

cussions on educational matters confine themselves to the ends and means of general or higher instruction;¹ in

We may say that no educational scheme can be permanently satisfactory that does not regard with equal favour, and does not find equal room for, the two ideals of Pestalozzi and Wolf. It is interesting, however, to note that neither in Switzerland nor in Scotland, the two countries in which popular education has been longest at home, do we find a really great development of the higher institutions and centres of learning; the universities in these two countries have always stood somewhat in the relation of higher schools to the rest of the educational establishments; but both countries have produced and reared some of the greatest geniuses of all time—geniuses who have given to German and English literature and science a fame over the whole world and for all ages; they would have sufficed, had they stayed at home, to form academies and universities of the first order.

¹ Compare chapter i. pp. 112, 142, &c. We are indebted to France for three great educational influences which have left indelible traces over the whole domain of European thought. These proceed from the Paris University, the model of higher education; the great school of Port Royal, that model of secondary education; and the 'Émile' of Rousseau, which gave to the educational aspirations of Basedow, of Kant, and of Pestalozzi a definite direction. It has, however, frequently been stated that the valuable side of Rousseau's ideas was developed outside of France. "C'est une chose remarquable," says M. Compayré, "que l'influence du philosophe de Genève se soit surtout exercée à l'étranger, en Allemagne et en Suisse" ('His-

toire critique des Doctrines de l'Éducation en France,' 5^me ed., 1885, vol. ii. p. 101). "Il y avait, chez Rousseau," says M. Bréal, "un côté généreux et vivifiant: l'amour de l'humanité et particulièrement de l'enfant, la confiance dans ses facultés et le respect de son activité intellectuelle. Cette partie là, qui était le germe de vie déposé dans les œuvres de Rousseau, nous l'avons laissée aux étrangers." In French writers a great deal of discussion is to be found on the difference between education and instruction. Duclos (1704-72) in his celebrated 'Considérations sur les mœurs de ce siècle' (1751), in the second chapter, which treats of Education and Prejudice, says: "On trouve parmi nous beaucoup d'instruction et peu d'éducation. On y forme des savants, des artistes de toute espèce; chaque partie des lettres, des sciences et des arts y est cultivée avec succès, par des méthodes plus ou moins convenables. Mais on ne s'est pas encore avisé de former des hommes, c'est à dire, de les élever respectivement les uns pour les autres, de faire porter sur une base d'éducation générale toutes les instructions particulières," &c. When the successive Governments of the Revolution took up the question of a national education, the formula of Condorcet quite inevitably became more and more the leading principle. Condorcet distinguished "instruction"—i.e., knowledge positive and certain, truths of fact and calculation—from "education"—i.e., "political and religious beliefs." He gives the State the power to extend the former, whilst he denies it the right to direct and dispense the latter (see Hippeau, 'L'Instruction publique en France pendant la Révolution,'