seems to lie in the fact that of all living beings, the human being is the only one which requires a long period of close association with parents and companions before it is able to live independently and freely. And during this period, consciously or unconsciously, the most time and care is given to the gradual drawing out of the child's intellectual faculties.

Only in the region of these does it seem that a tolerably general agreement has been arrived at; and so this line of development has been specially marked out in the general process of education as that which can be almost universally applied. This is the department of Instruction—*i.e.*, of teaching and learning—which is vastly more defined, and in general more successful than the remaining region of education in the more specific sense, which comprises the guidance of the Will, the refinement of the feelings and emotions, and, in general, the formation of the character.

So much is this the case, that in recent times a distinct division has been proposed between instruction and education; it being held that, for instance, instruction can be entrusted to an impersonal authority, say the State, and carried out on definite lines, and a rigid system, to which every young person can be asked to submit to its own advantage; whereas the higher and deeper tasks of education should be left to the special care of the personal surroundings in which every child is born and placed—*i.e.*, to the home and family.

This proposal, though theoretically sound, is practically impossible, as by far the majority of human beings are born into surroundings little suited for this