

had elaborated the ideal of *Wissenschaft*, *i.e.*, of science and erudition combined,—the union of the exact and the historical spirit,—have more and more become obliged to train specialists in definite branches of knowledge; and these specialists, who in earlier times were mostly occupied with purely theoretical or learned work, have latterly become largely practical experts, for whom professional experts have had to make room. In France the two great schools, the *École Polytechnique* and the *École Normale*, assumed more and more the leadership in higher education, which was for a time exclusively identified with instruction.¹

In England the two older Universities had, in modern times, never aimed at that universality and completeness of learning which is the ideal of the German University, having always put in the foreground the imparting of a liberal education,² which appeared indispensable to those who would occupy high positions in the Church, in the State, or in professional or social life. Accordingly we do not find that at the latter—*i.e.*, at the English Universities—any comprehensive teaching of philosophy existed at all. To the Scottish Universities belongs, almost alone in this country, the credit of having kept alive the philosophical tradition in academic teaching. This has had the result that, in England at least, the higher branches of philosophy were for a considerable time cultivated almost exclusively outside the schools and, in consequence, with only a subordinate regard for the requirements of teaching or

¹ See vol. i. of this History, p. 112.

² See *ibid.*, pp. 255 and 262.