

nature—of which we are ourselves a part—or of the present state of the civilized world in which we live; its main object is rather to acquire an accurate knowledge of the history of the ancient countries, and, above all, a knowledge of the Greek and Latin grammars. We grant that a thorough knowledge of classic antiquity is an exceedingly important and indispensable part of our higher education; however, our pleasant acquaintance with antiquity we owe in a much higher degree to painters and sculptors, to epic and dramatic poets, than to classical philologists or to dreaded grammarians. And to enjoy and understand these ancient poets, it is as little necessary for us to read them in the original text as it is for us to read the Bible in the original Hebrew. The enormous expense of time and labour demanded by this luxurious sport in classical grammars might be applied to infinitely better purpose, in the study of the wonderful domain of phenomena which have been opened up to us within the last half-century by the gigantic advances of natural science, more especially of geology, biology, and anthropology.

Unfortunately, however, the disparity between our daily increasing knowledge of the real world, and the limited standpoint of our so-called ideal education for the young, is becoming greater day by day. And it is, in fact, those persons who exercise most influence upon our practical education—the theologians and jurists—and likewise the privileged teachers, the philologists and historians, who know least about the most important phenomena of the actually existing world, and of the real history of nature. The structure and origin of our earth, as well as of our own human body—subjects which have become of the utmost