

I.

The classes of humanity have for their aim, as their very name implies, to awaken in the mind of the pupil ideas and sentiments which may be properly called human, and which, so to speak, add to the mind of the pupil the mind of a complete humanity. In other words we must transport all that is best in the evolution of man into the mind of the individual. In order to do this we must develop in the subject those faculties which are essentially human, and present to those faculties, as their special object, the highest truths, and the noblest sentiments to which our race has attained. Higher education, which presupposes minds already formed, turns wholly from mere observation to discover something new in relation to the objects which it observes; *to know* is its principal aim. Primary education, even while seeking as far as possible to develop the faculties of the pupil, is compelled to occupy itself especially with those subjects which it is essential for every one to know; its aim is the minimum of indispensable knowledge, as the aim of higher education is the maximum of possible knowledge.

It is quite otherwise with regard to secondary or intermediate education. Yet all, who have not studied the problem philosophically, forget this. No doubt secondary education has objects which it sets before the mind, for the mind of the pupil cannot exercise itself on nothing; but it is not the less true that the proper aim of this education is the formation of the mind itself, its development, its evolution. It is no longer external objects, but it is man, or, speaking more generally, it is humanity, to which it must direct its attention; hence it is, that such studies especially merit the name of the humanities.

As M. Lachelier very properly says, "the true object of these studies is the nature of man, and the moral life of man." For this reason these studies, which are of a highly disinterested character, are also called liberal. Primary studies cannot free themselves from a certain utilitarianism, since they are directed to the necessary, that is, the useful *par excellence*. Secondary studies are mainly directed to the good and beautiful, while the higher studies strive after the true, whether already known or yet to be discovered. In secondary education we may not entirely omit the knowledge of objects, but we choose in preference those objects, the know-