

surely both of these things may be admitted, without conceding that the Universities should devote less attention to the humane sciences. The defects of Oxford and Cambridge are not due to the importance they attach to literature, history and philosophy, but to their want of due attention to the scientific investigation of principles and of their applications. Nor would these defects be remedied by abandoning the ideal of pure science, and paying heed only to its special applications. All the best advocates of applied science recognize that, unless provision is made for the disinterested study of scientific principles, the inevitable result must be that there will be no principles to apply. Lord Roseberry's appeal to Germany seems especially unfortunate; for Germany is precisely the country which has *not* neglected scholarship and limited itself to the special sciences, much less to technical instruction, but has devoted attention to all three, and especially to scholarship and pure science. Nor can Lord Roseberry be right in tracing the advance of Germany to its technical colleges, for the simple reason that these are comparatively few in number, and have not yet had time to effect any radical change, and because the improvement in German manufactures can be directly traced mainly to men who have received their training in the Universities. Lord Roseberry's appeal to Germany is therefore a doubled-edged weapon, which does more harm to the wielder than to those whom he attacks. The true moral of that appeal is, that no adequate solution of the educational problem can be found, which does not aim at thoroughness in all departments. We must not, in our zeal for industry and commerce, ignore the claims of literature, history and philosophy, any more than, in our pre-occupation with the latter, we should starve the former. Nor, again, in our perception of the importance of scholarship and scientific study, should we neglect to provide for the special requirements of industry and commerce. And, finally, we must not ignore the just claims of the mass of our population to an education which will not only fit them for their special work, but will make them intelligent citizens. Lord Roseberry's ideal of a nation seems to be that of a sort of glorified 'city of pigs,' as Plato calls it; though he would add, apparently, that it should be a 'city of pigs,' ready to fight for the Empire. I feel certain that, if he had his way, and England became really