

# International Education Series

EDITED BY  
WILLIAM T. HARRIS, A. M., LL. D.

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*VOLUME XXIII.*

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*INTERNATIONAL EDUCATION SERIES*

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# EDUCATION

FROM A NATIONAL STANDPOINT

BY

ALFRED FOUILLÉE

*TRANSLATED AND EDITED, WITH A PREFACE*

By W. J. GREENSTREET, M. A.

ST. JOHN'S COLLEGE, CAMBRIDGE  
HEAD MASTER OF THE MARLING SCHOOL, STROUD

WITH A PREFACE

By WILLIAM T. HARRIS, A. M., LL. D.

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## EDITOR'S PREFACE.

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SINCE the national disaster of 1870, France has struggled to rebuild itself from within. There is no more important spectacle before our eyes at the present time than this attempt at reconstruction. The cause of education all over the world has received a great impulse through the fact that French statesmen have chosen to make free schools and compulsory attendance the corner-stone of the new state. The doctrine that universal education in schools makes a people strong and free, could be regarded as visionary by partisans of the old *régime*; but when the statesmen of France proclaim that it was the schools of Germany that conquered at Sedan—when they proceed to organize a thorough and universal system of schools—when England reforms on a new basis her own educational system, and when Italy and Spain manifest equal energy in founding an efficient system of popular education, no room for doubt is left in the mind of the conservative as to the practical necessity of education to national prosperity. It is not the *doctrinaire*, but the statesman and public opinion, that assert it.

The first question being settled, that of the indispensableness of schools for the people, there arises into prominence the second and more subtle question, What shall be the course of study in these people's schools? Here come in the conflicting claims of

science and literature. The dazzling victories of science and invention in the conquest of Nature furnish the argument in behalf of science: The central branch of study in the people's schools should be natural science. On the other hand, tradition has made letters and literary study the chief instrument of education in the school. Much more than one half of the work in the school is devoted to the study of language. The humanists defend the traditional course of study, but the realists demand more science. This is the contest now going on everywhere within Christian countries.

In language-study it is not one's native tongue that has formed the center of instruction, but rather the classic tongues, Latin and Greek. This gives a further point of advantage to the advocates of natural science, who are not slow to urge the uselessness of devoting so much time to "dead" languages.

The influence of the realistic party has prevailed in England and on the Continent to induce experiments in the line of scientific study. But a reaction has set in, and the present book of M. Fouillée represents the most advanced thought on the side of the humanists.

It is not contended that natural science should be excluded from the course of study, but only that it should be subordinated to language-study. Science will undoubtedly occupy a large place in the programme of the school of the future, but it will never form the central interest of the school. This is the conclusion, according to science itself, rightly interpreted by M. Guyau and M. Fouillée. It is shown by them that the foremost doctrine of natural science—that of evolution—demands for education as its central theme the study of the spiritual evolution of civilization. This is the reason why the youth of all European countries, and of all countries that share in European civilization, are trained by the study of the two "dead" languages, Latin and Greek. It is be-

cause "the evolution of the civilization in which we live and move and have our being issued through Greece and Rome on its way to us. We kindled the torches of our institutions—the watch-fires of our civilization—at their sacred flames. The organism of the state, the invention of the forms in which man may live in a civil community and enjoy municipal and personal rights—these trace their descent in a direct line from Rome, and were indigenious to the people that spoke Latin. In our civil and political forms we live Roman life to-day. That side or phase of the complex organism of modern civilization is Roman. Our scientific and æsthetic forms come from beyond Rome; they speak the language of their Greek home to this very day, just as much as jurisprudence and legislation pronounce their edicts in Roman words. Religion points through Greece and Rome to a beyond in Judea for a still deeper spiritual presupposition."\*

There are two strands of our civilization that we live unconsciously; we inherit our civilization as a life of habit and custom. If we are to become enlightened, and understand this life of use and wont; if we are to become conscious of the grounds of the instinctive springs and blind impulses, and elevate them into reason, we must follow the traditional course of study prescribed for a "liberal" education. We must approach the Roman and Athenian life, and put on its spiritual clothing. A language is a sort of spiritual clothing.

Using the language of evolution, we must become acquainted with our spiritual embryology. Modern languages do not suffice for this purpose, for all modern languages borrowed their two strands of culture ideas from the Greeks and Romans. "To suggest a study of German or French as a substitute for Latin

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\* Quoted from my Report of the St. Louis Public Schools for 1872-'73, p. 69.

and Greek, would be paralleled in the science of zoölogy by suggesting a study of snakes instead of tadpoles in the embryology of the frog." \*

This is the "national point of view" of which M. Fouillée speaks. Those nations whose civilization is derivative must learn to understand themselves by studying the language of the original source of their civilization. The Chinese must (and they do) study Confucius; the Hindoos study Sanskrit; the Moham-medans the Koran.

Doubtless each nation has other important elements in its national idea which render it necessary to give a particular bent to the course of study in its schools. France, for instance, must sustain its unique position in the world as arbiter of artistic taste and fashion by special studies in classic art.

The reader of the writings of M. Fouillée and M. Guyau will be struck with their grasp of the psychology of Herbart. The fundamental thought of *idées-forces* is Herbartian. The use of "hypnotic suggestion" in the explanation of model education, and the well-sustained attack on the scientific course of study as not furnishing mental stimulant for permanent growth in intellect, are based on the Herbartian psychology. It is not what we perceive, but what we assimilate or apperceive, that nourishes the mind. Natural science furnishes at the outset a limited stock of new conceptions, and when these are exhausted no further growth of the intellect comes from the manipulation of the details of the science. On the contrary, in literature and history and philosophy these open up a never-ending series of greater syntheses, and the mind is obliged to expand ever anew to receive them.

W. T. HARRIS.

WASHINGTON, D. C., June, 1892.

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\* Report for 1872-'73 above cited, p. 70.

## TRANSLATOR'S PREFACE.

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IT is now more than three centuries since the "uprising and reinstatement of Hellenism," with its new conceptions of life, revolutionized the thought of Europe. To the change in the existing order of things at that time we have a parallel at the present moment. The last half-century has seen the triumph of the scientific method, and the impulse given to modern thought by the invasion of the positive spirit has produced a *malaise pédagogique*, which is now reaching an acute stage. The spirit of reform is in the air. The question of the retention of Greek at the universities is but a ripple of the great wave that seems ready to burst upon us and to obliterate the characteristic features of our national system of education. The pressure of a complex civilization has introduced new elements into the problems perplexing the statesmen of the day, and has given fresh impetus to the impending change. A glance at the various forms of the educational systems obtaining in Europe and America is sufficient to betray to the observant eye how near to the verge of chaos we are standing. Questions of special interest are constantly arising, and in the excitement of the moment we are

apt to place them in a false perspective, to exaggerate or to minimize their relative importance, and so we run the danger of ignoring or treating with indifference those fundamental principles which are of infinitely greater importance than anything of merely temporary interest. The present conflict between the claims of a literary and of a scientific curriculum in our secondary schools is an instance in point. Everywhere we see the tendency of scientific and commercial studies to thrust what is more disinterested into the background. Grave as were the faults of the old *régime*, an impartial and dispassionate survey of the results of the purely scientific system does not seem to warrant the perfervid encomiums of its supporters. The investigations of Mr. Glazebrook, the Head Master of Clifton, into the post-university career of science "scholars" at Oxford and Cambridge, lead him to conclude that there is "a very marked advantage on the side of those who had the more liberal education." \* Similar inquiries elsewhere lead to the conclusion that the powers of observation, correlation, and inference are not as fully developed by this training as was anticipated, and that the mere erudition so frequent and so fatal in the classical system is equally fatal and equally frequent in a scientific training. It looks as if the "modern" system is after all but a system of imparting information—"the least part of knowledge," as Butler tells us. This is the kernel of the whole matter. And, if it be true that the "modern" system effectually stifles what is more important than knowledge itself—the desire for know-

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\* Thirteen Essays on Education ("The Universities and Specialization," p. 231).

ledge—the indictment is a serious one. The result of this feeling is that, abroad, at any rate—for in this country we move slowly—there is felt the discomfort that, as Locke says, underlies every desire for change. France, Germany, and Italy are convulsed by the shock of the two opposing forces of Humanism and Realism. In this country we seem quite content with having supplemented the “classical side” by a “modern side,” and we cheerfully throw the *onus* of choice between these alternatives upon the parents—who in most cases are the least competent to make that choice wisely. But abroad, the State has organized the secondary education of the whole community, and the theoretical and practical difficulties of an exceedingly complex problem have been forced upon the attention of statesmen who, with or without the necessary qualifications, have had to attempt at least a provisional solution. At home the voice of Matthew Arnold has been crying to us from the wilderness: Organize, organize your secondary education! Your middle-class education must be a public service with the organization and guarantees of a public service, with the honest, single-minded, logically pursued aim of efficiency. But our Cassandra was ignored. Alone of the great European powers we leave our secondary education to the energy and enterprise of the individual. We have no definite centre of responsibility. Our efforts are spasmodic and ill-directed. We have devised a scheme of technical instruction which can effect but little until our system of primary instruction is reformed and extended, for the former is intended to aid the masses whose minds have been lying fallow from the age of twelve or thirteen. The University Extension

scheme has failed to touch the masses for the same reason; it brought "caviare" to "the general" by means of a picked body of men who, as a rule, are too inexperienced and unsympathetic to be able to make the untimely food palatable. Not attempts such as these, not people's palaces, polytechnics, and the host of forms which philanthropic endeavour has assumed in our large towns, are the crying need of the hour, but a sound organization of our secondary education. The longer our recognition of this is postponed the more difficult and costly will action become. When we do recognize it, our statesmen will have to discuss in sober earnest the question which is being fiercely debated at the present moment by the statesmen, *savants*, and *littérateurs* of Europe—What is the proper basis of a secondary education?

The rivalry between the *gymnasium* and *realschule* has its counterpart in France in the conflict between the classical *lycées* and the *écoles spéciales*. The struggle has been intensified in the latter country by the descent into the arena of a third group of combatants, advocating what is not a compromise but a rival scheme, under the name of *enseignement classique français*. The parties engaged in this triangular duel are by no means agreed, even when they profess to be directing their efforts to the same end. Some vigorously condemn any form of education that is not based upon both Greek and Latin. Others, to the gratification of the clergy, pronounce boldly in favour of a radical change, which must in the long run involve the relegation of both Greek and Latin to the *écoles libres*. M. Bigot, for example, insists on much the same bifurcation as that obtaining in Germany, viz. an *enseignement classique* of Greek and Latin or

of Latin alone. So far, all indignantly denounce the technical or professional side proposed for the secondary schools.\* M. Dietz would make "modern humanities" the basis of all secondary education.† Most daring of all is M. Raoul Frary,‡ and he is the more formidable because, a scholar of exceptional brilliancy, he fights with weapons forged in the armoury of his opponents. Nothing will content M. Frary but the suppression of Latin and Greek. *Delenda est Carthago!* Such are a few instances of the ideas afloat in France at the present moment. But these, on the whole, treat the subject far too much from the utilitarian point of view. Looking at the question of education from a wider standpoint, the late M. Guyau has joined in the discussion with a contribution which, from the very nature of its conception, has given a higher tone to controversy.§ The present volume is so closely linked with that of M. Guyau, both in object and method, that in attempting to give the reader an idea of the part played in the discussion by M. Fouillée, it will perhaps be advisable to state the scope of the work of the younger philosopher.

In all that Guyau wrote he kept one single end in view, "the linking together of ethics, æsthetics, and religion with the idea of *life*—life in its most intensive, extensive, and therefore most fruitful form." To him pedagogy is "the art of adapting new generations to those conditions of life which are the most intensive, ex-

\* "Questions d'enseignement secondaire" (1886).

† "Études Classiques sans Latin" (1886). "Les Humanités Modernes" (1887).

‡ "Question du Latin" (1886).

§, "Education and Heredity. A sociological study." Contemporary Science Series. 1891. (Walter Scott.)

tensive, and fruitful for the individual and the species." The claims of the individual and of society are complementary, each is necessary to the fullest development of the other. The object of all education is simultaneously individual and social, it is "the search for means to bring the most intensive individual existence into harmony with the most extensive social life." It therefore has a triple end: (1) "The harmonious development in the individual of all the capacities proper and useful to the race;" (2) "The development in the individual of such capacities as are peculiar to him," as long as such development "will not disturb the equilibrium of the organism;" (3) "To arrest and check the tendencies and instincts which may disturb that equilibrium, *i.e.* to aid heredity in proportion as it tends to create permanent superiority in the race, and to resist its influence when it tends to accumulate causes pernicious to the race itself." The freshness and ingenuity of Guyau's treatment of the problem in this form can be readily imagined by those who are familiar with his works on other subjects. An ardent evolutionist, he carries his doctrine to its logical consequences. "The whole system of education must be directed towards the maintenance and progress of the human race." "Every individual is a temporary depository of part of the force inherent in the race;" and Guyau's special claim to attention lies in his endeavour to show that the system of education best adapted to conserve the force of the race is also the best adapted to conserve the force stored up in the individual. The heads of the argument may be roughly stated as follows. The individual is a society composed of constituent cells; hence "life" and "social life" are contro-

vertible terms. The maintenance of the solidarity between the individual and the race is the only hope for the future of both. The education best adapted to secure the maintenance of this solidarity, upon which the persistence of the race depends, is that based upon the *Humanities*. The modern system, based upon science, is sterile, because it neglects the humanities contained in science, and science is only valuable from the humanities contained in it.

So far are we led in M. Guyau's posthumous work. In M. Fouillée's opening chapters we find a brilliant application by analogy of the doctrine of *selection* to physical, intellectual, and moral education—an application as novel, ingenious, and stimulating as the analogical application by Guyau of the principle of "rotation of crops" in agriculture to intellectual education.\* Particularizing from the race to the nation, M. Fouillée treats the subject of secondary education from the national standpoint. But although he has narrowed down Guyau's main thesis, the author does not present us with a mere supplement to "Education and Heredity." An experienced teacher, and one of the leading philosophers in France, his opinions on the burning question of the hour acquire additional weight at the present crisis. His eloquent exposition of the *humanities* contained in science,† his crushing indictment of the utilitarian tendency that confounds education with instruction, his damaging criticism of the educational doctrines of Mr. Herbert Spencer and Professor Bain,‡ his able

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\* "Education and Heredity," c. viii.

† It was once said of Professor Tyndall's lecture on "The Scientific Use of the Imagination," that it was really a lecture on "the imaginative use of science." What was meant as a quip had a mine of truth in it.

‡ The student should read in this connection M. Thamin's excellent monograph, "Education et Positivisme" (1892).

and temperate exposure of the fallacies that have found utterance during the present controversy, his luminous and convincing restatement of the arguments for the retention of the *humanities* as the basis of any system of secondary education, his grasp of detail as shown in the tables throughout the volume, and finally, the fact that the recent changes in the curriculum of the secondary schools in Italy have been on the lines laid down in this volume by M. Fouillée, may well give us pause.\*

I must express my deep sense of the courtesy and generosity of M. Fouillée, who gave me *carte-blanche* to retrench the French edition where necessary, and to adapt it for the English and American reader. After due consideration I decided to omit just so much of the detail as would be irrelevant to the reader in this country or America, and also whatever would necessitate voluminous elucidation in footnotes. The main argument remains intact. The reader should bear in mind that the *baccalauréat* corresponds to the degree examinations at the British universities rather than to their matriculations. Wherever time-tables are given, I have added the average age of the classes for which they are intended. M. Fouillée's tables can therefore be readily applied to boys of the same average age elsewhere. I have taken the liberty of inserting a few references that may be useful to the student of pedagogy.

W. J. GREENSTREET.

THE MARLING SCHOOL, STROUD,  
March, 1892.

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\* The Italian government has practically adopted the compromise suggested by M. Fouillée between the conflicting claims of the classics and natural science, and has reorganized and co-ordinated the subjects taught in its secondary schools.

# CONTENTS.

---

	PAGE
INTRODUCTION ... ..	1

## BOOK I.

EDUCATION AND SELECTION FROM THE NATIONAL POINT OF VIEW ... ..	10
---	----

### CHAPTER I.

POWER OF EDUCATION AND OF IDEA-FORCES—SUGGESTIONS— HEREDITY ... ..	10
---	----

### CHAPTER II.

PHYSICAL EDUCATION FROM THE POINT OF VIEW OF EVOLUTION AND SELECTION ... ..	28
--	----

### CHAPTER III.

THE OBJECTS OF INTELLECTUAL AND MORAL EDUCATION FROM THE NATIONAL STANDPOINT ... ..	33
--	----

### CHAPTER IV.

THE SELECTION OF SUPERIORITIES—RATIONAL MEANS AVAILABLE	41
---	----

	PAGE
CHAPTER V.	
UTILITARIAN EDUCATION AND TRUE NATIONAL INTERESTS ...	41

---

## BOOK II.

SCIENTIFIC HUMANITIES FROM THE NATIONAL STANDPOINT ... ..	54
--	----

## CHAPTER I.

THE HUMANITIES AND THEIR GENERAL OBJECT ... ..	54
--	----

## CHAPTER II.

FAULTS IN OUR TEACHING OF SCIENCE ... ..	59
--	----

## CHAPTER III.

THE PHILOSOPHICAL REFORM OF SCIENTIFIC STUDIES—THEIR TRANSFORMATION INTO HUMANITIES ... ..	71
---	----

---

## BOOK III.

THE CLASSICAL HUMANITIES FROM THE NATIONAL STANDPOINT ... ..	94
---	----

## CHAPTER I.

OF THE PARALLEL BETWEEN HUMAN EVOLUTION AND INDIVIDUAL EVOLUTION ... ..	96
--	----

## CHAPTER II.

GREAT NATIONAL INTERESTS AND THE CLASSICAL HUMANITIES	105
---	-----

## BOOK IV.

A "MODERN" EDUCATION FROM THE NATIONAL STANDPOINT	...	...	...	...	...	136
--	-----	-----	-----	-----	-----	-----

## CHAPTER I.

UNITY IN SECONDARY EDUCATION	...	...	...	...	...	139
------------------------------	-----	-----	-----	-----	-----	-----

## CHAPTER II.

MODERN LANGUAGES AND LITERATURE	...	...	...	...	...	153
---------------------------------	-----	-----	-----	-----	-----	-----

## CHAPTER III.

FRENCH "SPECIAL" INSTRUCTION, AND THE GERMAN REAL- SCHULE	...	...	...	...	...	174
--	-----	-----	-----	-----	-----	-----

## CHAPTER IV.

PROPOSED REFORMS	...	...	...	...	...	181
------------------	-----	-----	-----	-----	-----	-----

## BOOK V.

PHILOSOPHY, ETHICS, AND SOCIAL SCIENCE FROM THE NATIONAL STANDPOINT	...	...	...	...	...	193
--	-----	-----	-----	-----	-----	-----

## CHAPTER I.

MORAL AND SOCIAL SCIENCE IN THE SCHOOL THE ONLY SOLUTION OF THE PROBLEM	...	...	...	...	...	195
--	-----	-----	-----	-----	-----	-----

## CHAPTER II.

MORAL AND CIVIC INSTRUCTION	...	...	...	...	...	204
-----------------------------	-----	-----	-----	-----	-----	-----

## CHAPTER III.

HISTORICAL AND POLITICAL INSTRUCTION	...	...	...	...	...	213
--------------------------------------	-----	-----	-----	-----	-----	-----

	PAGE
CHAPTER IV.	
LITERATURE AND ÆSTHETICS ... ..	226
CHAPTER V.	
INSTRUCTION IN PHILOSOPHY ... ..	246
CHAPTER VI.	
THE NECESSITY OF PHILOSOPHY TO THE TEACHER ... ..	256
CHAPTER VII.	
EXAMINATIONS AT THE END OF SCHOOL-LIFE — ABITURIENTEN- EXAMEN ... ..	261
CHAPTER VIII.	
PHILOSOPHY, AND ITS PLACE IN HIGHER EDUCATION ... ..	264
CHAPTER IX.	
CONCLUSION ... ..	268
APPENDIX I. ... ..	293
APPENDIX II. ... ..	316
APPENDIX III. ... ..	328
INDEX ... ..	329