enlarged basis, suggested itself to Bishop Wykeham's mind. *Kirby* in his «Annals of Winchester College,» doubts the existence of that ancient Cathedral School at Wykeham's time.

We also find some mention of the Cathedral Schools at St. David's, and at Wells, at Chichester and at Lincoln, these latter two, it is true, only being mentioned some years after the Conquest, in 1075 and 1091, but we may assume that they did exist before.

² Compare *Leach*, *Our Oldest School*, *Fortnightly Review*, November 1892, p. 642.

knowledge to their pupils which we may infer from the resolution taken, in 747, by the whole episcopate, at the council of Clovesho¹, by which it was decided «ut episcopi et abbates atque abbatissae cum conatu studeant, et diligenti cura provideant, ut per familias suas lectionis studium indesinenter in plurimorum pectoribus versentur, et ad lucrum animarum laudemque regis aeterni multorum vocibus innotescat; nam dictu dolendum est, quod his temporibus perpauci inveniantur, qui ex intimo corde sacrae scientiae rapiantur amore, et vix aliquid elaborare in discendo voluerint; quin potius a iuvenilitate vanitatibus diversis, et inanis gloriae cupiditatibus occupantur atque praesentis vitae instabilitatem plus quam sacrarum scripturarum assiduitatem vagabunda mente sequuntur. Proinde coerceantur et exerceantur in scholis pueri ad lectionem sacrae scientiae, ut per hoc bene eruditi inveniri possint ad omnimodam ecclesiae Dei utilitatem; nec sint rectores terrenae tam avidi operationis, ut domus Dei desolatione spiritalis ornaturae vilescat»². It seems, however, pretty certain that, at the Cathedral Schools, a small amount of secular knowledge was also imparted to the young³, whereas some schools, like those at Canterbury and York, endeavoured, in their way, even to supply University education. The dwellings of the bishops⁴ became accordingly, the abode of clerks, priests, monks and even nuns who united in the work of teaching the young. All these inmates lived by a sort of rule which was regarded as monastic, and the house and church were the monastery or minster, so that these episcopal schools may not, at that date, unfrequently have been termed monastic schools. These houses were frequently of royal foundation, and governed by persons of noble blood⁵. This latter circumstance accounts, perhaps, for the fact of a great many episcopal scholars being drawn from the sons of the nobility.

The Cathedral Schools, therefore, formed a principal part of the foundation of the minster; they were not merely voluntary institutions, depending upon freewill, or private adventure-schools, which members of the Church might keep in order to gratify a taste for teaching, or for other reasons, and which they might dissolve when they no longer chose to teach.

¹ Annual councils at Clovesho had been instituted by Archbishop Theodore for the permanent cooperation of the bishops in all matters personal as well as ecclesiastical.

² Compare *Phillips*. Versuch einer Darstellung der Geschichte des Angelsächsischen Rechts.

³ On the Continent, it must have been the opposite, if we may believe Ampère. Whereas, there, for instance in Gaul, the episcopal schools imparted an almost exclusively religious training, in the monastic schools a slight infusion of secular knowledge found a place. This we must infer from his words: «Connaissances qui ne se rapportaient pas immédiatement aux besoins journaliers de l'Eglise.» Compare *Ampère*, Histoire littéraire de la France avant le Douzième Siècle, II, 278, and *Mullinger*, The University of Cambridge. In Germany, the Monastic School at Fulda appears to have given much attention to secular instruction: Mos erat in Fuldensi coenobio his temporibus monachos non solum in scripturis sanctis instituere, sed etiam in omni saecularis scientiae literatura ad plenum erudire. (Trithemius in Launoy De Celebrioribus Scholis c. VIII). For further details compare *Hepp*, das Schulwesen des Mittelalters (Munich 1860: and *Specht*, Geschichte des Unterrichtswesens in Deutschland. (Stuttgart, 1885.)

⁴ On the Continent, the same system, an imitation of the rule of St. Benedict, was introduced by Bishop Chrodegang of Metz. Compare *Specht*, Geschichte des Unterrichtswesens in Deutschland (Stuttgart 1885): «Das Wohnhaus des Bischofs wurde in eine Art Kloster umgewandelt, worin alle an der Kathedrale bestellten Geistlichen ein gemeinsames Leben führen mussten. Der ganze Diözesanklerus hatte hier seinen Mittelpunkt. Auch war das Domstift die Erziehungsanstalt und Schule des Nachwuchses. Wie in den Benediktinerklöstern fanden im Stifte «kleine Knaben» Aufnahme, welche von den Kanonikern unterrichtet und für den künftigen geistlichen Beruf herangebildet wurden. Chrodegang hatte an seiner Kathedrale besondere Lehrer für die kirchlichen Wissenschaften angestellt und förderte vorzüglich die Pflege des Kirchengesanges.»

⁵ *Stubbs*, The Constitutional History of England, vol. I.

It is much to be regretted that there is so very little documentary evidence as to the Cathedral Grammar Schools. In Germany, we learn on good authority, there were even two schools at each Cathedral, the one for the «*scolares canonici*» who as a rule were noblemen's sons, the other for the sons of poor peasants and townspeople. These latter, being described as «*choro ligati*», «*scolas et chorum frequentantes*», and «*choro et scolis deservientes*», and afterwards called «*scolares ad mappam*» or «*scolares ad scutellam*»¹, either lived on the Cathedral foundation, or on alms, or even on the profits they made out of singing for the souls of the deceased. They were intended to be country priests, and we find these schools, in which we may trace, perhaps, the origin of the Chantry Schools, as early as the ninth century. The two schools were separated from each other, so that the poor scholars could not come into contact with the rich and noble boys. At some places the school of the «*scolares canonici*» was called «*scholasteria major*». There is no evidence whatever to show whether this system was followed at the English Cathedral Schools before the Norman Conquest or not. Indeed, it is difficult to say with any certainty how early Chantry Schools began in England, but some are known to have existed as early as the twelfth century.

The management of the school was committed to the «*Magister Scholarum*», or «*Archimagister*», or «*Didascalus*», which latter term as well as that of «*Capiscolus*» (*caput scholae*) we find especially used in Germany. In later times, we meet with the title «*Scholasticus*» which originally signified a man well versed in scholastic matters, a scholar. Even those clerks who were still at school and had not yet finished their course of education, were sometimes called «*Scolastici*». Thus Alcuin gives to his pupil Rabanus Maurus the title of «*Scholasticus*»². The *Magister Scholarum*, or whatever we may call him, seems to have held a prominent position among the Cathedral Canons. Besides his scholastic duties, he had to perform those of a librarian and of a keeper of the Cathedral records. He, most probably, was the second officer of the church under the archbishop or bishop, and had those functions entrusted to him which, in later times, were committed to the Chancellor. One of the chief rights given to the *Scholasticus* of a German Cathedral was the control over all other schools of the diocese. He had discretionary powers over all the diocesan teachers, in fact, nobody was allowed even to teach that had not obtained the «*facultas docendi*» from him. In doing so he certainly acted as a deputy of the bishop. There is no proof as to whether the same privilege was awarded to the English *Scholastici*. These Cathedral Grammar Schools may be considered as the original types of the great Public Schools which began to come into existence towards the end of the fourteenth century with the foundation of Winchester College, the brilliant creation of Bishop William of Wykeham.

The next class of schools was that of the Grammar Schools of the Collegiate Churches or Colleges³. Mr. *Leach* is the first, as far as I have been able to see, who gives us a clear and distinct notion of these early College Schools. His learned research is entirely based on the authority of the early records which speak the pure language of history. According to him,

¹ *Specht*, Geschichte des Unterrichtswesens in Deutschland p. 176.

² «*Abbas namque suus, Fuldensis rector ovilis Illum huc direxit ad tua tecta pater, Quo mecum legeret metri scholasticus artem Scripturam et sacram rite pararet ovans.*» Compare Rabanus Maurus, *De laudibus s. crucis. Intercessio Albini pro Mauro opp. ed.* Migne CVII, 138. *Specht*, Geschichte des Unterrichtswesens.

³ In my survey of these schools I closely follow Mr. *Leach* in the third chapter of his able work on «*English Schools at the Reformation (1546-8)*».

some of these Colleges were amongst the most ancient and important of ecclesiastical institutions, and we learn that they are quoted in Domesday; they are «so ancient as to be of unknown legendary, prehistoric, or only semi-historic origin in Early English, i. e. pre-Norman times.» There were the Colleges of St. John of Beverley; St. John Baptist, Chester; of St. Cross or Holyrood, Crediton; of St. Wilfrid, Ripon; of St. Mary, Shrewsbury and St. Chad, Shrewsbury¹; of St. Mary of Southwell; St. Mary of Stafford; St. Edith of Tamworth; St. Mary of Warwick²; St. Mary of Wimborne. Mr. Leach, in his chronological list of schools, also mentions a College School at Bedford³ as having existed prior to 1066.

There is every probability that there existed also a grammar school at Westminster, attached to the Collegiate Church of St. Peter. Ingulphus, in his «History of Crowland,» expressly states that there was a school at Westminster, which he himself used to attend; he adds that «Queen Edgitha,» the accomplished consort of King Edward the Confessor, «would often, as he returned from school, oppose him touching his learning and lesson, and, falling from grammar to logic, wherein she had some knowledge, she would subtilly conclude an argument with him, and by her handmaiden give him three or four pieces of money and send him unto the palace where he should receive some victuals, and then be dismissed.» The testimony of Abbot Ingulphus, however, is not considered to be very trustworthy, and Sir Francis Palgrave and others have raised doubts whether, instead of being written by Ingulphus in the eleventh, the «History of

¹ The present public school at Shrewsbury, though newly created in 1551, after the suppression of the Collegiate Churches of St. Mary and St. Chad, by King Edward VI. under the title «The Free Grammar School of King Edward the Sixth» (*Libera Schola*, that is to say: a free school in as much as it was independent of ecclesiastical power and not attached and subservient to Chapters and Colleges), is yet, in some way, connected with the old College School. The Salopians, having presented a petition to King Edward VI. in order to obtain a grant of some portion of the estates belonging to the dissolved Collegiate Churches for the endowment of the school, received, in compliance with their prayer, the appropriated tithes of several prebendal livings, formerly belonging to the two Collegiate Churches, for the purpose of endowing a school with one Master, and one Under Schoolmaster. Augmented by Queen Elizabeth, in 1571, Shrewsbury School soon became one of the most flourishing schools in England, which is due to the unwearied efforts of its first headmaster Thomas Ashton. Many distinguished men received their training there. I may mention Sir Philip Sidney, the accomplished poet, the refined gentleman, and the gallant soldier, Sir John Harrington, Hooker, James Harrington, George Saville, Marquis of Halifax, Wycherley, and Charles Darwin, the great naturalist.

² The present public school at Warwick is a continuation of the old College School. It possesses documentary evidence of unusual weight to prove its claims. It first appears in the reign of Edward the Confessor, and even then was of sufficient importance to be formally placed by Royal Charter under the charge of the ancient Collegiate Church of St. Mary and All Saints. A Charter of Henry I. (1123) alludes to this grant, and to similar privileges in the reigns of William the Conqueror and William Rufus. A copy of this Charter, and of others connected with the school of the same early date, exists in the Record Office. That it was not a mere Choir School is proved from several sources, as well as the existence of statutes which expressly speak of it as a Grammar School that has been some time in existence, and state the subjects to be taught, mentioning even the grammars which were in use (by Donatus). In 1545 it was reconstituted by Henry VIII., whose charter of so-called foundation gives hints of an already pre-existing school; while other sources mention that money was paid to ensure the preservation of the old school. In 1875 it was reconstituted a second time by the Endowed School Commissioners, and the original endowment was increased. Compare «The Public Schools Year Book.»

³ The present Bedford Grammar School was licensed by Letters Patent of King Edward VI. in 1552 to be a «free and perpetual Grammar School for the education, institution, and instruction of boys and youths in grammar, literature, and good manners.» Whether or not it was in some connection with the old Collegiate Church, I have been unable to ascertain.

Crowland» is not the work of a monk in the thirteenth or fourteenth century. Mr. Leach does not mention Westminster at all, a fact apt to make us suspicious about the antiquity of Westminster School. Mr. G. F. Russell Barker¹ and others incline, nevertheless, to the belief that a school has always been attached to Westminster. He refers to Dean Stanley's *Memorials*, in which we read: «In the north cloister, close by the entrance of the church, where the monks usually walked, sate the prior. In the western — the one still the most familiar to Westminster scholars — sate the master of the novices, with his disciples. This was the beginning of Westminster School.» That there really existed a grammar school at Westminster before the Reformation, we learn from the evidence of Widmore² who says that from the latter part of the reign of Edward III. till the dissolution of the Monastery, a salary was paid to a schoolmaster styled «Magister scholarium pro eruditione puerorum grammaticorum», who was a distinct personage from him by whom the children of the choir were taught to sing. Stow also records how he was wont to witness annually in the churchyard of St. Bartholomew's, Smithfield, on a bank under a wide-spreading tree, the scholars of St. Peter's enter the lists of grammar, chivalrously asserting the intellectual supremacy of Westminster against all comers. William Fitzstephen, in his «Life of Thomas à Becket», observes that the three chief churches in the metropolis had schools attached to them, which Stow represents as being St. Paul's, Westminster Abbey, and St. Peter's, Cornhill³. So we may be certain that a grammar school existed at Westminster long before its foundation, in 1560, by Queen Elizabeth, though it remains open to doubt if it was already in existence as early as the time of Edward the Confessor as Ingulphus tells us⁴.

The College Schools had the same constitution as the Cathedral Schools and hardly differed from them. Some of the Collegiate Churches were, it appears, even founded with a view of becoming Cathedral Churches. Being, however, not in direct connection with the bishops, or not becoming the principal seats of bishops, they were not reckoned as Cathedrals. Like the Cathedrals, the Colleges were staffed by the secular canons, that is, «ordinary clergymen who married and gave in marriage, and did not find domestic life inconsistent with the worship of God or the service of man.» As was the case with the Cathedrals, a primary duty and an essential attribute of the Colleges was the maintenance of a Grammar School. In ancient days their principal officer, after the Dean — and in many places he existed before there was a Dean — was the Schoolmaster, in later days called Chancellor, and when so called, devolving his duty of grammar teaching on a deputy commonly called the Schoolmaster (Magister Scholarum) or, in full, «The Master of the Grammar School of the Collegiate Church of N.,» or sometimes «of the town of N.» The College Schools were open to all lay folk, as well as church folk.

The *Monastic Schools* were attached to the monasteries. Some of them, belonging to the early Anglo-Saxon period, were established simultaneously with the Cathedral Schools, the majority, however, a little later, which view we may arrive at from the fact that at first monasteries were rather scarce in England. The great development only dates from the time when the subdivision of dioceses had been completed. Nevertheless they were not altogether wanting in the times

¹ Great Public Schools by various authors, p. 224.

² Howard Staunton, *The Great Schools of England*, p. 117.

³ Ackermann, *The History of the Colleges of Winchester, Eton, and Westminster*, London 1816.

⁴ Westminster School, or properly called: St. Peter's College, Westminster, has now no legal connection with Westminster Abbey, except so far as the Abbey continues to be the School Chapel.

immediately subsequent to the introduction of Christianity, and we hear of several being founded in different parts of England, in each of which a school was opened for the education of the young, so that Bede¹ could say: «These were happy and enlightened times, in comparison of those which had preceded them; for none wanted for teachers who were willing to be instructed.» There is no doubt that the monastic system, even in Anglo-Saxon times, did a most important work; the monks furnished a supply of teachers in districts too poor and too thinly peopled to provide for their own clergy. Their labours, being those of spiritual and literary pioneers, cannot, therefore, be too highly praised. It is, however, difficult to arrive at a precise estimate of the extent of education and learning which was given by the Monastic Schools to the people. The question whether in earlier times any other but inmates of the monasteries enjoyed the opportunity of secondary education is ambiguous. It is true: «*Omnia coenobia erant gymnasia, et omnia gymnasia, coenobia,*» but if to all monasteries other pupils than their novices were admitted remains doubtful. Mr. Leach does not believe in it. «Whether,» he says, «the monasteries themselves did anything for education and the learning of others, however learned some of their inmates may have been, is a question the answer to which «belongs to another story.» The instances before us of schools in connection with monasteries certainly do not show that they did. That as ordinaries in their «*peculiars*», as rich landlords, and as trustees for other people, they may have controlled or even founded and maintained some grammar schools, is certain. The common belief and often repeated assertion, that all the education in the Middle Ages was done by the monks, is quite wrong. Whether the monks ever affected even to keep a grammar school for any but their own novices, among whom outsiders were not admitted, is doubtful. Is there a single instance on record in the days of records of a monk teaching an ordinary grammar school? There are divers cases recorded where a secular schoolmaster was employed to teach the novices. Certain it is, that at the period with which we are concerned monks had little to do with general education, and less with learning»². At Jarrow, however, the monastery where Bede was teaching, most surely young lay pupils must have been educated together with the novices, and a merry mode of life seems to have prevailed there in consequence of this kind of coeducation. «*La vie*», says Parmentier³, «loin d'y avoir eu ce caractère austère ou sombre qu'on se plaît à prêter à l'éducation monacale, semble y avoir été agréable et gaie. Des jeunes gens laïques s'y trouvaient mêlés aux jeunes gens ecclésiastiques, et y cherchaient l'instruction qu'ailleurs personne ne pouvait leur donner. Ce mélange de l'élément laïque et de l'élément ecclésiastique comportait de l'entrain, de l'animation; Bède en rend témoignage par des faits.» Bede relates that John of Beverley, the pupil of Theodore, being appointed bishop of Hexham and afterwards of York (686—718), taught a group of boys consisting of future monks and of such as intended to leave school, when their education might be completed. He used to go out with them on riding tours, and the boys, especially the lay boys (maxime laïci) liked to test their horses by riding as fast as they could.

This shows that, at Jarrow at least, lay boys mixed with those intended to become monks. This system seems, however, to have been an exception, and we may assume that the monastic teaching was restricted to the inmates of the monasteries. In Germany, the Monastic

¹ Bede, Hist. Eccl. lib. 3. c. 18.

² Leach, English Schools at the Reformation, p. 19.

³ Parmentier, Histoire de l'Éducation en Angleterre. Paris 1896, p. 176.

Schools were, at the beginning of the ninth century, divided into Internal (Scholae Interiores), and External (Scholae Exteriores or Canonicae). The former admitted those children who were dedicated to a monastic life and who were called Oblati or Donati, the latter those who were to be employed in secular affairs, but for the mass of the people the Monastic Schools seem to have been of little value. The time when the boys had to enter the schools had not been fixed by Saint Benedict, and there are instances on record of pupils having entered school at the age of five. Parmentier gives the example of St. Thomas of Aquino:

«Aetatis quintum cum venit ad annum,
Literulas, pietate simul, misere parentes
Cassinis puerum monachis hunc esse docendum.»

Most of the boys, at the English monasteries, did not pledge themselves, they were free to leave whenever they liked, either to get married, or to take some office at Court, though the majority of them remained faithful to monastic life.

Development of Education and Schools from the Seventh Century to the Time of Bede.

There is the greatest probability that the first and most illustrious school established in England after the introduction of Christianity was that of Canterbury. It was a Cathedral School, not a Monastic one, though the Cathedral was monastic¹. It is reported to have been founded by Augustine himself, the Apostle of the English, and, indeed, we are well inclined to give credit to this report². Augustine, having persuaded the king of Kent to become a Christian, could select no better spot for setting up a school than the city where the king had his residence and himself his archiepiscopal see. Canterbury was to be the grand centre of English Christianity whence Augustine desired all learning and teaching, spiritual and perhaps also secular, to proceed. We may imagine that he did not lose any time, but that he directed his attention towards the work of education as soon as the first and most necessary preparations for building a cathedral and a monastery had been completed. So we believe we are right in claiming priority on the score of antiquity for the school at Canterbury, though we are unable to exactly prove its title³.

Augustine, being engaged in the work of propagating Christianity, the necessity of which Pope Gregory had most warmly impressed upon him, is, however, not likely to have, by his own personal agency, greatly advanced education. This was left to Theodore⁴, a native of Tarsus, in

¹ I rely on the high authority of Mr. A. F. Leach, M. A., F. S. A. who, in his office as Charity Commissioner, has most carefully and profoundly inquired into the history of English schools, and, by so doing, has rendered an immense service to the history of education in England. For those interested in English education I give a list of the publications of Mr. Leach relating to it: *English Schools at the Reformation (1546—1548)* London: Constable & Co. 1897; *Winchester College, 1393—1893* in the Contemporary Review, July 1893; *School Supply in the Middle Ages*, in the Contemporary Review, November 1894; *The Origin of Oxford*, in the National Review, September 1896; *Visitations and Memorials of Southwell Minster*, Camden Society, 1891; *Our Oldest School* (St. Peter's School, York), in the Fortnightly Review, November 1892; *The Inmates of Beverley Minster*, (Transactions of the East Riding Antiquarian Society, 1894).

² Other historians attribute the foundation of the school at Canterbury to Archbishop Theodore.

³ I may here be permitted to express my gratitude to the Rev. T. Field, M. A., Headmaster of St. Peter's College, Radley, formerly of King's School, Canterbury, the Rev. G. T. Handford, M. A., Headmaster of St. Peter's School, York, and the Rev. W. A. Fearon, D. D., Headmaster of Winchester College, for the valuable hints they have kindly given me on the subject of their respective schools.

⁴ Theodore died in 690.

Cilicia, who, in 668, was appointed to the archbishopric of Canterbury. Being one of the most learned men of his age, this able prelate gave a powerful impulse to the cause of education in England by which the school at Canterbury highly benefited. In fact, Theodore may justly be regarded as the father of English secondary education. Being averse to the principles of Pope Gregory who, as we have remarked, disregarded to a great extent the claims of learning, Theodore laid great stress upon secular education being imparted to the youth of England. It was his opinion that a thorough instruction in classics and sciences would be the best and most efficient means of spreading and developing the tenets of Christianity. For this purpose he gathered around him several scholarly men whom he recognised as highly competent to carry out his educational schemes. Among these Abbot Adrian, an African, occupies the most prominent place and, no doubt, he exercised an enormous influence on the progress of learning. Theodore and Adrian set a splendid personal example in teaching, and we learn from Bede¹ that these two great men, excelling in all sacred and civil learning, collected a great multitude of scholars, whom they daily instructed in science, astronomy and arithmetic, reading lectures to them on poetry, as well as on divinity and the holy scriptures². So the school at Canterbury began to flourish, on the model of which other schools were formed in various parts of the country. Schools, it has been said, seemed to rise as by enchantment, and all classes, down to the poorest (Bede himself is the obvious example), were admitted to them³. Though this may be a little exaggerated, yet we must own that a great advance was brought about by the endeavours of Theodore and Adrian. A valuable library was founded at Canterbury School and here the flower of the English clergy received their education, so much so that Canterbury became the sun of learning which sent out its brilliant rays over the whole land. At a time when learning was prostrate and almost extinct in Western Europe, it was England, the home of those Anglo-Saxons, who had only just emerged from the state of barbarism, that held up the glorious standard of literature and took the lead in the restoration of knowledge by which the dominating and gross ignorance was dispelled so that the English became the masters of their masters.

It is impossible, owing to the lack of authentic records, to trace, in their entirety, the direct beneficial effects which were derived from the famous school at Canterbury. Among these, however, we may reckon the fact of King Ethelbert of Kent, the first English legislator, under the spell of the growth of learning, putting his laws into writing, a circumstance the importance of which should not be underrated. Sigebert, King of the East-Anglians, soon after his accession to the throne, in 630, established, as Bede tells us, a famous school in his kingdom, the site of which has given rise to much discussion⁴. Sigebert had lived for some years as an exile in France

¹ *Bede*, Hist. Eccl. lib. 4, c. 2.

² Theodore had, most probably, higher aims. It seems as if it had been his ambition to give to his school the character of a university as was the case with the Cathedral School at York. Bede relates that he also lectured on medicine, in which, however, he cannot have attained a high standard, considering his view «that it was very dangerous to perform phlebotomy on the fourth day of the moon; because both the light of the moon, and the tides of the sea, were then upon the increase.»

³ *Mullinger*, The University of Cambridge, p. 8. *Mullinger*, here, quotes Professor Maurice (Philosophy of the First Six Centuries).

⁴ Bede not giving the name of the place where Sigebert's school was established, a great controversy arose between the two great English Universities. The advocates for the higher antiquity of the one contended that it was at Cambridge, whereas the friends of the other deemed it more probable that it was at Dunmoe, this latter place being the capital of that little kingdom, and also the seat of its bishops.

and had there been converted to Christianity. Thus he had grown familiar with the schools of Gaul, and having himself, most probably, received a careful education, it was, on his return to England, his most ardent desire that his subjects should be converted and that they should enjoy opportunities of acquiring knowledge. He had also heard of the school at Canterbury which, even before the arrival of Theodore, must have been in a flourishing state, for we are distinctly told by Bede that King Sigebert instituted his school after the model of that which he had seen at Canterbury (*iuxta morem Cantuariorum*). In the conversion as well as in the education of his subjects he was greatly assisted by Bishop Felix of Burgundy to whom the newly created bishopric of Dumnoc (Dunwich) was entrusted by Honorius, archbishop of Canterbury. Honorius also favoured Sigebert's noble designs with regard to the promotion of education in his dominions by sending him masters from Canterbury School. William of Malmesbury¹ even speaks of more schools than one having been founded by Sigebert and Felix, but he omits to give us any information as to their site. Sigebert, having given up his throne to enter a monastery, was subsequently slain in a battle against Penda, the king of Mercia. He was succeeded by Anna, who, being advised by Furseus, a priest of the British Church, is stated to have founded several monasteries.

Canterbury School² cannot boast of a more illustrious name than that of Aldhelm (656–709). This truly great man received the first part of his education in a school founded by a learned Scot, named Maïldulf, in Maïldulfesburg (Malmesbury). He afterwards went to France and Italy for the sake of improving his knowledge. On his return to England he entered the school at Canterbury and pursued his study under the above mentioned Adrian, abbot of St. Augustine's. Here he acquired such an amount of knowledge that he soon became famous. His

¹ *Gesta Pontificum Anglorum* lib. II. «Scholas opportunis locis instituens barbariem gentis sensim comitate Latina informabat.»

² It may not be undesirable to give here a cursory account of the history of that ancient school at Canterbury. Its history is full of vicissitudes. Owing to the unsettled state of political affairs in Anglo-Saxon times, the school certainly underwent many changes. A severe crisis had to be gone through at Canterbury in the same manner as at Winchester and Worcester; the married or marriageable canons were supplanted by the Black monks, and then the Black monks, in their turn, were driven out by Henry VIII., to make way for married or marriageable canons. These appear to have been hard times for the school. Mr. Leach, in his essay «*Our oldest School*» (Fortnightly Review, November 1892) expresses a doubt whether it carried on its existence continuously under the monks. On the other hand, it is affirmed that the continuity of the old school of which notices from time to time appear in the monastic records, was preserved, and the Master retained. Unfortunately, I have not been able to look into the «*Memorials of the King's School*» by the Rev. S. S. Sidebotham which, I presume, throw some light on this dark question. The ancient Cathedral School was, like many others, refounded by King Henry VIII., and continued under the title of «*King's School*» up to the present day. The present school forms an integral part of the Cathedral body, and fifty King's scholars are on the Cathedral foundation. The archbishop of Canterbury is the visitor, the dean and chapter of Canterbury are the governors of the school. The staff of masters consists of the head master and eleven assistant masters who are all University men. The circumstances of the school and its endowments necessarily cause a large proportion of boys to prepare for the universities; but arrangements are also made which enable boys to be prepared at school for the army or other examinations, and for commercial life, without danger of the unity suffering by too many «*sides*». Among the more famous men educated at the school were the poet Marlowe, Harvey, the discoverer of the circulation of the blood, Lord Chancellor Thurlow, Lord Tenterden, Chief Justice of England, Sir George Gipps, Governor of New South Wales, and Bishop Broughton, the first bishop of Australia, who founded the principal Public School in Australia, named, in memory of Canterbury, the King's School, Paramatta. Readers of the «*Ingoldsby Legends*» will recall the Legend of the King's Scholar, and those who knew the history of the school fifty years ago would recognise the school of David Copperfield. Compare for these details «*The Public Schools Year Book*» London, Swan Sonnenschein & Co.

aptitude for languages, combined with an intense zeal and application that never suffered him to rest, caused him to become one of the most accomplished scholars in Latin and Greek of that day. He is even accredited by his biographer, the monk Faricius, with some knowledge of Hebrew, a rare accomplishment at that age¹. His fame was so great that even learned men from abroad consulted him and had their writings submitted to him for his perusal and correction. Later on he became abbot of the Benedictine monastery of Malmesbury, and here he is said to have imbued his countrymen with a taste for music by composing little poems which he sung to them after mass in the sweetest manner which tended to gradually instruct and civilise them. He was afterwards advanced to the bishopric of Sherborne where he died in 709². Aldhelm was the first Englishman who used the Latin language for writing both in prose and verse. Bede gives him the testimony of a man of universal erudition, having an elegant style, and being wonderfully well acquainted with books, both on philosophical and religious subjects. King Alfred called him the best of all the Saxon poets, adding that a favourite song of the people, which was universally sung in his time, (nearly two hundred years after its author's death), was of his composition.

It is, therefore, no matter of surprise that a man of the stamp of Aldhelm who commanded so vast a stock of knowledge, exercised a powerful influence on the progress of education in England. Through him, who, it is stated, could boast of royal descent, being a near relative of Ina, king of Wessex, the cause of education must have been largely advanced. He directly continued the work so gloriously begun by Archbishop Theodore, and Abbot Adrian and made his monastery at Malmesbury an important centre of mental culture.

Nor must we pass by the name of Tobias, bishop of Rochester, who, though he did not equal Aldhelm, is nevertheless to be looked upon as one of the rare representatives of learning in those times. Having received his first education in the monastery of Glastonbury, he went, for the sake of study, to Canterbury School and enjoyed the teaching of Theodore and Adrian. All that is known about Tobias is related by Bede who praises his great proficiency in all parts of learning, both civil and ecclesiastical, and who says that the Greek and Latin languages became as familiar to him as his native tongue. Unfortunately all the works of this prelate were lost or destroyed by the ravages of the Danes. We may assume that, like Aldhelm and others, Tobias did not keep his learning to himself, but that he sought to communicate it to the youth of England as, by virtue of his episcopal functions, he was bound to do.

We have seen that in Ireland monasteries were flourishing in the fifth century. From this century or rather the sixth to the seventh Irish monks had travelled about the Continent preaching the Gospel and raising monasteries. In England, however, the number of monasteries was yet very small. It was not till the seventh century that the monastic system fastened itself firmly upon the soil of England. An Irish monk, Columba, had founded the famous monastery of Iona on a barren island off the west coast of Scotland. Thence Oswald, king of Northumbria, who had spent some time of his exile at Iona, called St. Aidan to convert his people. St. Aidan, following the invitation, fixed his episcopal see in the island-peninsula of Lindisfarne. Here he established, in 635, the renowned monastery from which the place was afterwards named Holy Island. St. Cuthbert became the first abbot

¹ *Aldhelmi Vita*, Faricio Auctore, published by the Caxton Society: «Miro denique modo gratiæ (? Graiæ) facundiæ omnia idiomata sciebat, et quasi Græcus natione: scriptis et verbis prouentiatat Prophetarum exempla, Davidis Psalmos, Salamonis tria volumina, Hebraicis litteris bene novit, et legem Mosaicam»

² Mullinger mentions Aldhelm as archbishop of Canterbury. I have, however, found no proof of this.

of this monastery; and to it subsequently came Ceolwulf, king of the Northumbrians, who gave up his throne to become a monk within its walls. In the school of the monastery at Lindisfarne Archbishop Wilfrid of York also received his education. The Danes made repeated attacks on Holy Island, and, in 793, pillaged and plundered it, and left it a ruin. About the same period a magnificent monastery was founded by St. Hilda, a woman of royal race, at Streonshalh in Northumbria; it was built on the summit of the dark cliffs of Whitby, looking out over the Northern Sea. This monastery, being most ably governed by its royal abbess, rapidly grew to be a seminary of bishops and priests. The foundation of this Northumbrian Deborah¹, whose counsel was sought even by bishops and princes, became the Westminster of the Northumbrian kings; within its walls stood the tombs of Eadwine and of Oswi, with nobles and queens grouped around them. One of the most famous scholars of the monastery was John of Beverley. But they are all eclipsed by the glorious name of that humble cowherd Cædmon, the Anglo-Saxon Milton, who occupies a prominent position in the early literature of England, and «from whose lips flowed the first great English song.» The importance of Whitby is shown by the noted synod held there in 664 which settled the long continued strife about the manner and time of keeping Easter, and secured the victory to Rome. In Northumbria, the foundation of these great monasteries was attended by that of a number of minor ones which did not indeed exactly submit to the Benedictine rule, but accommodated themselves to the Celtic families or clans, mustered round some noble and wealthy person, who sought devotional retirement². To what degree these minor houses contributed towards the progress of education, we do not know. In fact, it is questionable whether or not they had any schools. The seventh century saw the rise of a great many more monasteries in England. These were at first intended, in some instances, to be the seats of bishops and their clergy, in others, for the residence of the secular monks who wandered all over the neighbouring districts in order to preach the Gospel and to administer the sacraments. To all these, seminaries of learning were attached, for the education of the young. In the year 656, a great monastery was begun by King Penda of Mercia, at Medeshampstead, better known by the name of Peterborough, which was finished by his brothers Wulfere and Ethelred, and gradually rose to be one of the richest monasteries in England. It was destroyed, in 870, by the Danes, rebuilt in 971, and again destroyed by fire in 1116, whereupon the new Cathedral was commenced and completed within the years 1117—1237, which is one of the grandest Norman Churches still existing in England. In the same desolate country, the Fen District, two more monasteries arose as stately as that of Peterborough, about the same time. In the solitudes of Crowland, Guthlac, a youth of the royal race of Mercia, had sought a refuge from the world; an abbey was founded on the site of his tomb, the school of which soon acquired great renown. At Ely also, that memorable Saxon stronghold which the great patriot Hereward so gallantly defended against William the Conqueror, another abbey rose, in 673, through the liberality of Lady Etheldreda, the pious wife of king Ecgrith, who succeeded Oswi on the throne of Northumbria. We may also mention here the celebrated abbey of St. Albans which King Offa of Mercia³

¹ *Green*, History of the English People.

² *Green*, History of the English People.

³ King Offa also seems to have been the founder of the Lichfield Cathedral Grammar School. There is a letter, as Mr. Leach points out, written about 785 to that king by Alcuin, when he was teaching at Aachen, in which he says he is sending one of his pupils to start a school for Offa. The place is not mentioned; but as Offa

founded, in 795, in honour of the first Christian martyr, St. Alban, and which, in later times, became a great repository of historical learning.

All these monasteries may be said to have advanced the interests of learning, but none did more so than the famous monasteries founded, in 674 and 684, by Benedict Biscop (Baducing) at Wearmouth and Jarrow in honour of St. Peter and St. Paul. Benedict Biscop, a man of noble birth and of high mental accomplishments, did all in his power to improve the state of culture in England. Being aware of the great scarcity of books by which the progress of learning was much impeded among the English, he journeyed five times to Rome. On one of his journeys he was accompanied by Wilfrid, who was subsequently appointed to the see of York. Most of the books had either been carried away by the Romans on their leaving Britain, or they had been condemned to entire destruction by the Picts, Scots, and Saxons who had so frequently and savagely infested the British shores. Biscop, therefore, to supply this want, purchased at Rome a great quantity of useful books and had them sent to his monasteries, so that in a short time a valuable library was formed by which the monks greatly profited. Besides books, he brought works of art and relics from Rome; he was the first to introduce pictures into the Church and to bring glass into the country, and with the assistance of John, the chanter of St. Peter's at Rome, he taught the monks to chant. In this manner, he exercised an enormous influence on the propagation of learning, with the cultivation of a taste for art and science. Wearmouth and Jarrow thus acquired a well deserved fame as the abode of culture and civilisation. The former place was destroyed by the Danes in 867, was restored again, but ultimately destroyed by fire in 1070, the latter, having also fallen a victim to the rage of the Danes, was rebuilt and again destroyed by William I. Nothing could better prove the high development of Wearmouth and Jarrow and the great impetus which was given by these two monasteries to the cause of education than the history of venerable Bede, (672 till 735) who was educated at Wearmouth, under the watchful eye of so brilliant a master as Benedict Biscop. Bede gives us some particulars about himself and his amazing literary labours at the end of his grand work. «I, Bede», he says «a servant of God and priest of the monastery of the blessed Apostles Peter and Paul which is at Wearmouth and Jarrow, was born in the territory of that monastery, and when I was seven years old I was given to be educated to the most reverend Abbot Benedict, and afterwards to Ceolfrið; and having spent my whole life since that time in the same monastery, I have devoted myself entirely to the study of Scripture, and at intervals between the observance of regular discipline and the daily care of singing in church I always took delight in learning, or teaching, or writing. In the nineteenth year of my life I received deacon's orders, in the thirtieth those of the priesthood, both by the ministry of the most reverend bishop John and by order of Abbot Ceolfrið. From which time of my becoming a priest till the fifty-ninth year of my age I have made it my business, for the use of me and mine, to make brief notes on Holy Scripture from the writings of venerable fathers, or even to add something to their interpretations in accordance with their views.»

Bede, the wise Saxon, or the Venerable, as he was called by posterity, was, indeed, a mighty genius. The peaceful reigns of Egfrid's successors, Eadfrid the Learned and Ceolwulf, greatly favoured the advance of learning and had made the kingdom of Northumbria, «which had set aside its glory in

caused the Mercian see of Lichfield to be elevated into an archbishopric just at this time, there is every probability that this marks the first creation of the Lichfield Cathedral Grammar School, the existence of which in the thirteenth century appears from the Cathedral Statutes.

arms for the pursuits of peace», the literary centre of the Christian world in Western Europe. Towards the end of the seventh century, the school of Canterbury, the creation of Theodore and Adrian, great as it was, had to yield the palm to those famous schools of Benedict Biscop, and Ceolfrid, Wearmouth and Jarrow. Kent was surpassed by Northumbria. The whole learning of the age, says Green, seemed to be summed up in a Northumbrian scholar. The school at York was soon to join the glory of Benedict's foundations. Bede, like the great thinker of Königsberg, never stirred from his place. Here, in the tranquil calm of monastic life, he devoted his time and his labours to the noble cause of learning, teaching, and writing as he asserts himself. Here he became, as Burke rightly styles him «the father of English learning»¹. Rare are, indeed, the examples of lives so well and so fruitfully spent. His love of study was marvellous, his zeal was unbounded. He was a splendid scholar in Latin and also in Greek the study of which, as already stated, had been introduced and encouraged by Archbishop Theodore and Adrian. He appears also to have been familiar with Hebrew. It is a mistake to believe that the subjects he learnt and taught were entirely scriptural. There was no man at that age who stepped farther beyond the narrow boundaries of theological learning than the humble monk of Jarrow. His numerous writings plainly and unmistakably testify to the vastness of his learning as well as to the fact that such an education could be acquired in English schools at a period when the rest of Europe seemed to be involved in dense ignorance. His knowledge embraced the highest erudition and acquirements of those times. The whole range of science as then known was included in his repertory. From Bede himself we learn the stupendous number of books that he wrote. No less than thirty-nine different subjects were treated by him, and on each of them he composed at least one book, but more commonly two or three, sometimes even six or seven. With an unwearied diligence he pursued the work of writing. He wrote a book of letters in which one epistle was intended to give an explanation of leap year and the equinox according to Anatolius. He wrote the lives of saints (*Martyrologium*), a special life of St. Cuthbert, of whose miracles he gave a poetical description, a history of the abbots of his own monastery², a book of hymns, a book of epigrams, and a book «*De arte metrica.*» In his treatise «*De natura rerum*», a cosmography, which became a text-book of science to succeeding generations, he condensed, — to quote Professor Morley, — the knowledge of his day, as modified by religion, on the subject of the world and its creation, the elements, the firmament and heavens, the five circles of the world (northern, solstitial, equinoctial, brumal, and austral), the four quarters of the heavens, the stars, the course and order of the planets, their apses, their changes of colour, the zodiac and its signs, the milky way, the sun, the moon, their courses and eclipses, comets, air, winds, thunder and lightning; the rainbow, clouds, showers, hail, snow, signs of the weather, pestilence, fresh and salt water, tides, the sea, the Red Sea, the Nile, the position of the Earth, its form of a globe, its circle and dial shadows, its movement, volcanic Aetna, and the great geographical divisions of the earth.

His chief work, however, that which secured him immortal fame, is his «*Historia Ecclesiastica gentis Anglorum.*» By this work, which traces, in five books, the course of the national Church from the earliest times down to 731, he became at once the founder of mediæval history and the first English historian. His History so much attracted King Alfred the Great that he undertook

¹ Green, History of the English People.

² Vita beatorum abbatum Wiremuthensium et Girvensium.

to translate it into the vernacular English of his own day. The data for writing this great work he derived from all the sources accessible to him. He kept up a lively correspondence with the learned men of his age, with Albinus, abbot of St. Augustine's, Canterbury, with Nothelm, a priest of London, with Daniel, bishop of the West-Saxons, with Abbot Esius, of East-Anglia, and Cunebert of Lindsey. This plainly shows that men imbued with a taste for learning were not wanting in England, though we do not know the names of them all. That the labours of such a man as Bede were of the highest value, and that they must have operated with powerful effect on education, there cannot be the faintest doubt. His influence on the propagation of a higher education in classics cannot be denied. Classical learning was familiar to him. The tradition of the older classic culture, says Green, was first revived for England in his quotations of Plato and Aristotle, of Seneca and Cicero, of Lucretius and Ovid. Virgil's works enthralled him under the same spell as they subsequently cast over Dante; verses from the *Æneid* interspace his narratives of martyrdoms, and the disciple ventures on the track of the great master in a little eclogue descriptive of the approach of spring. By his teaching he drew, we are told, six hundred scholars besides many strangers to the school of Jarrow, and he may also justly be regarded as the father of national education in England.

The fame of Bede's astonishing learning gradually spread over Europe, and we possess a noble testimony of the high opinion in which he was held at Rome. Pope Sergius, wishing to avail himself of the company and the advice of the humble presbyter, wrote a letter to this effect to Ceolfred, abbot of Wearmouth and Jarrow, in which we find the following passage: «Some questions have arisen concerning ecclesiastical affairs, which require the most serious examination of men of the greatest learning. I therefore beseech and require you, by the love of God, by your regard to religion, and by the obedience which you owe to the universal Church, that you do not refuse to comply with our present requisition, but, without delay, send to the apostles Peter and Paul, and to me Bede, the pious servant of God, a presbyter in your monastery. You may depend upon it, that he shall be sent back to you, as soon as the solemnities of these consultations are happily ended. Consider, I beseech you, that whatever good may, on this occasion, be done to the universal Church, by means of his excellent wisdom, will redound particularly to the honour and advantage of you and your monastery»¹. Bede, most probably owing to the death of Pope Sergius, did, however, not follow the invitation.

Nor must we pass over the services rendered to education by Wilfrid, bishop of York (634—709) who belongs to the period preceding that of Bede. Wilfrid, being of noble birth and endowed with many intellectual gifts, was sent, at a very early age, to the court of King Oswi of Northumbria, where he is likely to have received some education, and afterwards to the monastery of Lindisfarne. He continued his studies at Canterbury and subsequently accompanied Benedict Biscop on his journey to Rome. On his return, he spent three years with Archbishop Delfinus at Lyons who had conceived a great affection for him. It was at Lyons that the young Englishman greatly improved his knowledge by attending the instruction of the best teachers. Soon after his return to England he was made abbot of the monastery of Hrypum and later on bishop of York. He now entered on that career in which he promoted the interests both of the Roman Church and, we may be sure, of education. At first he was a great friend and supporter

¹ *William of Malmesbury, De Gestis Regum Anglorum lib. I, c. 3.*

of the policy of Archbishop Theodore, but in later years, a division arose between the two men. His life, afterwards, was a series of flights to Rome and returns to England, and of wonderful successes in pleading the right of Rome to the obedience of the Church of Northumbria. After a most agitated life, he succeeded in uniting the Churches of the Anglo-Saxon kingdoms. He is considered as the earliest Anglo-Saxon prose writer in Latin and is mentioned as the founder of that school at York, though there is no documentary proof for this latter assertion. But it is a fact supported by the recent investigations of the Charity Commissioners, principally of Canon Raine and Mr. Leach, that York School existed and flourished in the year 730, and that it was raised to the standard of a University by Archbishop Egbert of York, the friend of the Venerable Bede. How the school of York rose into celebrity, how it even eclipsed that of Canterbury and was distinguished by a most valuable library and the eminence of its scholars, cannot be explained within the narrow limits of this essay; the treatment of this subject must be reserved for some future occasion.

Henry¹ also speaks of two famous schools of Creeklade and Lechlade which were said «to have been founded by the companions of Brute the Trojan, and to have flourished through many ages, to have been transferred to Oxford (nobody can tell how or when), and to have given birth to that celebrated university²». He himself calls it, however, a fabulous tale, equally absurd and contradictory.

The curriculum of the schools of the seventh century embraced, as we have seen, the study of Greek and Latin, and instances are on record of some scholars having been as well versed in these languages as in their own. Theodore, who was a great admirer of Homer, and Adrian had taken special care to introduce the study of Greek. Aldhelm's works plainly show that he had perused the most important Greek and Roman authors. From a letter written by Aldhelm to Hedda, bishop of Winchester, we learn the circle of sciences taught at the school of Canterbury, though the same curriculum may not have been the same at all the other schools, Canterbury being more like a university at those times. We find that instruction was given in all the intricacies of Roman jurisprudence; in all the rules of a hundred different kinds of verses, and of the musical modulations of words and syllables, a study which Aldhelm calls tedious and perplexing; in the doctrine of the seven divisions of poetry, with all their variations; in arithmetic («whose long and intricate calculations are sufficient to overwhelm the mind, and throw it into despair!»); in astronomy, music, logic, and rhetoric.

Books being very scarce, oral instruction, or instruction through the medium of lectures, was a necessity. The proficiency of the scholars was tested not only by an occasional examination, but by a constant course of questioning and cross-questioning, as connected with each lesson. The instruction was catechetical. Of the mode of conducting these examinations some examples exist, and the questions put to the pupils of the arithmetic class were very similar to those with which the masters and scholars of National Schools are familiar as emanating from Her Majesty's inspectors³.

¹ Henry, *The History of Great Britain* vol. IV, and A. Wood, *Hist. Univ. Oxon.* p. 4-6.

² Compare Mullinger, *The University of Cambridge* p. 80: «The school in connection with the priory of St. Frideswyde, and that of the conventual church at Ely, being probably the institution from whence the universities of Oxford and Cambridge respectively sprang»

³ Dean Hook's *Lives of the Archbishops of Canterbury*, I p. 240-244.

We have now arrived at the close of our essay. With the Venerable Bede, early England had reached the climax of education and learning, however scanty it may have been, compared with the education and learning of the present day, and it would not be fair to represent the seventh century and the beginning of the eighth as being wholly enveloped in the night of ignorance. Even the ladies among the Saxons were well educated, for to them Aldhelm addressed his work «*De Laude Virginitatis*,» and Boniface corresponded with ladies in Latin. But after the death of Bede education and schools began to decline, and learning was buried, to use the expression of William of Malmesbury, in his grave for four centuries¹. The famous school at York, it is true, with Egbert, Albert, and Alcuin, held out a long and successful resistance. The Danish invasions finally destroyed the harvest of culture and made the country again relapse into ignorance.

¹ *De Gestis Regum Anglorum* I, sec. 62: «*Sepulta est cum eo gestorum omnis paene notitia usque ad nostra tempora.*»

Nachrichten über das Marienstifts-Gymnasium

aus dem

Schuljahr von Ostern 1896 bis Ostern 1897.

I. Allgemeine Lehrverfassung.

1. Lehrgegenstände und Stundenzahl.

(* bezeichnet Lehrstunden, welche wahlfrei oder auf eine Auswahl von Teilnehmern beschränkt sind.)

Lehrgegenstände.	Vorschule.						Sa	VI		V		IV		IIIb		IIIa		IIb		IIa		Ib		Ia		Sa.	
	3		2		1																						
	O.	M.	O.	M.	O.	M.		O.	M.	O.	M.	O.	M.	O.	M.	O.	M.	O.	M.	O.	M.	O.	M.	O.	M.		
Religionslehre (ev.) . . .	3		3		3		9	3	3	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	32		
Deutsch (VI. V. auch Ge- schichte)	6 ¹⁾		7		5+2+5 ¹⁾		24	4	4	3	3	3	3	2	2	2	2	3	3	3 ²⁾	3	3	3	3	43 (+3)		
Lateinisch	—	—	—	—	—	—	—	8	8	8	8	7	7	7	7	7	7	7	7	6 ²⁾	6	6	6	6	106 (+6)		
Griechisch	—	—	—	—	—	—	—	—	—	—	—	—	—	6	6	6	6	6	6	6 ²⁾	6	6	6	6	54 (+6)		
Französisch	—	—	—	—	—	—	—	—	—	—	4	4	3	3	3	3	3	3	3	2 ²⁾	2	2	2	2	32 (+2)		
Hebräisch	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	2	2*	—	—	—	4*		
Englisch	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	2	2*	—	—	—	4*		
Geschichte und Erdkunde	—	—	—	—	—	—	—	2	2	2	2	4	4	3	3	3	3	3	3	3	3	3	3	3	43(+3 S.)		
Rechnen und Mathematik	4	4	4	4	4	4	20	4	4	4	4	4	4	3	3	3	3	4	4	4 ²⁾	4	4	4	4	56 (+4)		
Naturbeschreibung . . .	—	—	—	—	—	—	—	2	2	2	2	2	2	2	2	2 ²⁾	2 ²⁾	2*				—				20+2*	
Physik	—	—	—	—	—	—	—	—	—	—	—	—	—	—	—	4 ¹⁾	4 ¹⁾	2	2	2 ³⁾	2	2	2	2	10(+2 S.)		
Schreiben	5 ¹⁾	4	4	4	4	4	13	2	2	2	2	—	—	—	—	—	—	—				—				8	
Zeichnen	—	—	—	—	—	—	—	—	2	2	2	2	2	2	2	2	2	2*				—				16+2*	
Turnen	—	—	2	2	2	2	4	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	24		
Singen	—	—	2	2	2	2	4	2	2	2	2	3+3				3+3				3+3				8+2			
																		2*				—					
Summa	18	4+18+4		9+13+9		7+5+7		74	30	30	30	30	31	31	33	33	33	33	33	33	33	31	31	31	452 ²⁾ (+26 S. +21 W.) +14*		

¹⁾ Schreiben und Lesen verbunden; 1. im W. 3+4+3. ²⁾ In 2 Cötus getrennt. ³⁾ Im S. in 2 Cötus getrennt. ⁴⁾ Im W. Physik. ⁵⁾ Senkrecht aufgerechnet; aus der Zeile ergibt es sich wegen kombinierter und getrennter Stunden anders. ⁶⁾ Wahlfreie Fächer darf kein Schüler gleichzeitig mehr als zwei benutzen.

2. Verteilung der Stunden unter die Lehrer.

S. Tabellen S. 30 ff.

Vorbemerkungen.

Für das Sommerhalbjahr ist der aufgestellte Plan im ganzen durchgeführt worden. Nur vor den grossen Ferien mussten vom 22. Juni an die Lehrstunden des Oberlehrers Dr. Wehrmann, welcher als Geschworener einberufen war, dem Schulkamtskandidaten Dr. Kausche (jetzt Oberlehrer in Putbus) übertragen und nach den Ferien auf eine Woche Oberlehrer Dr. Wellmann (zu Studienzwecken in Paris) und der erkrankte Zeichenlehrer Rieck, auf ziemlich zwei Wochen Vorschullehrer Schwechel, der zu einer militärischen Übung eingezogen war, am Ende des Semesters auch Professor Dr. Walter (s. u.) vom 24. September an vertreten werden.

Um so stärkere Verschiebungen haben die Stunden im Winterhalbjahr erfahren. Von vorn herein war Oberlehrer Dr. Wellmann, wiederum zu handschriftlichen Studien in Paris, bis zum 29. Oktober, Professor Dr. Walter zur Teilnahme an dem archäologischen Kursus in Italien bis zum 15. November beurlaubt. Der letztere aber war noch nicht zurückgekehrt, als am 11. November Oberlehrer W. Müller so schwer erkrankte, dass er seine Stunden erst am 1. Februar und auch dann noch nicht im ganzen Umfange hat aufnehmen können. Oberlehrer Dr. Wellmann wurde wesentlich durch den Hilfslehrer Jul. Schultz mit 7 St. Latein in IV (neben dem freiwillig übernommenen Unterricht in IV O Geschichte, V O Erdkunde, V M Religion mit je 2 St.) und durch Kandidat Pietzcker für Französisch in III a O, III b O und IV O, Professor Dr. Walter durch den Schulkamtskandidat Dr. Röhrich vertreten. Dieser übernahm von ihm 6 St. Griechisch in III a M, und denselben Unterricht in III a O neben dem Unterricht und dem Ordinariat in III a M von Professor Dr. Hoppe, welcher dafür in II a 2 für Professor Dr. Walter und Professor Dr. Schmolling, ebenso wie der letztere in Ia für Latein eintrat. Für Oberlehrer Müller übernahm, seit die längere Dauer seiner Krankheit zu erkennen war, Oberlehrer Tiebe IV O Mathematik, Dr. Springmann II b M Physik (von O.-L. Tiebe) und den weiteren Unterricht von O.-L. Müller in IV, in den Unterricht in V und VI teilten sich Zeichenlehrer Rieck und die Lehrer Strey, Kay und Schwechel, welche dafür bis Weihnachten von dem Unterricht in der Vorschule befreit waren. Die Vertretung in IV hat bis Ende des Winters fortgeführt werden müssen; für seine übrigen 16 Stunden ist O.-L. Müller seit dem 1. Februar wieder eingetreten, doch mit veränderter Beschäftigung; er hat Rechenunterricht nur in VI O und V M und dazu den Schreibunterricht in beiden V und in der 2. Vorklasse übernommen, dagegen Naturkunde in beiden V Lehrer Strey und Rechnen in V O Lehrer Kay weitergeführt. Nach Neujahr war auch Z.-L. Rieck, im November Lehrer Kay einige Tage zu vertreten.

Neue Verschiebungen geboten sich, als mit dem 13. Februar der Direktor zu Vertretungsdienst im Königlichen Provinzial-Schulkollegium herangezogen wurde und im Laufe der nächsten Woche seinen Unterricht allmählich ganz aufgeben musste. Nunmehr ging ausser den Direktionsgeschäften auch der Religionsunterricht in Ia an Professor Jobst über, Religion in Ib sowie (von Professor Jobst) Religion und Deutsch in II b M an Dr. Petri (dafür III a O Deutsch an Prof. Dr. Weise zurück), Homer in Ib an Professor Dr. Loewe, das Ordinariat in Ia an Professor Dr. Wienke, Griechisch Ia an Professor Dr. Schmolling, dafür Griechisch II a 2 von ihm und Religion in II a von Professor Jobst an Professor Dr. Hoppe, der dagegen Religion und Deutsch in III a M an Kand. Pietzcker abgab.

Alle diese Änderungen trafen um so empfindlicher, als eben vor Mitte Februar auch der freiwillige Hilfslehrer Jul. Schultz zur Übernahme einer vollen Vertretung an das Stadtgymnasium hier abberufen war und um dieselbe Zeit eine Erkrankung nach der anderen hinzukam. Professor Dr. Loewe musste vom 18. bis 20. Februar, dann wieder vom 1. bis 6. März, Oberlehrer Dr. Knaack über eine Woche bis zum 27. Februar, am 26. und 27. auch H.-L. Wöhlerrmann vertreten werden; eine fachmässige Besetzung der Stunden ist dabei freilich nicht immer möglich gewesen.

Am 1. April ist in die Stunden des abgehenden Lehrers Schwechel sein Nachfolger, der Lehrer van der Linde, eingetreten.

a) Verteilung der Stunden unter die

No.	Namen.	Ord.	Ia.	Ib.	IIa.		IIb.		IIIa.	
					1	2	M.	O.	M.	O.
1.	Direktor Dr. Weicker	Ia.	3 Religion 6 Griechisch	2 Religion 2 Griechisch						
2.	1. Jobst	IIb. M.	3 Deutsch 2 Hebräisch		2 Religion 2 Hebräisch		2 Religion 3 Deutsch 7 Latein			
3.	2. Dr. Schmolling	Ib.		3 Deutsch 6 Latein	6 Griechisch					
4.	3. Dr. Weise	IIIa. O.			3 Deutsch		7 Latein		2 Deutsch 7 Latein 3 G. u. Erdk.	
5.	4. Dr. Loewe	IIa. 1.		4 Griechisch	6 Latein 2 Franz.		3 Franz.			
6.	5. Dr. Wienke	—	4 Mathem. 2 Physik	4 Mathem. 2 Physik	4 Mathem.			3 Math. (s. 21)	3 Mathem.	
7.	6. Dr. Walter	IIa. 2.	6 Latein			3 Deutsch 6 Latein				
8.	7. Dr. Hoppe	IIIa. M.					2 Religion 3 Deutsch	3 Rel. (s. 18) 7 Latein 2 Deutsch	6 Griechisch	
9.	8. Dr. Knaack	IIIb. O.					6 Griechisch			
10.	9. Tiebe	IIb. O.			4 Mathem. 2 Physik	4 Mathem. 2 Physik	4 Mathem. 3 Physik		2 Naturk.	
11.	10. Dr. Ifland	IIIb. M.	3 Geschichte	3 Geschichte			3 G. u. Erdk.			
12.	11. Leitritz	VI. O.	2 Franz. 2 Englisch	2 Franz. 2 Englisch	2 Englisch	2 Franz.				
13.	12. Dr. Schulz	V. O.			3 Geschichte		6 Griechisch 3 G. u. Erdk.			
14.	13. Dr. Wehrmann	VI. M.						6 Griechisch 3 Geschichte u. Erdk.		
15.	14. Huth	IV. M.		3 Turnen			3 Franz. 3 Turnen			
16.	15. Dr. Wellmann	IV. O.							3 Franz.	
17.	Wöhlermann	V. M.						3 Turnen		
18.	Pietzcker	—					2 Rel. (s. 6) 3 Franz.			
19.	Dr. Petri	—							2 Religion	
20.	(vacat)	—								
21.	In Vertretung: Ziebell	—			2 Physik			3 Math. (frw.) 2 Naturk.		
22.	Zeichenlehrer Bleck	1. O.			2 Zeichnen			2 Zeichnen		
23.	Oberlehrer W. Müller	—			(2 Naturwissenschaft)					
24.	Gesanglehrer Jeltseh	—							2 Chor.	
25.	Vorschullehrer Strej	1. M.								
26.	Turn- und Vorschullehrer Kay	2.								
27.	Komm. Vorschullehrer Schwechel	3.								

Lehrer im Sommerhalbjahr 1896.

IIIb.	IV.	V.	VI.		Vorschule.	Sa.
			M.	O.		
						12
						21
						21
						22
						21
						22
6 Griechisch						21
						22
6 Griechisch						21
						22
						24
						24
7 Latein 3 G. u. Erdk.		2 Erdk.	2 Erdk.			23
				4 Dt. u. Gesch. 8 Latein		22
				4 Dt. u. Gesch. 8 Latein		23
				4 Dt. u. Gesch. 8 Latein		23
				2 Religion		22
3 Franz.		3 Rel. 3 Gsch. 3 Deutsch 7 Lat. 4 Fr.				24
		2 Rel. 3 Dt. u. G. 8 Lat. 2 Erdk.				23
3 Franz.				3 Religion		14
2 Religion 2 Deutsch		3 Religion 3 Deutsch		3 Religion		14
3 Mathem. 2 Naturk.	3 Mathem.					—
2	2	2	2	2	1 M. 1 O. 2 M. 2 O. 3 M. 3 O.	12 (u. 3)
					2 Lesen 5 Spr.	25
4 Mathem. 2 Naturk.	4 Mathem.	4 Rechnen 2 Naturk.	4 Rechnen 2 Nk. 2 Schr.	4 Rechnen		28 u. 2
gesang			2	2	2 Singen	14
					4 Rechn. 2 Turn. 3 Religion 5 Spr. 4 Rechn.	28
		3 Schreiben			4 Rechn. 14	28
6 Turnen in 2 Abteilungen					4 Rechn. 14	28
					4 Rechn. 14	28

b) Verteilung der Stunden unter die

No.	Namen.	Ord.	Ia.	Ib.	IIa.		IIb.		IIIa.	
			1.	2.	1.	2.	O.	M.	O.	M.
1.	Direktor Dr. Weicker	Ia.	2 Religion 4 Griechisch	2 Religion 2 Griechisch						
2.	1. Jobst.	IIb. M.	3 Deutch 2 Hebräisch		2 Religion 2 Hebräisch			2 Religion 3 Deutch 7 Latein		
3.	2. Dr. Schmolling	Ib.		3 Deutch 6 Latein	6 Griechisch	6 Griechisch				
4.	3. Dr. Weise	IIIa. O.			3 Deutch		7 Latein		2 Deutch 7 Latein 3 G. u. Erdk.	
5.	4. Dr. Loewe	IIa. I.		4 Griechisch	6 Latein 2 Franz.		3 Franz.			
6.	5. Dr. Wienke	—	4 Mathem. 2 Physik	4 Mathem. 2 Physik	4 Mathem.				3 Mathem.	3 Mathem.
7.	6. Dr. Walter	IIa. 2.	6 Latein			3 Deutch 6 Latein			6 Griechisch	
8.	7. Dr. Hoppe	IIIa. M.					2 Religion 3 Deutch		6 Griechisch 2 Religion 5 Latein	
9.	8. Dr. Knaack	IIIb. O.					6 Griechisch			
10.	9. Tiebe	IIb. O.			4 Mathem. 2 Physik		4 Mathem. 2 Physik	4 Mathem.	2 Physik	
11.	10. Dr. Idand	IIIb. M.	3 Geschichte	3 Geschichte			3 G. u. Erdk.			3 G. u. Erdk.
12.	11. Leitritz	VI O.	2 Franz. 2 Englisch	2 Franz. 2 Englisch	2 Franz. 2 Englisch					
13.	12. Dr. Schulz	V O.			3 Geschichte					
14.	13. Dr. Wehrmann	V M.						6 Griechisch 3 G. u. Erdk.		
15.	14. Huth	VI M.		3 Turnen		3 Turnen	3 Franz.			
16.	15. Dr. Wellmann	IV O.						3 Franz.		
17.	Wöhlermann	IV M.						3 Turnen		
18.	Dr. Springmann	—					2 Physik		2 Physik	
19.	Pietzcker	—	(2 Englisch von No. 12)						2 Latein 3 Franz.	
20.	Dr. Petri	—			(2 Hebr. von No. 2)			2 Religion (2 Deutch)		
21.	Denecke	—								
22.	Zeichenlehrer Bieck	1 O.		2 Zeichnen				2 Zeichnen		
23.	Oberlehrer W. Müller	—		(Naturwissenschaft)						
24.	Gesanglehrer Jeltsch	—						2 Chor		
25.	Strey	1 M.								
26.	Kay	2								
27.	Schwechel	3.								

*) Dazu freiwillig Schulamtskandidat Jul. Schultz bis M. Februar, Dr. Röhrich i. V. für Prof. Dr. Walter bis 15. November.

Lehrer im Winterhalbjahr 1896/97.

IIIb.		IV.		V.		VI.		Vorschule.		Sa.
O.	M.	O.	M.	O.	M.	O.	M.			
										12
										21
										21
										22
6 Griechisch										21
										22
										21
										20
2 Religion 2 Deutch 7 Latein 3 G. u. Erdk.		2 Geschichte								22
2 Naturk.	2 Naturk.									22
7 Latein 3 G. u. Erdk.						4 Dt. u. Gesch. 8 Latein				22
										24
6 Griechisch				2 Rel. 3 Dt. 8 Latein 2 Erdkunde						24
3 Franz.						4 Dt. u. Gesch. 8 Latein				24
3 Franz.		2 Rel. 2 Gsch. 3 Deutch 7 Lat. 4 Frz.								24
	2 Erdk.	2 Religion 7 Latein 2 Erdk.		3 Turnen		2 Erdk.	2 Erdk.			23
3 Mathem.	3 Mathem.									10
						2 Religion 3 Turnen				11 (u. 2)
2 Religion 2 Deutch										10
		4 Franz. 3 Deutch				3 Religion		1 O. 1 M. 2 O. 2 M. 3 O. 3 M.		10
2	2	2	2	2	2			3 Spr. 4 Lesen		25
		4 Mathem. 2 Naturk.	4 Mathem. 2 Naturk.	4 Rechnen 2 Naturk.	4 Rechnen 2 Naturk.	4 Rechnen				28 u. 2
Gesang				2	2	2	2	2 Singen		14
								4 Rechnen 2 Naturk. 2 Schreiben	3 Rel. 3 Dt. 4 Rechnen 4 Schrb. 7 Turnen	28
6 Turnen in 2 Abteilungen						2 Naturk. 2 Schreiben			4 Rehn. 14	28
								4 Rehn. 2 Turnen	18	28

3. Übersicht über die absolvierten Pensa.

Vergl. Lehrpläne und Lehraufgaben für die höheren Schulen. Berlin, W. Hertz. 1892.

a) Lesestoffe in den fremden Sprachen.

Ober-Prima. Lateinisch. Horatius im S. Carm. III, Sat. I, mit Auswahl, auch II 6., im W. Carm. Saec. u. Auswahl aus Buch IV u. Epist. I. — Prosa: im S. Tac. Ann. I, 1–15. II extr. III in., im W. Cic. or. Phil. II. Ex tempore Stellen aus anderen Reden. Privatim Liv. 45. — Griechisch. Hom. Jl. 16–18. Soph. Antig. (S.) Jl. 19–24. Soph. Oed. Rex (W.). — Plat. Protagoras (S.); Thucyd. VII. Demosth. adv. Phil. III. (W.), daneben ex tempore. — Französisch. Im S. Lanfrey, Campagne de 1809, im W. Jul. Sandeau, Mme. de la Seiglière.

Unter-Prima. Lateinisch. Hor. Epod. u. Carm. I. II, in Answ. — Tac. Germania u. aus Ann. I. II.; Cic. Briefe; privatim Liv. III. — Griechisch. Hom. Jl. 1. 2a. 4. 6. (priv. 3. 5.) im S., 9. 13. (7.–14. incl. teils kursorisch oder im Durchblick, teils privatim) im W. — Prosa: im S. Plat. Apol. u. Crito, im W. Auswahl aus Thucyd. I, ohne die Einleitung, Demosth. or. Ol. I. u. III. — Französisch. Im S. Racine, Athalie, im W. Mérimée, Colomba und Guizot, Washington.

Prima kombiniert. Hebräisch. Auswahl aus den historischen Büchern und aus Psalm 1–50. — Englisch. S. Macaulay History und Essays, Irving Sketchbook. Burnett, Little Lord Fauntleroy.

Ober-Sekunda. Lateinisch. Verg. Aen. Ausw. nach einem Kanon, der einen Durchblick durch das Werk ermöglicht. — Prosa: Im S. Liv. 24, dazu Sal. Jugurtha m. Ausw. Im W. Cic. de imperio Cn. Pompei; Liv. 30. — Griechisch. Hom. Odys. ausgewählter Kanon aus B. 7. 9–17. 21–23. — Prosa: im S. aus Herodot VIII und Lysias or. 16. 7, im W. aus Herodot IX und Xen. Mem. III. IV. mit Auswahl. — Französisch. Ségur Histoire de Napoléon; daneben Daudet, lettres de mon moulin und ausgewählte Gedichte. — Hebräisch. Historische Abschnitte aus dem Lebebuch. — Englisch. Scott Tales of a grandfather.

Unter-Sekunda. Lateinisch. Ov. Met. nach e. Kanon von ca. 1350 Versen (Ausg. v. Siebelis). — Prosa: Liv. 21, ex tempore aus Caes. (S.); Cic. Cato M. in Ausw.; in Cat. III (W.). — Griechisch. Hom. Od. Ausw. aus I–VI, zum Teil privatim. — Prosa: Xen. Anab. VI. III mit Ausw., dazu Abschnitte aus Xen. Hell. — Französisch. Voltaire Charles XII, im S. aus Buch VII, im W. Buch VIII; Gedichte aus der Sammlung von Groppe u. H.

Ober-Tertia. Lateinisch. Ov. Met. nach e. Kanon (Ausg. von Siebelis). Caesar B. Gall. I. 30 ff. V. VI in., im S.; VI Schluss u. VII. m. Auswahl im W. — Griechisch. Xen. An. I. u. II. mit Ausw. — Französisch. Erckmann-Chatrian, Histoire d'un concert.

Unter-Tertia. Lateinisch. Caes. B. Gall. I. 1–29. II. im S., III. u. IV. im W.

Quarta. Cornelius Nepos, jetzt durch Ostermann Übungsbuch, N. Ausg. von H. J. Müller, ersetzt.

b) Aufgaben zur Bearbeitung.

Deutsche Aufsätze.

Ober-Prima. Im Sommer: 1. Von welcher Bedeutung ist unser Urteil über fremde Völker für unsere Vaterlandsliebe? — 2. Bildet das Ende der Ilias einen künstlerischen Abschluss? — 3. Der Tod Don Manuels als „Frucht“ und als „Samen“. — 4. Thema der Reifeprüfung.

Im Winter: 1. Warum begünstigt der „Strom der Welt“ die Charakterbildung? — 2. Goethes „Adler und Taube“ und Schillers „Pegaseus im Joch“. — 3. Tasso und Werther. — 4. Wie sind die 4 Stufen der seelischen Verstimmung des Goethischen Tasso mit der Bethätigung der 4 Nebenpersonen des Schauspiels verknüpft? (Klassen-Aufsatz.)

Zur Reifeprüfung: Mich. 1896: Was ist der Grund unserer Freude an der Handlung der Tragödie „Macbeth“? (Zu beantworten im Anschluss an die Gedanken des Schillerschen Aufsatzes über den Grund des Vergnügens an tragischen Gegenständen.) — Ostern 1897: Gerät der Goethische Tasso mehr durch eigene oder fremde Schuld ins Unglück?

Unter-Prima. Im Sommer: 1. Quidquid delirant reges, plectuntur Achivi. — 2. Luther ein rechter Dolmetsch (erwiesen an Psalm 23). — 3. Wodurch wurde Lessing zu F. von Logau hingezogen? — 4. Ist Philipp II. in Schillers Don Carlos ein Despot? (Probe-Aufsatz.)

Im Winter: 1. Crede mihi, bene qui latuit, bene vixit (Ovid trist. 3. 4. 25). — 2. Buckinghams Schicksal und Charakter (nach Shakespe. Richard III.). — 3. Ist die Geschichte eine bessere Lehrerin als die Fabelichtung? (Arist. rhet. II 20 und Lessing, Abhandl. über die Fabel I.) — 4. Das Leben des Menschen und das Leben der Menschheit (auf Grund von Goethes Gesang der Geister und Schillers Spaziergang). (Probe-Aufsatz.)

Ober-Sekunda. Cötus I. Im Sommer: 1. Bericht eines Schwertknapen über die Schwertleitfeier am Hof zu Xanten. — 2. Durch welche Züge sucht das Nibelungenlied den Abscheu, den wir vor Hagen empfinden, zu mildern? — 3. Wirkungen und Gegenwirkungen in den „Piccolomini“. — 4. Welche Folgen hat die Schlacht bei Neustadt?

Im Winter: 1. Das eben ist der Fluch der bösen That, dass sie fortlebend Böses muss gebären. — 2. a) Welchen Einfluss hat Klandia auf die Entwicklung der Handlung in Emilia Galotti? b) Inhalt, Gedankengang und Form des Liedes: „Einst und Jetzt“. — 3. a) Der arme Heinrich und Hiob. b) Der arme Heinrich und Anfortas. — 4. Götzens Charakter nach Goethes „Götz von Berlichingen“. (Klassen-Aufsatz.)

Cötus II. Im Sommer: 1. Worin liegt die Bedeutung des 16. Abenteuers („Wie Siegfried erschlagen ward“) für das Nibelungenlied? — 2. Wate, ein Seitenstück zu Hagen. — 3. Wie wird im 4. Akt von Macbeth die Katastrophe vorbereitet? — 4. Klassen-Aufsatz: Mit welchem Recht sagt Wallenstein: „Mit jedem Gegner wag ich's, den ich kann sehen und ins Auge fassen; ein unsichtbarer Feind ist's, den ich fürchte“?

Im Winter: 1. Die Jahreszeiten in den Liedern Walthers. — 2. Welche Bedeutung hat das höfische Ritterideal im Armen Heinrich? — 3. Welches Bild von der Familie Galotti wird schon im 1. Akt mittelbar entworfen? — 4. Klassen-Aufsatz: Wie spiegeln sich Götzens Eigenschaften in seiner Umgebung wieder?

Unter-Sekunda. A. Im Michaelis-Cötus. Sommerhalbjahr: 1. Wie urteilt im Prolog zur Jungfrau von Orleans Thibaut über Johanna und wie Raimond? — 2. Mit welchen übernatürlichen Kräften lässt Schiller die Jungfrau von Orleans ausgestattet sein? — 3. David und Jonathan, zwei wahre Freunde. — 5. Warum erregt das Geschick der Schillerschen Maria Stuart unser Mitleid? (Zur Abschluss-Prüfung.)

Winterhalbjahr: 1. Was erfahren wir im 1. Akt von „Minna von Barnhelm“ über Tellheims Person und Lebensumstände? (Klassen-Aufsatz.) — 2. Lüge, Dichtung und dichterische Wahrheit. — 3. Der Winter als Künstler. — 4. Rom ist nicht an einem Tage erbaut. — 5. Durch welche Mittel weiss Goethe in seinem Epos „Hermann und Dorothea“ den Gang der Handlung aufzuhalten? (Klassen-Aufsatz.)

B. Im Oster-Cötus. Sommerhalbjahr: 1. Was erfahren wir aus dem Prolog von Schillers Jgfr. v. Orl. über die Lage Frankreichs? — 2. Welchen Umschwung der Gesinnung bringt das Auftreten Johannis bei den Franzosen hervor? — 3. Klassen-Aufsatz: Wie zeigt sich, dass Johannis Worte „In mir ist Frieden. Komme, was da will; ich bin mir keiner Schwachheit mehr bewusst“ nicht auf Selbsttäuschung beruhen? — 4. Welchen Eindruck von Tellheims Charakter erhalten wir aus dem ersten Akte? — 5. Klassen-Aufsatz: Welche Mittel wendet Minna an, um Tellheim wieder für sich zu gewinnen?

Winterhalbjahr: 1. Das Verhältnis des Schauspielers zu den andern Künstlern. Nach Schillers Prol. z. Wallenstein. — 2. Worauf beruhte nach Schillers Darstellung die ausserordentliche Macht Wallensteins? — 3. Klassen-Aufsatz: Die Berechtigung der Worte Goethes „Wer lange bedenkt, der wählt nicht immer das Beste“ neben dem Sprichwort „Erst wägen, dann wagen“, nachgewiesen an Beispielen aus Hermann und Dorothea. — 4. Wie kommt es, dass unsere Zuneigung der Maria Stuart gehört, nicht der Elisabeth? — 5. Inwiefern stirbt Maria Stuart in Schillers Trauerspiel ungerecht und doch nicht frei von Schuld? (Zur Abschluss-Prüfung.)

Mathematische Aufgaben zur Reifeprüfung.

Michaelis 1896. 1. A und B geben zu einem Geschäft zusammen 3400 \mathcal{M} . A sein Geld auf 12, B auf 16 Monate. Bei der Abrechnung erhielt A an Kapital und Gewinn 2070 \mathcal{M} und B 1920 \mathcal{M} . Wie viel hatte jeder von ihnen eingezahlt? — 2. Ein Dreieck zu zeichnen aus der Grundseite, dem Inhalt und dem Verhältnis der Schenkelseiten. ($a, f^2, b : c = m : n$). — 3. Ein Dreieck zu berechnen aus der Differenz der Schenkelseiten $d = b - c = 26$ m, der Grundseite $a = 74$ m und ihrer Höhe $h = 60$ m. — 4. Eine Kugel hat einen Inhalt $V = 65450$ cem und wird durch einen Schnitt, welcher 706,86 qcm gross ist, in 2 Segmente geteilt, wie gross sind dieselben?

Ostern 1897: 1. Jemand zahlt an eine Rentenbank 10 Jahre lang zu Anfang jedes Jahres den Beitrag von 500 \mathcal{M} , er will dafür 20 Jahre ebenfalls zu Anfang jedes Jahres eine Rente empfangen und zwar in den letzten 10 Jahren doppelt soviel als in den ersten. Wie gross ist die Rente, wenn 5% gerechnet werden? — 2. Ein Dreieck zu zeichnen aus der Höhe und Schwerlinie zur Grundseite und der Differenz der Quadrate der Schenkelseiten ($h_1, t, d^2 = b^2 - c^2$). — 3. Ein Dreieck zu berechnen aus dem Inhalt $F = 744$ qm, dem Radius des Umkreises $r = 69,0625$ m und der Höhe zur Grundseite $h_1 = 22,892$ m. — 4. Den Mantel eines Kegelstumpfes zu berechnen, dessen Inhalt $V = 43982$ cem und in welchem die Summe aus Boden und Decke 6283,2 qcm beträgt.

c) Technischer und wahlfreier Unterricht.

a. Turnen.

Die Anstalt besuchten mit Ausschluss der Vorschulklassen im Sommer 451 Schüler, im Winter (am 1. Februar) 458 Schüler. Von diesen waren befreit

	vom Turnunterricht überhaupt		von einzelnen Übungsarten	
auf Grund ärztlichen Zeugnisses	im Sommer 32,	im Winter 38	im Sommer 5,	im Winter 4
aus anderen Gründen	" " 21,	" " 19	" " —,	" " 2
	zusammen im Sommer 53,		im Sommer 5,	
	im Winter 57		im Winter 6	
also von der Gesamtzahl	" " 11,9 ⁰ / ₁₀₀ ,	" " 12,4 ⁰ / ₁₀₀	im Sommer 1,1 ⁰ / ₁₀₀ ,	" " 1,3 ⁰ / ₁₀₀

Es bestanden für das Gymnasium bei 16 getrennten Schulklassen 7 Turnabteilungen; zur kleinsten von diesen gehörten im Sommer 41, im Winter 46 Schüler, zur grössten im Sommer 64, im Winter 62 Schüler.

In der Vorschule bildeten die beiden Wechselschichten der 1. und 2. Klasse je eine Turnabteilung; die unterste Klasse blieb vom Turnen frei.

Die 7 Abteilungen des Gymnasiums turnten wöchentlich in je 3, die beiden Turnklassen der Vorschule in je 2 Stunden; im ganzen waren für das Turnen wöchentlich 25 Stunden angesetzt, und zwar 18 an den Nachmittagen, 7 (für die untersten Abteilungen) am Schluss des Vormittags. Den Unterricht erteilte

für I, IIa und (S.) IIb M, (W.) IIb O	Oberlehrer Huth,	6 St.
„ IIb O (S.), IIb M (W.), IIIa und V	Gymn.-L. Wöhlermann,	6 „
„ IIIb und IV	Lehrer Kay,	6 „
„ VI	Schulamtskandidat Pietzcker,	3 „
„ Vorkl. 1 Lehrer Strey, Vorkl. 2 Lehrer Schwechel	in je 2 Stunden.	

Über Turnplatz, Turnhalle, Spielübungen und Schülervereinigung zum Fussballspielen siehe Progr. v. 1896. Freischwimmer waren im Sommer 1896 von 451 Schülern 202, d. i. 44,7⁰/₁₀₀; von diesen erlernten das Schwimmen in diesem Sommer 23.

b. Am Chorgesang beteiligten sich aus den Klassen Ia, Ib, IIa, IIb, IIIa, IIIb, IV und V in absteigender Folge:

im Sommer	14—8—8—10—4—16—33—29	Schüler.
im Winter	14—9—13—9—7—24—29—34	

c. Den wahlfreien Zeichenunterricht benutzten in den beiden Halbjahren aus IIb 13 bzw. 11, aus IIa 6 bzw. 4, aus I 1 bzw. 5 Schüler.

d. Am Hebräischen nahmen teil im Sommer 4 Schüler in Kl. I und 6 Schüler in Kl. II, im Winter 3 Schüler in Kl. I und 6 Schüler in Kl. II,

e. am Englischen im Sommer 21 Schüler aus I, 22 aus IIa, im Winter 19 Schüler aus I, 9 aus IIa.

f. Den besonderen Lehrgang in den beschreibenden Naturwissenschaften benutzten

im Sommer	aus I 7, aus IIa 11, im ganzen 18 Schüler,
im Winter	„ „ 15, „ „ 10, „ „ 25 „

Dispensiert vom Religions-Unterricht waren evangelische Schüler während des Schuljahres nicht.

Jüdischer Religions-Unterricht wird von der Anstalt nicht erteilt; doch ist dem Rabbiner Dr. Vogelstein vom Kuratorium ein Klassenzimmer bewilligt, in welchem er wöchentlich für 1 Std. Schüler aus den Oberklassen (II und I) von sämtlichen höheren Schulen hier zu freiwilliger Teilnahme an seinen Vorträgen versammelt.

II. Verfügungen der vorgesetzten Behörden.

1. Der Reichs-Kommissar für die Weltausstellung in Chicago 1893 übersendet die dem Gymnasium für seine Beteiligung dort verliehene Bronzemedaille mit Diplom. Berlin, 8. Mai 1896. (S. V z. E.)

2. Abiturienten, welche ohne Reife im Hebräischen zum Studium der Theologie übergehen, sind auf die baldige Nachholung der Prüfung in dieser Sprache vor einer Wissenschaftlichen Prüfungs-Kommission für das höhere Schulamt nach § 16, 3 der Pr.-O. vom 6. Januar 1892 hinzuweisen. Min.-E. v. 2. April 1896.

3. Schüler, welche, obwohl Preussen von Geburt, an ausserpreussischen Anstalten vorgebildet sind und, etwa auch mit Umgehung der Abschlussprüfung, sich nun zur Aufnahme in eine der obersten Klassen melden, sind nach Ministerial-Erlass vom 11. September mit besonderer Strenge zu prüfen. Verf. des K. Prov.-Schul-Kollegiums vom 6. Oktober.

4. Ferienordnung für 1897. (Verfügung vom 17. Dezember 1896.)

Ostern:	Schulschluss	Dienstag, 13. April, mittags;	Schulanfang	Dienstag, 27. April, früh.
Pfingsten:	"	Freitag, 4. Juni, nachmittags;	"	Donnerstag, 10. Juni, früh.
Sommer:	"	Sonnabend, 3. Juli, mittags;	"	Dienstag, 3. August, früh.
Herbst:	"	Mittwoch, 29. September, mittags;	"	Donnerstag, 14. Oktober, früh.
Weihnachten:	"	Mittwoch, 22. Dezember, nachmittags;	"	Donnerstag, 6. Januar k. J., früh.

III. Chronik der Schule.

Das Schuljahr begann am Dienstag, den 14. April, und ist in seiner Sommerhälfte von empfindlichen Störungen frei, auch durch einzelne festliche Tage belebt gewesen.

Am Sonnabend, den 18. April, nahm der Direktor in Gemeinschaft mit Direktor Dr. Fritsche von der Friedrich-Wilhelmschule und Professor Dr. Eckert vom Stadtgymnasium in Gartz a. O. an dem ersten Jubiläum des dortigen Gymnasiums teil, um im Namen ihrer Stettiner Anstalten Glückwünsche zum Abschluss des ersten Vierteljahrhunderts unter der stetigen Leitung von Direktor Dr. Vitz auszusprechen. (Ebenso durfte er sich, doch nur persönlich, am 350j. Jubiläum der Klosterschule zu Ilfeld am 2. und 3. Juli v. J. beteiligen.)

Von Lehrern und Schülern wurden, wie üblich, Tagfahrten für die oberen Klassen (am 6. Juni nach Schwedt) und Nachmittagswanderungen für die Mittel- und Unterklassen unternommen; auch die Ausflüge des Musik- und Deklamationsvereins fanden ihre Stelle.

Am 15. Juni wurde der Gedenktag von Kaiser Friedrichs Tod bei der Morgenandacht mit einer Ansprache von Professor Dr. Schmolling und Chorgesang, am 2. September der Sedantag mit einem Turnfest gefeiert.

Die Reifeprüfung fand am 19. September unter dem Vorsitz des Herrn Provinzial-Schulrats Dr. Bouterwek statt, die Abschlussprüfung am 24. unter Leitung des Direktors, durch den auch die Entlassung der Abiturienten am 28. und der Schluss des Sommerhalbjahres am 30. erfolgte.

Über Abwesenheit und Vertretung der Oberlehrer Dr. Wehrmann und Wellmann, des Zeichenlehrers Rieck und des Lehrers Schwechel vor oder nach den Sommerferien, sowie des Professors Dr. Walter am Schluss des Halbjahrs ist oben im Anhang zu den Tabellen berichtet; im ganzen waren immerhin etwa sieben Wochen Ausfall zu decken, davon nur zwei durch einen besonderen Vertreter (Dr. Kausche, s. zu I, 2, b.).

Aber noch weit mehr und zum Teil sehr schwere Störungen und Hemmungen des Schullebens haben die Anstalt im Winter getroffen. Zwar für die beurlaubten Kollegen Oberlehrer Dr. Wellmann (bis 29. Oktober) und Professor Dr. Walter (bis 15. November) war von vornherein ein Ersatz durch die Schulumtskandidaten Jul. Schultz und Dr. Röhrich gewonnen; bald aber war für weitere Vertretung zu sorgen. Am 11. November musste Oberlehrer W. Müller ausbleiben, wie wir mit ihm glaubten, für wenige Tage bis zu seiner Erholung; er hat erst am 1. Februar wieder eintreten können und auch da nicht im vollen Umfange seiner früheren Thätigkeit. Vertreten wurde er, solange wir auf seine baldige Genesung hofften, von den gerade verfügbaren Kollegen; gegen Ende November aber mussten seine Stunden planmässig aufgeteilt werden an O.-L. Tiebe, Dr. Springmann und die Lehrer der Vorschule. Bald wurden die letzteren dazu frei verfügbar, aber aus sehr betrübendem Anlass.

Über die Schule und mehr als ein Elternhaus kam im Winter eine schwere Heimsuchung durch das bösartige Auftreten von Scharlach und Diphtheritis, welche in den oberen Vorklassen zuerst einzelne Schüler ergriffen und in unvermerkter Ausbreitung höchst schmerzliche Opfer gefordert haben. Am 29. Oktober starb (seit 21. erkrankt, aber nicht gemeldet) ein Schüler der 2. Vorklasse (2 M) Kurt Ottow aus Schwabach an Diphtheritis; am 3. November erkrankte aus derselben Klasse an Scharlach Walther Hirschberg, und am 4. November ebenfalls aus derselben Klasse, aber auch im gleichen Hause mit dem Vorigen wohnhaft, Max Ludewig, Sohn des Herrn Landgerichtsrats Ludewig hier, auch an Scharlach. Die letzte eigentümlich complicierte Erkrankung hat am 15. November mit dem Tode des erst zu Michaelis v. J. aus Privatunterricht in die Vorschule eingetretenen Knaben geendet, der für uns um so beklagenswerter ist, weil vor acht Jahren sein einziger Bruder ebenfalls als Schüler unserer Vorklassen starb. Seit diesem traurigen Ausgang ist ein Scharlachfall in der ganzen Vorschule nicht mehr vorgekommen. Dagegen erkrankten an Diphtheritis aus Vorklasse 1 O im November drei Schüler, und auch von ihnen sind leider zwei gestorben: Bronislaw von Karchowski, Sohn des Herrn Zimmermeisters von Karchowski, krank seit 14., † am 20., und Bruno Eggert, Sohn des Kaufmanns Herrn Edm. Eggert, krank seit 17., † am 30. November. Andere Fälle aus dieser Klasse, welche für Diphtheritis galten, sind nach amtlicher Feststellung anderer Art gewesen: aber ihre Zahl war doch bedrückend, und gegen Ende des Monats kamen auch in anderen Klassen Krankheitsfälle vor, welche mindestens zum Teil besorglich erscheinen mussten. Auf Antrag des Direktors wurde daher am 1. Dezember von dem zuständigen Königlichen Polizeipräsidenten Herrn Dr. von Zander die Schliessung der Vorklassen, soweit sie sich im Nebenhaus des Gymnasiums befinden, zum Zwecke einer gründlichen Desinfektion angeordnet. Die letztere ist von den dazu überwiesenen geprüften Desinfektoren bis in die Weihnachtsferien hinein ausgeführt, der Unterricht erst nach Neujahr wieder begonnen und bisher durch keine bedenklichen Erscheinungen wieder gestört. Die Frage, ob doch noch weitere Vorbeugungsmassregeln gegen die Ausbreitung etwa wieder eingeschleppter Krankheiten zu treffen seien, unterliegt der Entscheidung der hohen vorgesetzten Behörden.

Im Gymnasium selbst sind Fälle von ansteckenden Krankheiten nur ganz vereinzelt und in der kritischen Zeit gar nicht vorgekommen; selbstverständlich mussten zur Sicherung auch hier wochenlang ausgedehnte Desinfektionen mindestens mit Karbolwasser stattfinden; eine Unterbrechung aber hat der Unterricht im Hauptgebäude nicht erlitten. —

Am 10. November unterzog der Herr Geheime Oberregierungs- und vortragende Rat im Unterrichtsministerium Dr. Köpke aus Berlin in Begleitung des Herrn Provinzialschulrates Dr. Bouterwek neben den anderen höheren Schulen in Stettin auch am Marienstifts-Gymnasium zunächst den Turnunterricht einer Besichtigung; am 11. November wohnten die beiden genannten Herren dem Unterricht in mehreren Klassen bei, am 3. Dezember Herr Provinzialschulrat Dr. Bouterwek auch einer Sitzung des Königlichen Seminars für gelehrte Schulen. Zu Anfang Februar d. J. wurde der Turnunterricht und die Ausstattung der Turnhalle durch Herrn Professor Eckler von der Turnlehrerbildungsanstalt in Berlin von neuem eingehend revidiert.

Am Jahresschluss konnte, nachdem die Krankheitsnot in der Vorschule zum Stillstand gekommen war, den unter Leitung der Herren Professor Dr. Walter und Oberlehrer Dr. Schulz bestehenden Schülervereinen für Musik und Deklamation die übliche Winterfeier gestattet werden. Sie veranstalteten am 12. Dezember eine Abendunterhaltung, bei welcher nach einer wohl gelungenen Orchester-Ouverture vierstimmige Männergesänge und alsdann Szenen aus Schillers Piccolomini geboten und von dem eingeladenen Kreise mit freundlicher Teilnahme aufgenommen wurden. Ebenso fand am 19. Dezember wie immer vor einer überaus zahlreichen Versammlung in der Aula die dem Gymnasium eigentümliche Weihnachtsfeier statt, in welcher neben Schriftabschnitten, die der Direktor verlas, und ausgewählten geistlichen Dichtungen, welche kleine und grosse Schüler vortrugen, wirkungsvolle Chöre von Homilius und Gluck und namentlich die Doppelchöre von Carl Loewe gesungen wurden, welche hier entstanden und recht eigentlich ein Erbstück des Gymnasiums sind, im Säcularjahre von Loewes Geburt aber um so weniger fehlen durften. Ausdrücklich gedacht war des Meisters, der unter uns gewirkt hat, auch schon am Säculartage selbst, in der Morgenandacht am 30. November, durch Professor Jobst, der persönlich noch ein Schüler von Loewe gewesen ist.

Das neue Jahr brachte an Schulfesten zunächst den Geburtstag Seiner Majestät des regierenden Kaisers und Königs, der am 27. Januar mit Festakus in der Aula, Chorgesängen und Festrede des Oberlehrers Dr. Wellmann begangen wurde. Das Gedächtnis Philipp Melanchthons ehrte am Tage vor der 400. Wiederkehr seines Geburtstages, am Montag den 15. Februar, Oberlehrer Dr. Wehrmann bei der Morgenandacht, zum Gedächtnis von Kaiser Wilhelms des Ersten Todestag sprach am 9. März Professor Dr. Weise.

Im Gange des Unterrichts aber waren um diese Zeit schon wieder neue Verschiebungen nötig geworden. Seit der Mitte Februar folgte im Lehrerkollegium eine Erkrankung auf die andere. Professor Dr. Loewe war vom 18. bis 20. Februar und dann wieder vom 1. bis 6. März, Oberlehrer Dr. Knaack erst einzelne Tage, dann vom 22. bis 27. Februar, am 26. und 27. auch Gymnasiallehrer Wöhlermann zu vertreten. Ausserdem ist seit ungefähr derselben Zeit der Direktor der unmittelbaren Thätigkeit am Gymnasium entzogen. Herr Provinzialschulrat Dr. Bouterwek ist infolge einer schweren Krankheit, von welcher wir jetzt für ihn unter einem südlicheren Himmel volle Genesung hoffen dürfen, auf längere Zeit beurlaubt, und statt seiner der Direktor seit dem 13. Februar zum Vertretungsdienst bei dem Königlichen Provinzial-Schulkollegium bis Ende Mai d. J. herangezogen. Er hat daher für diese Zeit den Unterricht und die geschäftliche Arbeit am Gymnasium abgeben müssen und nur die Leitung der Seminarübungen und die Zusammenstellung dieses Programms noch in eigener Hand behalten. Im übrigen ist für die Dauer seiner anderweitigen Verwendung die Leitung der Anstalt auf Herrn Professor Jobst übergegangen.

Die Reifeprüfung für den Ostertermin erfolgte am 16. März unter Vorsitz des Direktors als Königlichen Kommissars, die Entlassung der Abiturienten durch Professor Jobst am 22. März in Verbindung mit der Feier des hundertjährigen Geburtstages Kaiser Wilhelms I., dessen verehrungswürdigen Charakter die Festrede des Oberlehrers Dr. Ifland schilderte. In dem von Chorgesängen durchgezogenen umfangreichen Festaktus hatten auch noch eine kürzere deutsche Rede des Abiturienten Borchers und eine lateinische des Oberprimaners Daberkow ihre Stelle. Als Andenken an den Tag erhielten die Ersten der Klassen Nachbildungen der einst von Kaiser Wilhelm I. genommenen Abschrift des Beckerschen Rheinliedes. Den Rest der vom Königlichen Provinzial-Schulkollegium überwiesenen 25 Exemplare verteilte, damit auch die körperliche Thätigkeit zu Ehren komme, der erste Turnlehrer, Oberlehrer Huth, bei der am 23. März in der Turnhalle veranstalteten Nachfeier an die besten Turner.

Die Abschlussprüfung fand am 31. März unter der Leitung von Professor Jobst statt, der zum stellvertretenden Königlichen Kommissar ernannt war, der Schluss des Schuljahrs am 13. April.

Aus dem Lehrerkollegium erhielten die Professoren Jobst und Dr. Schmolling unter dem 27. Mai, Professor Dr. Weise unter dem 9. November v. J. den Rang der Räte vierter Klasse. Die noch ausstehende Einbeziehung der Lehrer in eine grössere Gemeinschaft für die Zuteilung der s. g. Funktionszulagen ist hoffentlich von den zur Zeit noch schwebenden Etatsverhandlungen zu erwarten, der Aufenthalt aber inzwischen wenigstens für das ablaufende Jahr durch eine ausserordentliche Bewilligung an die zunächst beteiligten Kollegen dankenswert gemildert.

Aus dem Königlichen Seminar für gelehrte Schulen schieden zu Ostern v. J. die Kandidaten Dubberke und Dr. Lüdemann; ersterer ging an ein Privatinstitut in Cassel über, letzterer trat zunächst eine Reise ins Ausland an und ist seit Michaelis v. J. Hilfslehrer am Realprogymnasium in Stargard geworden. Im Sommer konnte das Seminar nicht vollständig besetzt werden; regelrecht zur Ableistung des Probejahrs trat nur der Kandidat Otto Pietzcker ein; für die zweite Stelle wurde Sch.-A.-K. Dr. Friedrich Petri aus dem (ersten) Seminarjahre in Greifswald einberufen; eine dritte Stelle versah noch weiter Kandidat Ziebell, der nach mehrjähriger treuer Aushilfe in amtlich verschiedener zu benennender Eigenschaft endlich Michaelis v. J. an der Friedrich-Wilhelms-Schule hier einen Platz zu vollerer Thätigkeit gefunden hat. Günstiger war die Sachlage im Winter. Neben Kand. Pietzcker und Dr. Petri gehörten dem Seminar in dieser Zeit auch die Kandidaten Dr. Paul Springmann und Heinrich Denecke ordnungsmässig mit Beginn ihres Probejahres an.

Von der Vorschule ging am 1. April nach einjähriger eifriger Thätigkeit der kommissarisch beschäftigte Lehrer Johannes Schwechel in den Dienst an den hiesigen Gemeindeschulen über; für ihn trat, ebenfalls auftragsweise, der Lehrer Johannes van der Linde, bisher in Neuenkirchen, ein.

IV. Statistische Mitteilungen.

A. Frequenz-Tabelle für das Schuljahr 1896/97.

	A. Gymnasium.														Sa.
	Ia	Ib	IIa	IIb	IIIa	IIIb	IV	V	VI	VI	VI	VI	VI	VI	
	O.	M.	O.	M.	O.	M.	O.	M.	O.	M.	O.	M.	O.	M.	
1. Bestand am 1. Februar 1896	26	25	38 ¹⁾	30	13	40	21	36	27	37	27	37	28	33	453
2. Abg. b. z. Schluss d. Schuljahres 1895/6	16	3	5	4	—	2	2	7	2	2	—	2	1	5	53 ²⁾
3a. Zugang durch Versetzung zu Ostern .	11	13	18	34	—	21	—	23	—	29	—	24	—	23 ²⁾	201
Zugang d. Übergang i. d. Wechselcötus	—	—	—	—	8	2	4	5	8	4	7	—	6	2	50
3b. Zugang d. Aufnahme zu Ostern	—	1	3	—	—	1	1	1	—	3	5	—	2	7	25
4. Frequenz am Anf. d. Schuljahres 1896/7	21	25	41 ¹⁾	34	21	24	22	34	28	36	35	24	35	32	448
5. Zugang im Sommersemester	—	—	1	—	1	—	1	—	—	—	—	—	—	1	5
6. Abgang im Sommersemester	9	1	7	2	3	1	1	1	3	1	6	—	4	3	46 ²⁾
7a. Zugang durch Versetzung zu Michaelis	8	16	19	—	17	—	20	—	26	—	22	—	31	—	189
Zugang d. Übergang i. d. Wechselcötus	—	—	—	—	—	5	2	5	4	3	3	9	—	2	37
7b. Zugang durch Aufnahme zu Michaelis	—	—	2	—	1	—	1	—	—	2	1	1	1	1	14
8. Frequenz a. Anfang d. Wintersemesters	20	32	40 ¹⁾	32	18	26	23	34	30	37	26	34	32	29	451
9. Zugang im Wintersemester	—	—	—	—	—	—	—	—	—	—	1	2	1	—	4
10. Abgang im Wintersemester	1	—	1	—	—	—	—	—	1	1	—	—	—	—	4
11. Frequenz am 1. Februar 1897	19	32	39 ¹⁾	32	18	26	23	34	29	36	27	36	33	29	451
12. Durchschnittsalter am 1. Februar 1897	18,8	17,7	17,1	16,1	15,4	15,2	14,7	14,2	13,2	12,1	11,9	11,2	10,8	9,8	—

1) In 2 Abteilungen. 3) Dar unter zu Ostern reif oder versetzt 23, nicht versetzt 20, nicht zur Versetzung anstehend 10.

2) Aus der Vorschule. „ „ Michaelis „ „ „ 16, „ „ 20, „ „ „ 10.

	B. Vorschule.							A u. B. zu- sam- men.
	1	1	2	2	3	3	Sa.	
	O.	M.	O.	M.	O.	M.		
1. Bestand am 1. Februar 1896	24	33	26	27	17	17	144	597
2. Abg. b. z. Schluss d. Schuljahres 1895/6	1	—	3	1	1	2	8	61
3a. Zugang durch Versetzung zu Ostern .	21	—	15	—	—	—	36	237
Zugang d. Überg. in d. Wechselcötus	1	—	2	2	1	1	7	57
3b. Zugang durch Aufnahme zu Ostern .	2	2	2	4	23	1	34	59
4. Frequenz a. Anf. d. Schuljahres 1896/7	24	34	19	30	24	16	147	595
5. Zugang im Sommersemester	—	1	1	—	—	—	2	7
6. Abgang im Sommersemester	2	1	—	1	1	2	7	53
7a. Zugang durch Versetzung zu Michaelis	—	28	—	14	—	—	42	231
Zugang d. Überg. in d. Wechselcötus	4	—	—	—	—	—	4	41
7b. Zugang durch Aufnahme zu Michaelis	2	2	3	8	—	17	32	46
8. Frequenz am Anf. d. Wintersemesters	28	30	23	23	23	17	144	595
9. Zugang im Wintersemester	—	—	—	—	—	1	1	5
10. Abgang im Wintersemester	2	—	—	2	—	3	7	11
11. Frequenz am 1. Februar 1897	26	30	23	21	23	15	138	589
12. Durchschnittsalter am 1. Februar 1897	9,8	8,9	8,3	7,9	7,2	6,4	—	—

B. Religions- und Heimatsverhältnisse der Schüler.

	A. Gymnasium.							B. Vorschule.						
	Evg.	Kathl.	Dissid.	Juden.	Einh.	Ausw.	Ausl.	Evg.	Kathl.	Dissid.	Juden.	Einh.	Ausw.	Ausl.
1. Am Anfang des Sommersemesters	392	14	—	42	323	124	1	126	7	—	14	133	14	—
2. Am Anfang des Wintersemesters	395	16	—	40	323	126	2	127	2	—	15	126	18	—
3. Am 1. Februar 1897	396	16	—	39	323	126	2	122	1	—	15	121	17	—

Durch den Tod verlor die Anstalt im Oktober und November v. J. die Vorschüler Curt Ottow, Max Ludewig, Bronislaw von Karchowski und Bruno Eggert (s. Chronik), ausserdem noch am Ende des Schuljahres den Untertertianer Paul Gerhard Hoppe, der — erst zu Ostern v. J. eingetreten und hoffnungsvoll aufgestiegen — nach kurzem, aber schwerem Leiden in der Nacht vom 2. zum 3. April an Gehirntuberkulose starb.

C. Übersicht der mit dem Zeugnis der Reife entlassenen Schüler.

No.	Namen	Geburtstag	Geburtsort	Bekenntnis	Stand des Vaters	Wohnort des Vaters oder Vormundes	Jahre auf dem Gymnasium	Jahre in Prima	Gewähltes Studium oder Berufsfach
Zu Michaelis 1896.									
1	Willi Ide	23. Aug. 1878	Stettin	evang.	Dr., Sanitätsr.	Stettin	9	2	Rechte.
2	Helm. Zimmermann	13. Febr. 1878	"	"	Kaufmann	"	6 1/2	2	Theologie.
3	Karl Runze	23. März 1877	Prerow, Kreis Franzburg	"	Pastor	Schillersdorf, Kr. Randow	7	2 1/2	Philologie u. Theologie.
4	Ernst Richter	20. Dez. 1876	Breslau	"	D., Konsistorialpräs.	Stettin	7	2 1/2	Rechte.
5	Robert Sellin	2. Febr. 1878	Stettin	"	Konsistorial-Sekretär	"	9	2	Theologie.
6	Ernst Wandel	30. Apr. 1878	Strausberg, Kr. Oberbarnim	"	Lic. Dr., Oberpfarrer	Strausberg	8 1/2	2	Philologie.
7	Bodo Krafft	1. Okt. 1875	Stettin	"	Eisenbahn-Betriebs-Sekretär	Stettin	3 1/2	2 1/2	Medizin.

Zu Ostern 1897:

1	Ewald Kunow	20. Juli 1878	Stettin	evang.	Rechnungs.	Stettin	2	2	Medizin.
2	Walther Guericke	14. Nov. 1876	Segenber., Kr. Schlawa	evang-luth.	Generalagent	M. in Frankenhausen	8	3	Postfach.
3	Karl Bartelt	27. Mai. 1878	Ziegenort, Kr. Uckeründe	evang.	Forstkassen-Rendant	Ziegenort	9	2	Rechte.
4	Paul Ziemer	9. Aug. 1878	Stresow, Kr. Cammin i. P.	"	Bauergutsbesitzer	Stresow	8	2	Theologie.
5	Erich Müller	17. Apr. 1879	Stettin	"	Stadtsekretär	Stettin	9	2	Mathematik u. Naturwis.
6	Otto Schulz	26. Febr. 1878	"	"	Dr. ph., Professor	"	6	2	Philologie (neuere).
7	Egon Borchers	2. Aug. 1878	"	"	Kaufmann	"	9 1/2	2	Rechte.
8	Otto Loeffler	24. Apr. 1879	"	"	Lehrer	"	9	2	Technisches Studium.
9	Otto Thümmel	9. März 1878	Lauchstedt, Kr. Merseburg	"	Landgerichts-Direktor	"	4	2	Rechte.

Das Zeugnis für den einjährigen Militärdienst

haben zu Ostern 1896 erhalten 19 Schüler, davon sind zu einem praktischen Beruf abgegangen 1

" " Michaelis 1896 " 20 " " " " " " " " 1

Summa 39 Schüler

Summa 2.

V. Vermehrung der Sammlungen.

1. Haupt-Bibliothek. (Professor Dr. Walter.)

A. Durch Anschaffung aus den etatsmässigen Mitteln.

- I. An Zeitschriften (auf 1896). Centralblatt f. die ges. Unterrichts-Verw. in Preussen (zum Archiv). — Zeitschrift für das Gymnasialwesen. — Fleckeisen und Masius, Neue Jahrbücher. — Hermes. — Rheinisches Museum. — Bursian, Jahresbericht über die Altertumswissenschaft. — Steinmeyer, Zeitschrift für deutsches Altertum. — Jahrbuch des archäologischen Instituts. — Poggendorff, Annalen und Beiblätter. — Blätter für pomm. Volkskunde.
- II. An Fortsetzungen oder Ergänzungen: Ersch und Gruber, Encyclopädie. — Grimm, Deutsches Wörterbuch. — Publikationen des litt. Vereins zu Stuttgart. — Monumenta Germaniae historica. — Heeren-Ukert, Gesch. der europ. Staaten, nebst Ergänzungen. — Roscher, Lex. der Mythologie. — Goedeke, Grundriss. — Iw. Müller, Handbuch d. klass. Altertumswiss. — Herders Werke von Suphan. — Muret, Engl. Wörterbuch. — Pauly, Realencyclopädie, neue Auflage. — Groeber, Grundriss der romanischen Philologie. — Corpus inscr. Attic.
- III. Ausserdem: Ermann, Aegypten. — Driver-Rothstein, Einleitung in die Litteratur des alten Testaments. — Blass, Grammatik des neutestamentl. Griechisch. — Kretschmer, Einleitung in die Geschichte der griechischen Sprache. — Cauer, Grundfragen der Homerkritik. — Willamowitz-Moellendorf, Aischylos Orestie. — Holm-Deecke-Soltan, Kulturgeschichte des klass. Altertums. — Bender, Rom. — Schneider, das alte Rom. — Kiepert-Hülsemann, formae urbis Romae. — Richter, Forum Romanum. — Friedrichs-Wolters, Gipsabgüsse des Berliner Museums. — Brunn-Bruckmann, Denkmäler. — Klassischer Skulpturenschatz. — Weniger, Prellers altgriechische Landschaften. — Friedlaender, Iuvenalis. — Gardthausen, Augustus. — Mommsen, Beiträge z. d. griechischen Präpositionen. — Ashbach, römisches Kaisertum. — v. Sommerfeld, Gesch. d. Germanisierung Pommerns. — Meitzen, Siedlung u. Agrarwesen der Germanen. — Potthast, bibl. hist. medii aevi. — Kloepper, Reallexicon der engl. Sprache. — Bouillet, dictionnaire des sciences. — Whartons Law-Lexicon by Lely. — Leach, english schools. — Bölsche, Entwicklungsgeschichte der Natur. — Ebert, magnetische Kraftfelder. — Arendt, Technik der experimentellen Chemie. — Haeckel, systematische Phylogenie. — Hoffmanns Zeitschr. für math. u. naturwiss. Unterr., 22 Bde, antiquarisch. — Blattern u. Schutzpockenimpfung.

B. Durch Geschenke.

1. Vom K. Ministerium bzw. durch das K. Provinzial-Schulkollegium: v. Sallet, Zeitschrift für Numismatik. — Ausserdem: Vorlesungsverzeichnisse und Festreden von der Universität Berlin u. a. —
2. Vom Verein der Lehrer an d. höh. Schul. Pommerns: Kunzes Kalender. Landtagsverhandlungen.
3. Aus Lesezirkeln von Kollegen: Deutsche Litteraturzeitung. — Zeitschrift f. d. deutsch. Unterr.
4. Von der Gesellschaft f. Pomm. Gesch. u. Altertumskunde: Baltische Studien 46 u. Monatsblätter 10.
5. Von den Herren Vorstehern der Kaufmannschaft: Stettins Handel 1895.
6. Von den Verfassern: a) Herrn Prof. Dr. Pyl, die Greifswalder Sammlungen. — b) Herrn Oberpfarrer Lic. Dr. Wandel, der Brief des Jakobus. — c) Herrn Dr. Keidel, Baltimore: Romance and otter Studies, 1—2. — d) Herrn von Jacobs, das Volk der Siebenerzähler. — e) Herrn Professor Dr. Bethe, Prolegomena zur Geschichte des Theaters im Altertum.

2. Seminar-Bibliothek. (Wie 1.)

A. Durch Ankauf: Baumeister, Handb. der Erziehungslehre. — Rethwisch, Jahresberichte üb. höh. Schulwesen. — Fries und Meier, Lehrproben und Lehrgänge, Forts. — Aus deutschen Lesebüchern, Forts. — Münch, Unterrichtsziele. — Lehmann, der deutsche Unterricht. — Hildebrand, Beiträge z. deutschen Unterricht. — Lattmann, Methodik des lat. Elementarunterrichts. — Gurlitt, lateinische Fibel.

B. Durch Geschenke: 1. Vom Königl. Provinzial-Schulkollegium: Jahrb. f. Jugend- u. Volksspiele. — Verhandlungen der Direktoren-Versammlungen in Preussen, Forts. — Marcinowski u. Frommel, Bürgerrecht und Bürgertugend.

3. Schüler-Bibliothek. (Professor Dr. Schmolling.)

I. Geschichte u. s. w.

- A. 1453. Bloch, L., römische Altertumskunde. 7 Vollbilder. 1895.
- A. 2437d. XI. Jahrhund. 3. Band. Wipo, das Leben Kaiser Konrads II., übers. v. Pfüger. 2. Aufl. XII. 2. das Leben Kaiser Heinrichs IV., übers. v. Jaffé. 2. Aufl.
- e. XI. 5. die Jahrbücher des Lambert von Hersfeld, übers. von Hesse. 2. Aufl.
- f. XII. 9. die Chronik des Bischofs Otto von Freising. 6. u. 7. Buch, übers. von Kohl. XII. 11. Thaten Friedrichs I. von Bischof Otto von Freising, übers. von Kohl.
- B. 2622. Gustav, G., Philipp Melanchthon, ein Lebensbild f. jung u. alt. 3 Illust. 1896.
- A. 2629. Heinzen u. Goette, Geschichte d. dt. Litteratur von Goethes Tode bis z. Gegenw., mit 10 Bildern deutscher Dichter. 1890.
- Hirth, G., das gesamte Turnwesen, ein Lesebuch für deutsche Turner. 2. Aufl. bes. von R. Gasch.
- B. 2588d. Geschichtliche Einleitung, Ergänzungsband. 1895.
- B. 2623. Kaiser, P., Philipp Melanchthon, Deutschlands Lehrer. 1896
- B. 2247k. Kampen, A. von, descriptiones nobilissimorum apud classicos locorum, series I, XV tabulae ad Caesaris de bello Gallico commentarios. Lamprecht, K., deutsche Geschichte.
- A. 2554d. 4. Bd. (1273—1484) 2. Aufl. 1896.
- e. 5. „ 1. (1485—1524) 2. Aufl. 1896.
- f. 5. „ 2. (1525—1648) 2. Aufl. 1895.
- A. 2615. Mahan, A. T., der Einfluss der Seemacht auf die Geschichte, hrsg. von der Marine-Rundschau. 1896.
- B. 2579. Minzloff, R., die Hohenzollern von der Kurwürde bis z. Kaiserthron (20 Bilder).
- B. 1460. Müller, K., Cook, der Weltumsegler. 5. Aufl. 62 Textabbild. 4 Buntbilder. 1896.
- A. 2641. Muncker, Fr., Friedr. Gottlieb Klopstock. Geschichte seines Lebens und seiner Schriften, mit d. Bilde K.'s. 1893.
- A. 2634. Musterkatalog f. Haus-, Vereins-, Volks- u. Schulbibliotheken. 6. Aufl. 1893.
- B. 2590. Pflugk-Harttung, J. von, Krieg u. Sieg 1870/71, ein Gedenkbuch. 1895.
- a. ders., Krieg und Sieg 1870/71. Kulturgeschichte mit Abbildungen von Antoine u. a. 1. Bd. 1896.

- B. 2627. Röchling u. Knötel, der alte Fritz in 50 Bildern f. jung und alt.
- B. 2600. Schultheiss, G., Fr. Ludw. Jahn, sein Leben u. seine Bedeutung, preisgekrönte Arbeit. 1894.
- B. 2428. Schwartz, W., Sagen und alte Geschichten der Mark Brandenburg. 3. Aufl. 1895.
- B. 2633. Stauffer, Alb., 12 Gestalten der Glanzzeit Athens im Zusammenhange der Kulturentwicklung (Kimon, Polygnot, Äschylus, Perikles u. s. w.) 1896.
- A. 1978. Stern, A., die deutsche Nationallitteratur vom Tode Goethes bis zur Gegenwart. 3. Aufl. 1894 (Forts. zu Vilmar's Nat.-Litt.).
- B. 2636. Stieler, J., deutsche Tonmeister, biogr. Erzähl. u. Char.-Bilder. 45 Holzschnitte. 1878.
- B. 2637. ders., Lebensbilder deutscher Männer u. Frauen, mit Bildern von Ludw. Richter u. a. (Goethe, Rietschel, Senefelder, Gellert, Pestalozzi, Brüder Grimm, Reinick u. s. w.) 2. Aufl.

II. Natur-, Länder- und Völkerkunde.

- B. 2638. Emsmann, Vorschule der Physik. 5. Aufl. von A. Tiebe. 97 Abbild. 1893.
- A. 2124. Hehn, V., Kulturpflanzen und Haustiere in ihrem Übergange aus Asien nach Griechenl. u. Italien, hist.-ling. Skizzen, 6. Aufl. 1894.
- B. 2628. Kraepelin, Naturstudien im Hause, ein Buch für die Jugend, mit Zeichnungen. 1896.
- B. 2632. Michael, E., Führer für Pilzfreunde; die am häufigsten vorkommenden essbaren, verdächtigen und giftigen Pilze. 68 Pilzgruppen. 2. Aufl. 1896.
- B. 2632a. Michael, Volksausgabe des Führers f. Pilzfreunde. 29 Pilzgruppen. 1896.
- Schubert, G. H. von, Naturgeschichte des Tier-, Pflanzen- und Mineralreichs.
- A. 2458a. I. 1. Säugetiere. 171 kol. Abbild. 10. Aufl. b. I. 2. Vögel. 195 kol. Abbild. 9. Aufl. (1896.)
- B. 2597a. Schwarz, B., Palästina f. die Hand d. Jug., anschauliche Schilderung der Stätten bibl. Gesch. mit zahlr. Abb. u. 1 Karte. 1897.

III. Schöne Litteratur.

- Dahn, F., kl. Romane v. d. Völkerwanderung.
- A. 2263h. VIII. Clodovech (481—511). 4. Aufl. 1895.
- B. 2640. Gellert, Fabeln und Erzählungen, güt. Oden u. Lieder. 1871.
- A. 2267l. Göttinger, Dichterbund II. Hölty u. Miller, III. F. L. Graf zu Stolberg, M. Claudius, hrsg. v. Sauer. Stuttgart. Union.

- B. 2616. Haehnel, G., aus deutscher Sage u. Geschichte, der deutschen Jugend erz. 1 Karte. 1896.
- C. 2639. Hoffmann, P., Paulus Gerhard, der grosse geistl. Sänger. 1896.
- „ Steurich, E., Gr.-Friedrichsburg, des gr. Kurfürsten deutsche Kolonie in Westafrika. 1896.
- C. 2620. Klee, G., langobard. Sagen und Geschichten. 1884. Der arme Mann in Tockenburg, eine wahre Gesch. aus d. Schweizerland. 1885.
- C. 2620 a. ders., alte deutsche Märlein u. Schwänke, zum meist v. Schriftst. d. 15. u. 16. Jahrh. 1886. Eines deutschen Volkes Ruhm u. Untergang. Erzähl. v. d. grossen Gotenkiege. 535—555. 1887. Drei Erzählungen aus d. dt. Mittelalter. 1. der gute Gerhard von Köln. 2. Otto m. d. Barte. 3. Junker Helmbrecht, der Bauernsohn. 1889.
- C. 2620 b. ders., wunderliche Schicksale des armen Simplex, eine wahre Gesch. a. d. Zeit d. 30jähr. Krieger. 1890. Fünf Erzählungen. 1895.
- B. 2592. Klein, Karl, Fröschweiler Chronik 1870. 13. Aufl. 1895.
- B. 2592 a. Klein, Kath., Fröschweiler Erinnerungen. 1896.
- B. 2621. Mühlhausen, F., Luther, ein dram. Gedicht. 1896.
- B. 2591. Runze, M., Beim Königsregiment 1870/71. 1896.
- B. 2577. Schmidt, O., Lieder der Deutschen a. den Zeiten der Freiheitskriege u. der Kämpfe um die nationale Einheit. 1895.
- A. 2630. Spitta, C., Psalter und Harfe, christliche Lieder zur häusl. Erbauung.
- A. 2631. ders., nachgelassene geistl. Lieder. 5. Aufl. 1883.
- B. 2578. Windel, R., Dichter der Freiheitskriege (Arndt, Körner, Schenkendorf, Rückert). 1895.
- B. 2626. ders., der Göttinger Dichterbund (Hölty, Voss u. s. w.) 1895.
- A. 2308 f. Wolff, J., Aus dem Felde, nebst einem Anhang: Im neuen Reich. 1895.

4. Schulbüchersammlung. (Prof. Dr. Schmolling.)

Es schenken Herr Freytag, Lpz., mehrere lat. u. gr. Schülerausgaben und die Buchhandlung des Waisenhauses in Halle 4 Kohl, gr. Leseb. I, 3. Aufl. Ausserdem schenken Schulbücher die früheren Schüler Gnade, Binder, Seefeld, Simon, Zebrowski und Henning.

5. Physikalische Sammlung. (Verwalter: Oberlehrer Tiebe.)

Aus den etatsmässigen Mitteln wurden angeschafft: Massstab. — Knallbüchse. — Modell einer Setzwage. — Dialsator. — Gummischeibe und -ring zur Luftpumpe. — Modell eines Kehlkopfes. — Magnet. — Weiche Leitungsschnüre. — Druckknopf und Fallscheibe. — Wandtafel: Sonnen- und Mondfinsternis. — Cylinder und Kegel von gleicher Grundfläche und Höhe, hohl. — Kleiner Schraubstock, Gestell mit Eisenring, Leimtopf. — Glassachen, Gummischlauch, Drahtnetz. — Chemikalien, lichtempfindliche Platten. — Verbandzeug.

Am Schluss des Jahres bewilligte der Herr Unterrichtsminister der Sammlung ausseretatsmässig die Summe von 400 M. zur Anschaffung teurerer elektrischer Apparate; hierüber wird im nächsten Programm eine Nachweisung erfolgen.

6. Naturhistorisches Museum. (Konservator: Oberlehrer W. Müller.)

A. Durch Ankauf: Gruppe aus Männchen, Weibchen, Nest und einem Gelege Eier von *Fringilla coelebs*, *carduelis* und *hypolais vulgaris*. — Gestopft: *Troglodytes parvulus*, *Musciapap. grisola*, *Vespertilio noctula*. — Spritzpräparate: *Sciurus vulgaris*, Situs; *Mus rattus*, Nervensystem, *Perca fluviatilis*, Situs. — Mimicrierende Insekten, 1 Kasten mit 3 ausländischen und 1 Kasten mit 20 einheimischen Vertretern. — Einige Präparatengläser, mehrere Werkzeuge, Reinigungs- und Verbrauchsgegenstände und Konservierungsmaterialien.

Aus der physikalischen Sammlung wurde ein grösseres Mikroskop überwiesen.

B. Durch Geschenke: 2 *Ascaris lumbricoides*, 2 *Corella parallelogramma*, Augen und Radula von *Sepia officinalis*, 5 *Lepas striata*, 3 Skolopender und 1 Skorpion, 2 Krabben und 2 *Peneus*, in Spiritus (Herr Fr. Jungklaus, cand. med.) — 1 präparierte Luffa-Hülse (Sekundärer Walter Schulze). — Stück Mammutzahn und Rügenische Fossilien (Sextaner Müller). — 20 exotische Insekten, hauptsächlich Schmetterlinge (Herr Dr. Heinr. Dohrn). — 2 Vogelbälge aus Neu-Guinea (Brüder Helfft). — Balg von *Buteo lagopus* (Sekundärer Hell). — Seeigelgehäuse mit Kauapparat (Herr Kaufmann Hess, früher Schüler des Gymnasiums, durch Quartaner W. Lange). — Dendriten auf Kalkstein aus Johannisbad (Primärer Erich Müller). — 1 Flasche Sargasso-Tang (Quartaner Neumann). — 1 Stück Blei-Zinkerz aus St. Martin (Herr Oberlehrer Dr. Knaack). — *Euspongia officinalis* und *Collozoum inerme* (Herr Walter Pippow). — Glas voll Stassfurter Salzgesteine (Herr Ambt). — *Gasterosteus spinacha* (Herr

Fischermeister Höpfner durch Herrn Marienstiftssekretär Obermeyer). — Vulkanische Gesteine aus der Eifel (Herr Studiosus Bernhard Weicker). — Für den Unterricht ein lebendes Hermelin (Herr Kaufmann Hoffmann durch Primaner Emil Weiss) und lebende Grünfinken (Quintaner Kundler).

7. Lehrmittel für Geschichte und Erdkunde (Oberlehrer Dr. Ifland): Fischer und Guthe. Karte von Palästina. — E. Gaebler, Karte des deutsch-französischen Kriegsschauplatzes. — Derselbe, Karte von Frankreich. — Habenicht, Karte von Australien. — H. Kiepert, Graecia antiqua. Eine grössere Anzahl der vorhandenen Karten wurde ausgebessert.

8. An Musikalien (Gesanglehrer Jeltsch) wurde neu beschafft: Chorlied: Wenn ich ihn nur habe. — Und hörst du das mächtige Klingen, 4 st. Chor von Marschner. — Sehst, welch eine Liebe, Choralmotette von Homilius. — Hoch thut euch auf, Motette von Gluck. — Kaiser-Wilhelm-Hymne von Schondorf.

9. Zeichenvorlagen (Zeichenlehrer Rieck): Holzmodelle für das Projektionszeichnen von Lachner.

Der Bilderschmuck des Gymnasiums wurde durch ein Geschenk des Herrn Ministers vermehrt, welcher das nach einer Skizze Seiner Majestät des Kaisers und Königs hergestellte allegorische Bild des Professors Knackfuss in Eichenrahmen überwies. Auch das Diplom für die Beteiligung des Gymnasiums an der Weltausstellung in Chicago ist unter ähnlichem Rahmen im Direktorzimmer aufgehängt.

Eine werthvolle Ergänzung erhielt ausserdem die Sammlung der Lehrerbilder im Konferenzzimmer. In dieser war das Kollegium nach seinem Bestande vom Herbst 1859 in einer Gruppe von Photographieen vereinigt, welche dem damals nach Pyritz übergehenden Kollegen Franz Kern zum Abschiede gewidmet wurden. Aber natürlich fehlte dabei der Gefeierte selbst, und auch später war sein Bild noch nicht gewonnen. Der Sohn, Dr. Otto Kern aus Berlin, bemerkte bei einem Besuche die Lücke: und kurze Zeit danach sahen wir uns durch eine freundliche Widmung der Witwe im Besitze einer Photographie, welche die feinen Züge des zu früh verstorbenen edlen Mannes sprechend wiedergibt. Franz Kern, geboren 1830, war 1839 bis 1848 Schüler, von 1852 bis 1859 Lehrer des Gymnasiums, hat der Anstalt nicht nur stets persönliche Anhänglichkeit bewahrt, sondern auch für weitere Kreise zur Kenntniss ihrer Geschichte und Eigenart in seinem Leben Ludwig Giesebrechts die wertvollsten Beiträge geliefert. Bei der Jubelfeier von 1894 hätte er vor vielen anderen ein stolzer Zeuge alter Zeiten sein dürfen, aber er konnte nur brieflich noch grüssen: schon hatte ihn die schwere Krankheit erfasst, der er in der Nacht vom 13. zum 14. Dezember 1894 erlag. Sein Andenken aber auch im Namen unseres Gymnasiums zu ehren, ist bei dem gegebenen Anlass willkommene Pflicht.

Für alle der Anstalt zugewendeten Geschenke sage ich hier ergebensten Dank.

VI. Unterstützung von Schülern; Stiftungen.

I. Unterstützung von Schülern.

A. Von Seiten des Marienstifts-Kuratoriums wird 1. bis zu 20 Schülern freier Mittagstisch, 2. bis zu 10 Prozent der Soll-Einnahme Schülern des Gymnasiums (nicht der Vorschule) halber oder ganzer Erlass des Schulgeldes gewährt.

3. Das Stipendium des Senior Gymnasii, welcher dafür dem Direktor einige Schreibhülfe zu leisten hat, erhielt im Sommerhalbjahr der Abiturient Ide, im Winterhalbjahr der Abiturient Kunow.

4. Die zum Ersatz der Hollmannschen Stiftung bewilligte Position von 75 M. für Bücher-Prämien ist seit dem Etat für 1893/6 in Wegfall gekommen, ebenso wie die Turnprämien.

B. Aus der Stiftung zur Unterstützung würdiger und bedürftiger Schüler erhielten nach Beschluss des Lehrerkollegiums bis 12 Schüler vierteljährlich à 10,50 M. Die Rendante der Stiftung, deren Vermögen im Januar d. J. 13784,35 M. betrug, führte Professor Dr. Schmolling; ausser ihm bildeten den Verwaltungsausschuss der Direktor und als Schriftführer Oberlehrer Tiebe.

C. Von dem Verein früherer Schüler des Marienstifts-Gymnasiums wurden zur Unterstützung armer Schüler auch weiter vierteljährlich je 50 \mathcal{M} überwiesen und nach Anhörung der Konferenz durch den Direktor verteilt.

D. Das Heringsche Stipendium (Kapital 8400 \mathcal{M}) erhielt je zur Hälfte Ostern v. J. der Oberprimaner Sellin und der Unterprimaner Hass, Michaelis v. J. der Unterprimaner Daberkow und der Obersekundaner Stachel; Verwaltung und Kollatur hat das Lehrerkollegium.

E. Das Heydemannsche Stipendium (Kapital 1200 \mathcal{M}) erhielt der Unterprimaner Koch. Die Verwaltung steht bei dem Direktor, die Kollatur bei den wissenschaftlichen Lehrern der Prima.

F. Das Walthersche Legat (Kapital 300 \mathcal{M}) erhielt nach den im Programm von 1894 mitgeteilten Bestimmungen zu Johannis v. J. der Quartaner Syring, zu Neujahr der Obertertianer Thielke.

II. Universitäts-Stipendia.

[1 bis 3 unter Kollatur des Lehrerkollegiums und (bezw. in Vertretung des Direktors) von Professor Jobst verwaltet; 4 und 5 von dem Direktor verwaltet und von ihm mit den beiden ältesten Lehrern zu vergeben; 6 unter Verwaltung und Kollatur des Marienstifts-Kuratoriums.]

1. Das Friedrich Kochsche Stipendium (Kapital 3150 \mathcal{M}) erhielt für 1896 der Stud. jur. Victor Knaak,
2. das Hasselbach-Grassmansche Stipendium (Kapital 6000 \mathcal{M}) für 1896 der Stud. jur. Guido Hirsch,
3. das Giesebrechtsche Stipendium (Kapital 7500 \mathcal{M}) der Stud. theol. Willy Marzahn,
4. das I. Calow-Lobachsche Stipendium (Kapital 4200 \mathcal{M}) Stud. theol. W. Simon.
5. das II. Calow-Lobachsche Stipendium (Kapital 3000 \mathcal{M}) Stud. theol. Paul Bergin,
6. das Oelrichssche Stipendium für eine lateinische Rede der Stud. phil. Bernhard Weicker.

III. Die Witwen- und Waisenkasse der Lehrer am Marienstifts-Gymnasium, unter einem Verwaltungsrate, welchem der Direktor als ständiger Vorsitzender, ein Rendant nach bestimmtem Turnus (1896 Professor Dr. Hoppe, jetzt Oberlehrer Dr. Knaack) und ein drittes Mitglied (zur Zeit Professor Dr. Wienke) durch Wahl der General-Versammlung angehört, hatte im Januar d. J. ein Vermögen von 54703,41 \mathcal{M} und davon im Januar 1896 an drei Witwen je 540 \mathcal{M} Pension zu zahlen.

VII. Mitteilungen und Anzeigen.

Die Ausgabe des Programms erfolgt verspätet, weil der Direktor in der letzten Zeit des Schuljahres von den Amtsgeschäften am Gymnasium abberufen war (s. Chronik).

Im Übrigen wird für das neue Schuljahr von neuem an die Bestimmung des Ministerial-Erlasses vom 2. Februar 1895 erinnert, dass eine Befreiung vom Turnunterricht nur auf Grund eines schriftlichen Antrages der Angehörigen und eines beigefügten ärztlichen Gutachtens erfolgen darf, welches nach eigener Wahrnehmung den Grund der Behinderung angibt. Formulare für derartige Anträge sind bei dem Direktor oder seinem Vertreter, z. Z. Herrn Professor Jobst, zu erhalten.

Stettin, im April 1897.

Dr. Weicker,
Königlicher Gymnasial-Direktor.