

Germany, education and higher instruction present independent developments; in England alone the genius and language of the nation have refused to admit of any curtailment of the original sense of the word. This continued to imply a discipline of the character as well as of the mind, practical as well as intellectual training. So much has been said in this country and abroad regarding the shortcomings of the English universities and higher schools, that I feel it a duty to point to the positive gain which this ideal of a liberal education<sup>1</sup> has

1881, vol. i. p. xvii; also Compayré, *loc. cit.*, vol. ii. p. 280, &c.) Every Government which has attempted to systematise, to centralise education, has been forced also to secularise it, to reduce it to instruction, leaving out what many consider the central problem of education, the training of the character and the discipline of the feelings and the heart. Considering the large organisations which have been developed in England by the unaided efforts of working men, such as the trade-unions and the co-operative societies, and looking at the amount of self-government, self-control, and self-denial which they demand from their members, one might be tempted to say that England is the best educated, though it may be the worst taught and the least informed, of the three nations now under review.

<sup>1</sup> The term "liberal education" has acquired a peculiar significance in the history of English culture and thought. It cannot be translated into French or German with any certainty that the real significance of the term or the subject which it denotes is conveyed. It is interesting to note how each of the three nations has given to special words of the once common Latin

language a peculiar pregnancy, denoting a peculiar form of thought or culture which they have especially elaborated. Thus "science" in the modern sense is a product of French thought, *Wissenschaft* a product of German thought. England has reserved to itself the elaboration of a "liberal education." I am at a loss how to translate it into French, unless I am permitted to use simply the word education in its contrast to instruction and *enseignement*, not as this was defined by Condorcet, but as it is understood in the writings of modern French educationalists, such as Gréard, Bréal, Compayré, and others. To convey the meaning of "liberal education" to a German, I would revert to the Greek phrase, the *ἐλευθέριος παιδεία* of the post-classical age. The fact is that down to the middle of the century the Germans in discussions on the work of universities and high schools always talk of *Wissenschaft*, English writers always talk of "liberal education." To a German scholar's heart *Wissenschaft* is dear beyond anything; to an English university man it is "liberal education." The former will sacrifice everything to *Wissenschaft*; the latter will not part with "liberal