

bad ; for it is a school of brutality, and pushes the English child towards the side to which he inclines, towards all the excesses which the energetic, violent tyrannical, and hard temperament admits of. A lady whom we know, and who is in truth of foreign extraction, could not bring herself to subject her son to flogging, and has put him in a Paris lyceum.

According to official inquiries, the small boys are valets and slaves. Each big boy has several, who are bound to run errands for him, to sweep for him, to clean his candlesticks, to toast his bread and cheese, to call him at the appointed time, to help him at his games, frequently during two or three hours daily, to run after his balls and return them to him, to be at his orders during all the time he is awake, to endure his caprices.

In order to maintain such an exact and minute obedience, the big boys use terror. "Boxes on the ears, kicks, are mere common pranks of theirs, these not counting among the numerous punishments.....In the first degree the real punishments are systematic boxes on the ears ; the offender must keep his hands at his sides and hold his head forward to receive a dozen slaps, applied right and left." On other occasions he places the palm of his hand on the table, the back of his hand is then beaten with the blade of a paper-knife till sometimes a gash is made. Caning comes next, then two kinds of tanning, etc. Tom Brown was tossed in a blanket, and thrown upward with such force that he struck the ceiling. One day having refused to sell his lottery-tickets to the big boys, he was seized hold of, held up before the blazing fire, and literally roasted till he was ready to faint. This actually occurred, the romance being but the reproduction of an authentic fact. Besides, in the lives of Cowper, Lord Byron, Sir Robert Peel, other cases equally revolting are to be found.

Doubtless, the instances just cited are the darkest, and, as the English are persevering in matters of reform, the picture is becoming brighter. Yet, even supposing the reform completed, the impression continues unpleasant ; for, on the whole, a school conducted in this style is a sort of primitive society, where force reigns almost uncontrolled, all the more so because it is considered a point of honor among the oppressed not to denounce their oppressors. The master interferes as little as possible. He is not, as among us, the perpetual representative of humanity and justice ; very seldom and in very few schools is an appeal made to him or to the governing body. The weak are left to themselves ; they have but to suffer and be patient. Now, what a temptation is it for a vigorous youth to possess the power and the right to flog ! It is not a good thing to give free rein to the instinct of domination and of brutality. The use always leads to the abuse ; an incentive to what is unreasonable is given by the irrationality which is practised, to blows by blows which are given ; a man ought never to be allowed the opportunity for becoming a despot and an executioner. On the whole, education thus understood is not destitute of resemblance to that of the Lacedemonians ; they hardened the body and tempered the character, but, as well as I can conjecture, they often ended by producing hunters and louts.

Naturally, the cultivation of the mind must suffer from such a training. Mr. Farrar writes : "When seeing young men ready to sacrifice everything to cricket, when seeing them devote to it a number of hours and an enthusiasm out of all proportion to that which they give to their work, when seeing that their mind is so continually taken up with it that they speak,

think, and dream of nothing but cricket, it is not surprising to find many persons attributing to this affection of muscularity the miserable poverty of the intellectual results which we obtain."

The teaching is not what is necessary for counterbalancing these gross tastes ; there is nothing attractive about it ; it can hardly be considered by the young as other than a task ; it is very slightly literary and altogether technical. The chief aim is to know Greek and Latin well, to write correctly in verse and prose in these two languages ; in fact, by means of memory and exercises, the smartest succeed in doing so. But on other points I consider them inferior. Their Latin, prose and verse, is less elegant and less pure than that of our good compositions written by the classes in rhetoric. They do not seem to know true history ; they recount the legends of Curtius and of Regulus as being true. They speak of Chivalry and the Middle Ages in vague generalities, as was done in our old University. They do not appear to feel the differences of manners, of sentiments, of ideas, of characters, which is the result of centuries. They do not seem to have read, like our scholars, the works of a true historian, of a Thierry, of a Michelet, or of a Guizot. In general, they have few ideas ; if one excepts questions relating to existing and practical contemporary politics, a student of rhetoric in a Parisian lyceum is more proficient.

They have read many classical texts ; but the explanation which is given to them is wholly grammatical and positive. Nothing is done to set forth the beauty of the passage, the delicacies of the style, the pathos of the situation ; nor is the process of the writer indicated, the character of his talents, the turn of his mind ; all that is left vague. The master does not speak to the pupils as a critic to persons of taste ; he does not comment upon the great writers of their country ; he does not try to refine their literary taste. It is the same in mathematics ; he teaches forms rather than the spirit ; the manual of geometry is always the text of Euclid, learned and recited by heart ; reason and reasoning have only a secondary place. "Too frequently this teaching tends to form Greek scholars and calculators."

On the contrary, the French youth who is nineteen, possesses, if he is intelligent, and has been industrious, general instruction, a quantity of ideas blocked out, some half-shaped ideas of his own, a decided preference for certain authors and a certain form of style, the embryos of theories, vague views about the beautiful, about history, about philosophy ; at least the sentiment that there are vast questions of first importance on which he requires to form an opinion, a requirement all the more pressing because around him skepticism floats in the air, because, most frequently, he has lost his religious beliefs, because no prevailing doctrine, imposed or accepted, is at hand to arrest his fluctuating mind, and because, if he desires to cast anchor in a port, he is obliged to seek for the port and forge the anchor.

Here many distinguished Englishmen, whom I have known, consider their school, and even their university education, as a simple preparation in mental gymnastics, a training of the intention and of the memory—nothing more. They said to me, "Setting out from that, we have been obliged to undo, or rather to form, our education ; to acquire by personal reading, all what we have succeeded in learning about philosophy, about history, about political economy, about the natural sciences, about art, about literature." A remedy is being found for this defect ; the circle is now being enlarged ; but