

been. For it is the principal object of this work to attempt to portray the actual progress of thought, the valuable contributions of each of the three nations to the

education." In Germany, the real home of the educationalist or *Erzieher* has not been the university; the home of the man of science has not been and is not the university in England. The German educationalist can point to a special creation of his own, the *Volksschule*. The English man of science has no organisation to point to except it be the select society of a dozen great names of world-wide fame, corresponding to the solitary and unconnected heights of Homer, Sophocles, Dante, Shakespeare, and Goethe in literature. To descend, however, from generalities to the real thing, I give here some extracts referring to English university life, chosen from among hundreds, all variations on the same theme. Dr Thomas Young, who knew both German and English universities, having studied at Göttingen and taken his degree at Cambridge, was not indebted to any university for his position or his knowledge; yet he significantly defends the English universities against the criticism of the Edinburgh Reviewer: "We do not intend to imply a censure of the system adopted by our universities; . . . for it must be remembered that the *advancement* of learning is by no means the principal object of an academical institution: the *diffusion* of a respectable share of instruction in literature and in the sciences among those classes which hold the highest situations and have the most extensive influence in the State is an object of more importance to the public than the discovery of new truths. . . . We think that we have observed numerous instances, both in public life

and in the pursuit of natural knowledge, in which great scholars and great mathematicians have reasoned less soundly, although more ingeniously, than others, who, being somewhat more completely in the possession of common-sense, . . . were still far inferior to them in the refinements of learning or of science" ('Quarterly Review,' May 1810, reprinted in *Miscellaneous Works*, vol. i. p. 235, &c.) I shall now give a quotation from an entirely different source, from one who in his department was equally well acquainted with German and English thought and life. In 1830 E. B. Pusey attempted to give his friend, Prof. Tholuck of Halle, a sketch of what had been "recently done in English theology." He begins by referring to the "practical character of the nation" and "the different condition of the universities," and then continues as follows: "Few, if any, of our writings have originated in an abstract love of investigation: our greatest and some immortal works have arisen in some exigencies of the times. . . . A German writes because he has something to say; an Englishman only because it is, or he thinks it is, needed" ('Life of Pusey,' vol. i. p. 238). The man who did most for the widening of the circle of university studies in England during the first half of the century was William Whewell (1794-1866), whose influence at Cambridge extended over more than a generation. In the beginning he assisted the movement begun by Babbage, Herschel, and Peacock, and published several text-books on mechanics and dynamics, in which the influence of Continental, especially