

teachers need not be so numerous. The German gymnasium has generally nine regular masters, and four or five assistants. It is a simple and solid body, as were our own colleges about 1840, before we began, under deplorable inspirations, to separate science from literature. But we have now, besides our students of literature, our students of science, of navigation, of St. Cyr, of our polytechnic, of normal schools, our students of some special branch, and all attracted by the practical end which they have in view, but profoundly indifferent to anything which is not exacted from them. This morselling of studies into specialties, while it leads to the inevitable debasement of learning generally, is still more injurious to the specialties themselves.

While remaining faithful to classical tradition, Germany has tried to avoid those evil effects which in some of our colleges have resulted from the exclusive culture of some one of the mental faculties. We mean that purely formal culture which the Jesuits brought into repute, and which exercised the mind without nourishing it, as if the mind, just as much as the body, did not require food to build up its vital forces, and at the same time afford them exercise. But Germany, while avoiding one danger, has fallen into another. Together with the moral and social sciences she has given a place in the first rank to the historic and philological sciences, and in this she inclines to mere erudition. Now to learn facts, dates and words, is still to stop at what we may call the *material* side of human evolution, instead of seeking to penetrate into the very spirit of the humanities. Separated from moral, social, and philosophical consideration, history, geography, and linguistics are still only material sciences, just as much as physics and geology, while they are at the same time much less scientific, and much less useful. In England the school of evolution, the child of the utilitarian school, having its home too in the land of utilitarian traditions, has allowed itself to be drawn aside by the mirage of the natural sciences, and has wished to make them the basis of education. She has thus opposed, in the science of education, naturalism to what we call humanism. Mr. Spencer commences his book on education by declaring that in all things the object to be obtained is knowledge; a principle of which we have seen the falsity. And so throughout his book Mr. Spencer fluctuates between the ideal of primary instruction and