PRUSSIAN PRIMARY EDUCATION,

ITS

Organization and Results.

"When he referred, as he had done on some occasions, to the state of education in Switzerland and in Prussia, and in other countries of Europe, he had been told, 'O, you are seeking to Germanize our system in England; it is all very well in Germany, but it won't do in England.' He never heard why, they never told him why."

SIR JOHN PAKINGTON, BART.

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"The more vigorous is the public life of a people, the more may Government afford to remain passive with regard to education."

SCHLEIERMACHER.

"Have we not been radically undeceived as to the results of our more widely extended popular education, by the feeling which manifested itself far and wide, as soon as the battle-cry of freedom sounded; and was our more exalted intelligence found capable of affording a sufficient protection to the common weal by providing men of counsel and action? However discouraging such experience may be, yet the lesson taught by it is clear and intelligible; so manifest is the incongruity, the one-sidedness, which it shows must be affecting our system of education."

DR. L. WIESE.

PREFACE.

The advocates of a national system of education seek to transplant into our English soil the institutions of foreign countries. Hence, those who maintain that education is not the work of the State but of the people, have naturally been led to investigate the principles and results of Government education, as they have been developed on the Continent. This has led me to avail myself of opportunities of personal observation,* and of intercourse and correspondence with parties on whose report I could rely. In this way the following pages came into my hands. Their author, from personal considerations, being indisposed to give them publicity, has, with much courtesy, placed at my disposal the results of inquiries and observations made in circumstances most favourable to the formation of an accurate judgment. While yielding with regret to the decision of my friend, I am relieved by the circumstance that his statements do not rest on personal testimony alone, but are sustained by authorities of unquestionable weight. It was originally intended that the publication should appear without reference to any particular scheme; but, in the course of its preparation for the press, the introduction into Parliament, by Sir John Pakington, of "The Borough Education Bill," suggested the desirableness of exhibiting Prussian primary education in relation to this measure.

Have we, it may be asked, no system of education?—no native product worthy of our position among the nations, that we are reduced to the necessity of plagiarising from others? The last half century has witnessed the growth of a system congenial with the spirit of our free constitution, instinct

* I may take this opportunity gratefully to acknowledge the courtesy of the Right Honourable the Earl of Clarendon, Secretary of State for Foreign Affairs, who last summer favoured me with an open letter addressed to her Majesty's Ministers in Germany and Switzerland, requesting them to afford such assistance as they could properly give in reference to my object—the investigation of the practical working of the systems of popular education on the Continent.

with the vigour and elasticity of our national life, and rich in results of which we may be justly proud. This system, originating with a small band of religious and philanthropic men, has silenced the objections once vehemently urged against the instruction of the poorer classes, and revolutionised the whole tone of popular thinking on the subject, so that we are more in danger from excess of zeal, than from lukewarmness or hostility. It has placed the means of education within the reach of all, has brought under training 1 in 8·36 of the entire population, and at the present time is effecting improvements in methods of teaching to which no parallel is to be found in foreign countries. It has enlisted the co-operation of parents, whose contributions for the training of their offspring reach £500,000; and who does not see, in the self-reliance—the provident habits—the strengthening of domestic ties, of which this sum is a practical evidence, an essential element in our national prosperity? These results have been attained by a system which is equally removed from intolerance on the one hand, and latitudinarianism on the other—which gives scope to the spirit of enterprise and competition—and is at once the illustration of our national freedom and the guardian of this inestimable treasure.

With a deep conviction that if we would be a free people we must be freely trained—that so far as education is a secular interest it should be free like trade; so far as it is an intellectual process, it should be free like science, speech, and the press; and that so far as it is blended with religion, it should be free like its Divine associate,—we ask a consideration of the following argument, assured that it has lessons which, while they apply with special force to the Bill now before the Legislature, have a direct bearing on the interference of Government (except in the case of our pauper and criminal population) with the education of the people.

W. J. U.

The College, Homerton,
March 2, 1857.

PRUSSIAN PRIMARY EDUCATION.

I.

INTRODUCTION.

German systems of Education proposed as a model—Not Austrian but Prussian Germanism probably intended—The Prussian system officially condemned in Prussia—Subjects of investigation,—organization, and moral results.

Sir John Pakington, in his speech at Manchester, is reported to have said, "When he referred, as he had done on some occasions, to the state of education in Switzerland and in Prussia, and in other countries of Europe, he had been told, 'O, you are seeking to Germanize our system in England; it is all very well in Germany, but it won't do in England.' He never heard *why*, they never told him why."* And yet it were not difficult to have told him, one would think, had those who hazarded the observation been but moderately acquainted with the organization and working of German systems of primary education.

It may be assumed that, in wishing to "Germanize our system," even Sir John would repudiate an *Austrian* Germanism; † and the fact of his express allusion to Switzerland and Prussia seems to indicate that the Germanism he wishes introduced is that exemplified in the educational institutions of German Switzerland and the Prussian monarchy.

* Address on National Education, at the Athenæum, Nov 18, 1856.

† Notes and Illustrations, A.

If, however, the salient points even of this *Prussian* system were made clear to the intelligence of the British people, we cannot but believe that the very instinct of their national life would lead them to see, and that with tolerable clearness and decision, "many a reason why," even should the same thing unfortunately continue somewhat difficult for their able and distinguished leaders. It may, therefore, not be without its use to look a little closely into an educational system, which, though in principle about to be proposed for adoption in England, is, strange to say, already *officially* condemned and repudiated in the country which gave it birth; just as in the beginning and middle of the last century, when English faith had crushed English infidelity, the theories of our infidels, transplanted into German soil, struck their roots deeply into the intellect of the great German people, and have brought forth that rank crop of unbelief at which, in these years, Europe stands aghast.

Never was there a country more favourably situated than Prussia for the working out of a great national system of education. She has a large population, amounting to some 17,000,000 of souls. Her territories, it is true, are scattered and disjointed, but the organization of her population is complete. She has on record the name, occupation, and residence of all her sons. She is possessed of a political machinery which gives her complete knowledge of the birth, baptism, confirmation, trade, marriage, wanderings, and death of every man, woman, and child, who at any time has owed obedience to her laws, and fealty to her monarchs. The parish (gemeinde) reports to the circle (kreis), the circle to the county (regierungsbezirke), the county to the province, the province to the central government; and back through these gradations the central government can again make its direct influence felt in the obscurest and remotest parishes of the entire monarchy. All this is not, as with us, the mere co-existence of various local authorities, loosely if at all attached to the great central power, but a logically organized whole: the central authority,

the head, the district authorities, the members, acting ever and only in accordance with impulses communicated by this guiding power. We may illustrate, by a personal allusion, the extreme care which Prussia takes, not only of her own children, but even of such foreigners as enjoy her hospitality, in a mere temporary sojourn. We spent a winter in the Prussian capital, and in the spring left for Dresden, intending to return. A friend, knowing of our residence in Berlin, but ignorant of our address, applied at the Police Bureau, and was spared the trouble of calling by being informed that we had left a week before for Dresden, but were expected back again in Berlin, in the course of a fortnight, or at latest a month—and this in a city with a population of more than half a million.

These political arrangements render it easy for Prussia to carry out any national system she may choose to initiate. She has in this way, ready to her hand, a political agent in every nook and corner of her territories; and, in her consistorial system of Church polity, a parallel series of clerical officers, wherever it may be necessary that Church and State should work together in connexion with some great national scheme.

It is somewhere about forty years since Prussia initiated that peculiar scheme of National Education, of which Sir John Pakington has said that he has found no one to tell him why it will not do in England. Now, in making this assertion, he must have had in his mind's eye either the *organization* of the great scheme as a national institution, or the *principles* on which the education was until lately based, and *the influence* it was intended to exert on *individual character and national life.* If he meant the former, then we venture to assert that even he would shrink from deliberately proposing its naked adoption to the British Parliament and the British people. If he meant the latter, then it is to us incomprehensible how Sir John can call himself a *Conservative* politician; seeing that the entire Conservative party abroad (even those who cannot,

strictly speaking, be called re-actionary), have united in condemning the moral influence on religious faith, and social and national life, of the entire scheme which he so highly lauds. Socialistic theories, and the dissolution of the healthy bonds of national and social life, are, according to those who may be regarded as the political representatives of his principles as a party-leader, the harvest which Germany is now reaping, not from education as such, but from *the* education which has in these last decenniads been given in the German and Swiss primary schools. We shall keep these points distinct, and explain the organization of this system before dwelling on its moral and social results.

II.

ORGANIZATION OF THE PRUSSIAN SYSTEM.

The Prussian system intended to enable the Government to act upon the People—Sir John Pakington's Bill based on the provisions of the Prussian system—Its local character; appointment and constitution of the local Committee; functions of the Committee; inspection—Modifications of the Prussian system rather apparent than real—Education not universal in Prussia—Summary: The organization of the Prussian system contradicts the fundamental political feature of English life; would graft a new feature on the physiognomy of social life, and be ineffective as "a provision for the better encouragement and increased efficiency" of popular Education.

The *organization* of the Prussian system of primary education is the first point we have to elucidate. Its great leading characteristic is, that it is an organization *not to enable the people to act upon the Government, but for enabling the Government to act upon the people,* for, at every possible point,

care is taken to guard and strengthen the power of the ruler, and hem in and restrain the free action of the ruled. The teacher can only be selected from those whom the Government has trained, or of whom, after examination as to attainments and character and views, the Government has approved. The Principal of the colleges where teachers are trained, is elected, in Protestant provinces, by an ecclesiastical body (consistorium), itself appointed by Government, and in its decisions subject to the veto of the Minister of Worship. In Catholic districts, the appointment is vested in the Romish bishop, subject to a like veto. The parish elects the local teacher, but has no voice in determining the character of his teaching, or power to dismiss, let the man or his methods be ever so distasteful. This is the prerogative of the governmental *central* authorities. Let the teacher then satisfy *them!* The parish has the privilege of paying its school-rate, of building its school-house, of providing house, land, and fuel for the teacher, and of compelling, by warning, fine, or imprisonment, the attendance of the children. It must furnish the requisite school apparatus, but in the extent and use of that apparatus it has no voice; *that* is the function of the Government. Even in electing its local committee, for this limited activity, the parish is not free. The election must be sanctioned by the magistrates of the circle, men appointed by the county councils, or the central power. If the magistrates annul the election, the parish elects again; if a second time the magistrates are displeased, they ignore the parish altogether, and appoint their own nominees; and the whole body is directly constituted in accordance with the official will. Yet, of a system such as this, Mr. Jos. Kay feels himself justified in speaking in such mild terms as follow:—"It must be most carefully borne in mind that the actual administration is *parochial* and *municipal*. The superior authorities only act as a check on, and as guides to, this parochial action. It is not the minister or county councils who actually manage the parochial affairs; they only assist the parishes with their advice, and check

them when about to take any injudicious step."* The *sang froid* of this extract would almost lead one to imagine the parish had really some voice and influence in parishional education; that the local school committee was in reality an educational committee, and not a mere special police for compelling attendance on the parochial school, and looking after some external relations of the children, in their family and out-door life, and more specially still, a body whose functions were to impose a school-tax, and provide for the repairs of the various buildings connected with the institutions for local education.

The last feature in the organization of this Prussian system is the inspection. In every scheme of national education, the Inspectors are the men to whom, in the last resort, the teachers are held responsible. Their report determines the position and the future of the teacher and of the school, and the character of a national system will ever reflect the ideas of those in whom the right of inspection is vested. Who, then, are the inspectors of the Prussian schools? They are the government-appointed superintendents of the dioceses of a governmental Church (for, in the Prussian Church, especially where the *consistorial* system of Church polity prevails, neither laity nor clergy, as against the State, have any rights whatever) and the Schulrath, a county officer appointed by the central government. Thus, in the inspection of the Prussian schools, are represented not two distinct bodies, Church and State, but two aspects of one and the same central power—the religious and secular aspect of the Prussian national government; the King, even now, to a very important extent, being REX in the fullest meaning of the term SUMMUS EPISCOPUS. *The schoolmasters, then, in the Prussian monarchy have, in their training of the people, to see to it, not that they satisfy* THE PEOPLE, *but that in this double relation they satisfy the* CROWN. We wonder, were this *broadly* proposed to

* Social Condition and Education of the People in England and Europe, by Joseph Kay, Esq., M.A., page 38.

the British people, whether *they* would see no "reason why" it will not do for them.

Yet it *is* gravely proposed to introduce some such scheme into England, modified, of course, so as not to render its adoption an absolute impossibility. Sir John Pakington has obtained leave to bring in "A Bill to promote Education in Corporate Cities and Boroughs in England and Wales." It is curious to observe the striking likeness between the provisions ofthi s measure and the Prussian system of education, and still more curious to find it introduced and supported by men of the most opposite shades of religious and political faith, and social status. Churchmen and Dissenters, Ultra-Conservatives and Philosophical Radicals, Country Gentlemen and Lancashire Manufacturers, all of whom would probably have hard words to utter against Prussian policy, were seen in Manchester, and will doubtless again be seen in Parliament, endorsing the most distinctive of all Prussian institutions—the institution which, of all others, has exerted the greatest moulding influence on the physiognomy of Prussian national life. Let us then glance at the points of resemblance between the Prussian system, and the provisions of the "Borough Education Act." The leading feature in the new scheme is what is styled its *local* character. The local school is to be governed by a local committee.

1. The appointment and constitution of the local committee.—In Prussia, to every local school there is attached a local committee. This school committee is in England to be elected by the rate-payers. The same thing is done in Prussia, subject to a Government veto, and conceding an ex-officio seat in committee to the parish minister and the village magistrate.

2. The functions of this committee.—The Prussian school committee had to provide school-rooms. The voluntary principle and past arrangements have dispensed with the necessity of making express provision for this in the Bill for establishing the English school committee. The Prussian

committee has to impose a school tax, where schools are not endowed.

"To provide for the charges and expenses under this Act, the (English) school committee shall from time to time, as they shall find requisite, according to the proportions hereinafter prescribed, make orders upon the overseers of the poor of the several parishes within the borough *to contribute such sums of money out of the poor-rate of such parishes respectively*, as shall be specified in such orders," &c.* The Prussian school committee have to pay the teachers' salaries regularly; the English committee "at the end of every quarter of the year."†

So far, there has been substantial agreement. Now, however, we come to points in which the institutions of the two countries differ so widely, that approximation, not virtual identity, was probably the utmost that could be expected.

3. What relation shall the school committee on the one hand, and the Government on the other, sustain to the teacher and to the instruction imparted in the school? The vital question in every national scheme of education is, to whom shall the teacher be responsible for his teaching? In Prussia, the Government had all in its own power, and answered very simply, TO US, AND TO US ALONE. To the school committee and the parish it said, "You may build us a school and a teacher's house, and purchase school apparatus, and keep your schools and houses in repair, and from one of our trained and certificated masters you may elect a teacher, and when you have elected him, you may pay him his salary, and compel the children to come to his school; but *we* will inspect his teaching and his character; *we* will judge of what he teaches, and how he does it, and keep him among you for your good, should he but please *us*."

At first sight the proposal in the "Borough Education Act"

* Borough Education Bill, Clause LXVI. † Clauses LX. and LXI.

appears to be different. *Permission* is granted to the school committee to appoint their own inspectors; * but should they not choose to do so, the "inspection of the school by her Majesty's inspectors shall be deemed sufficient."† Should they do so, the schools will have to be inspected by her Majesty's inspectors as well; for it is a condition of union, that the registers of the schools shall be so kept as to enable the trustees or managers to obtain the capitation fees payable out of the parliamentary grant.‡ The Bill strictly limits the sphere of the inspection to secular education and matters connected with the school building and fees, and even should the local committee come to the conclusion that some "condition of admission into union" is "broken, neglected or disregarded," the trustees and managers of the schools have right of appeal to the *Committee of Council,* which, consequently, will be transformed into the guiding and controlling authority of the entire education of the country.§ But the inspection, as a whole, will doubtless be put into the hands of the Government; for how few boroughs and towns will incur the additional expense of *local* inspectors; and the functions of the committee will practically be to fix the amount they have to demand out of the poor-rate, to make the quarterly payments, to examine the list of pupils, in order to see that they do not pay too much, and then trust to her Majesty's inspectors to judge of the efficiency of the scholars. Like the Prussian scheme, it is a system for appointing local boards to raise and superintend the expenditure of the funds necessary for carrying out a great centralized plan of national education.

Considering the almost absolutely military character and completeness of the Prussian national and ecclesiastical executive, it might be imagined that in Prussia the rudiments of knowledge would be in the universal possession of her people. In the Appendix, we have inserted an imaginary

* Bill, Clause LVI.
† Clause LIV.
‡ Clause XL. to XLII.
§ Clause XLV.

description of the sitting of a German village-school committee, from the German of a well-known writer on education, based, it is said, on facts of perpetual recurrence in real life, which will throw some light, not only on this, but on what possibly might occur in English school committees, should Sir John Pakington's Bill become law.* In the text we shall content ourselves with inserting a statistical table, with which, much to our surprise, we met in the same work,† and which will show that in some of the Prussian provinces nearly half the population have only a defective education, and a vast proportion no education at all. The statistics are quoted as official, and are deduced from the military returns, in a land where it will be remembered all able-bodied men are bound to serve. Prussia is divided into nine provinces, and out of every 100 men enrolled as soldiers in the Prussian army, there were

From the Province of	Without any Education at all.			With defective Education.	With satisfactory Education.
	1841.	1848-1849.	1851-1852	1851-1852.	1851-1852.
Prussia	15·33	9·21	10·40	45·29	44·31
Posen.....	41·00	18·42	20·67	31·31	48·02
Brandenburg	2·47	1·10	0·76	11·80	87·44
Pomerania.....	1·23	1·01	0·93	22·67	76·40
Silesia	9·22	5·88	4·78	17·94	77·28
Saxony	1·19	0·37	0·64	5·69	93·67
Westphalia	2·14	1·69	2·11	19·39	78·50
The Rhine Province...	7·06	3·43	2·54	10·19	87 27
Hohenzollern	...	...	0·00	9·39	90·61

These facts, touching the results of a national system in the provinces of a monarchy where school attendance is compulsory, and where magistrate and clergyman, schoolmaster and school committee are bound by law to see that all the children attend, should not be forgotten in estimating the results of the free, and, until lately, unaided efforts of the self-reliant British people.

What, then, are the reasons for not Germanizing our edu-

* Appendix B. † Pedagogisches Bilderbuch, &c., p. 115.

cational system, which we have discovered in this the first stage of our proposed inquiry? Why will the *organization* of the Prussian system of primary education "not do" for England?

First. Because its leading feature is the direct contradictory of the fundamental *political* feature of our English national life. It is an organization for enabling a Government to mould at pleasure the thought and life of a people, and not an organization for helping a people to qualify itself, by inward spontaneous growth, for producing for and out of itself a higher and nobler Government; it is an organization which must ever, when logically carried out, make peoples reflect the life and theories of Governments, and not make of Governments the real reflection of the life and tendencies of the people.

Secondly. Because it will graft a perfectly new feature on the physiognomy of our *social* life. It will bring into direct contact and dependence on the central power a vast body of men who, with the exception of the ministers of religion, and hardly even excepting them, will exert the greatest modifying influence on the life and thinking of the nation. The man with whom in each parish the young mind of the masses is to be brought into contact, when mind receives that bias and those impressions and conceptions of life which no subsequent education can shake off, and which constitute among every people that which is nationally or provincially characteristic, will be one who himself has from his very childhood lived in an atmosphere of direct Government influence and dependence and control. For the proposed local scheme limits the action of the Committee of Council only in the case of the teacher's salary, and hardly even in that. As pupil-teacher, Government will have incurred the expense of the teacher's apprenticeship; as Queen's scholar, or otherwise, he may have received in the training college Government bounty. Government will continue to augment his income by paying the expense attendant on the training of pupil-teachers. He will be perpetually dependent for his educational status (the Inspectors' reports being recon-

sidered every five years) upon Government inspection, and finally he can look forward to a pension varying from £20 to £30 a year, when by "age or infirmity" he is incapacitated for work. Thus, instead of our children being brought from their infancy into relationship with a body of men who owe their position to self-exertion, and the free and spontaneous co-operation of their neighbours; and who, in this way, by their very history, exemplify the great characteristic features of English national life—that is to say, individual self-reliance, and the vital force of the spirit of free association, they will, instead, have their minds moulded by men who, in every stage of their history, have been supported by the resources and trained to the ideas of the central power. What Englishman will not from his heart exclaim μὴ γένοιτο, and anticipate the worst possible consequences from so thorough a revolution in the characteristic features of our English national life?

Thirdly. Because even with compulsory laws, and the combined action of the most completely organized body of schoolmasters and clergy and police known in the world, the Prussian organization has, as we have seen, failed to secure the universal education of its citizens. In 1851-1852, 10 per cent. of the militia from the *province* of Prussia had grown up *without any education at all;* 45 per cent. had had only a *defective* education; and only of the remaining, 44 per cent. was the education pronounced satisfactory. This per centage, it must be remembered, is calculated in the case of a body of men in which *every* class of society is represented; in which the nobleman and merchant, the mechanic and day-labourer stand side by side. It is the proportion of all classes—not merely of the "lower orders." Can we then cherish high hopes from such a system in a land like ours, where the very *name* of compulsory educational laws is an abomination, and where the effect of its adoption will inevitably be (whether desired or not) to check that free, religious, philanthropic zeal to which the cause of popular education in England owes almost all its extension and efficiency.

We submit, then, that these are valid "reasons why" such a system should not be forced upon England.

III.

MORAL AND SOCIAL RESULTS OF THE PRUSSIAN SYSTEM.

Testimonies of Mr. Joseph Kay, Dr. Wiese, S. Laing, T. Goltzsch, and of the Prussian Government—Different Theories of Education—The Theory of the late system: Its practical working; Re-actionary Movement of the Government—"The Three Prussian Regulations;" their character and aim — The Re-action: Why necessary, and how possible—Practical application to Government Education in England—The Borough Education Bill—Committee of Privy Council on Education—Result of the investigation, in its bearing on the advocates of Religious and on the advocates of Secular Education.

We now come to treat of the moral and social results, or of the practical working of this Prussian scheme of national education. We have seen that in its organization it was designed for a peculiar system of political life, utterly different from that which can alone flourish in English soil; and that its adoption would involve a change in the social aspect of our country and its institutions, in direct contrast and opposition to much which we have hitherto regarded with pride, as among our most marked national characteristics. Our present task is a different one. As yet, we have had to do merely with the outward machinery of education; we have now to deal with the education itself, in the aims which it has set to itself, and the results it has accomplished.

In estimating these results, whom shall we believe? Mr. Joseph Kay says, "Such a splendid social institution has not existed without effecting magnificent results; and the Germans and the Swiss may now proudly point to the character and condition of their peasantry."* Dr. Wiese, to whom we have

* Social Condition and Education of the People in England and Europe, vol. ii., page 40.

already alluded as a distinguished scholar, and whom it has, on several occasions, been our good fortune to meet, interposes a gentle check to Mr. Kay's enthusiasm, and says, "Mr. Kay describes the impression made upon him by the regular organization of our town and country schools more warmly than a fair critical judgment would warrant. Thus it often amounts to an unduly favourable estimate. He is too hasty in drawing a *universal* conclusion from a *particular* case; and his praise refers to an ideal which is far from being realized by us, though doubtless we may lay claim to a better and more extensive system of school instruction for the lower classes, and to the many peculiar excellencies resulting from this as well as from the common liability to the *landwehr* (militia), as giving us, in this respect, an advantage over England."* In another passage of his very interesting book, he frankly acknowledges that in Germany, "with over-regulation and over-government, they too often confound the accomplishment of the means with the obtainment of the end."† In flat contradiction to Mr. Kay, Mr. Samuel Laing says, "Reading and writing are acquirements very widely diffused in Paris, in Italy, in Austria, in Prussia, in Sweden; but the people are not moral, nor religious, nor enlightened, nor free, because they possess the means. They are not of educated mind in any true sense."‡ In 1850, a work was published in Berlin, by Theod. Goltzsch, entitled, "The Constitution and Plan of Instruction of a Village School." This work was published in Prussia, under the sanction of the Minister of Public Instruction. We have not access to the original, but translate the following extract from the French of M. Rendu:—"Modern pedagogy, which even up to this very time has been popular, which has had sole sway in our schools, had respect merely to form and contour; it was ignorant of the essence even of education itself. The State, the Church, the Commune lavished

* German Letters on English Education, by Dr. L. Wiese, page 172—3.

† Dr. L. Wiese, page 168.

‡ Notes of a Traveller, by S. Laing, Esq., page 92.

their treasures on it; to it were entrusted the educational establishments, to it the direction of the masters, and yet, with all this, it *did nothing for the development of the moral life of the people*. It is high time that this pedagogy should renounce a post it can no longer occupy. To expect that its pompous promises will receive the confidence which they did half a century ago, and that its threats will excite like alarm, were sheer folly. *It has exhausted its resources.*"* In perfect harmony with these views, the Prussian Government, in October, 1854, *officially* declared, "The elementary schools followed the intellectual impulses of the century in which they were remodelled and received their widest extension. Inasmuch, however, as we have reached a point in our times at which a decided change has become necessary, and indeed an actual fact, our schools, if they are not to remain inefficacious, and perish by cleaving to exploded principles, must enter into these new and legitimate movements of the age, receiving vitality from them, and in turn contributing to their vitality. The idea of a universal humanistic culture, by means of a formal development of the powers of the mind in connexion with undetermined subjects of instruction, has been *proved to be inefficacious and injurious*."† In this way, the Prussian system of primary education, in its methods and its result, has been made the subject both of official and unofficial condemnation, and it is possible that here also there may be found a "reason why" it will not suit England.

There are various objects which a parent may set to himself in sending his child to school. In Germany, at the outburst of the Reformation, the Bible was for the people at the same time the chart of eternal life, and the keenest weapon which they could wield in their fierce conflict with the power of Rome. These motives, at that time, called into existence and conditioned the character of the institutions of popular

* De l'Education Populaire dans l'Allemagne du Nord, par E. Rendu, page 3.

† Die drei Preussischen Regulative, von F. Stiehl, pages 63-4.

instruction. Just as in England a religious motive gave rise to our Sunday schools, and set that movement in operation which has become for us the great question of the age. But a time came in which education was prized, in its relation to the interests of secular life, as a weapon, by the help of which man could get his bread, and "fight his way in the world." Knowledge of certain things was supposed to render the battle of life easier, and then the aim of the school became to teach as much *useful* knowledge as could possibly be communicated in the school-age of the child. To communicate instruction in *all* branches of useful knowledge was, however, soon found to be a hopeless task. This "stand-point," therefore, was, as the Germans say, "speedily conquered," and a new method was invented; the method of which Goltzsch speaks as supreme up to these very years in the German schools, and which the Prussian regulations formally condemn. It will be necessary to explain this at somewhat greater length.

The Prussian regulations speak of the idea on which this method was based as that of "a universal humanistic culture, by means of a formal development of the powers of the mind in connexion with undetermined subjects of instruction." The meaning of this is, that this method aimed at the quickening of man's intellectual faculties and powers of observation, not at the communication of positive information. We have inserted, in the Appendix, a long and clear note on this subject, written by a high authority in Germany on educational subjects, a short extract from which may be appropriately introduced here. "It was said, the man who has cultivated his powers of observation and quickened his intellectual faculties, who, in a word, has learned to think, and who therefore is in a position to distinguish between essence and accident, shadow and substance, knows how to help himself and act for himself in every circumstance of life. Accordingly the popular schools set to themselves principally the task of exercising their pupils in *thinking*, in the quick and accurate framing of intellectual conceptions, in

judging and deducing inferences, and thus attempted to give a universal culture adapted to all later relations in life. This they called *formal* culture."* The subjects of instruction were no longer selected with reference to their utility, but with reference to their fitness for being transformed into exercises in this kind of popular logic. Everything had to subject itself to this end. Even religious teaching was often transformed into a mere exercise in thinking. It mattered not so much *what* was taught, as that the subjects taught should "contribute to the free expansion of that source of life which man feels palpitating within his own bosom." The idea was not the pre-occupation of the judgment in connexion with politics, or religion, or life, but the strengthening of the thinking faculty that it might judge and act for itself. The human element stood predominant. The national, ecclesiastical, and even secular elements were completely ignored. The school had for its object neither to train citizens for a country, nor members for a church, nor men to take an intelligent and manful part in the great struggles of life, but, as it was officially and cloudily expressed by the Committee on Schools, in the Frankfort Parliament of 1848, "to develop the mind in the bosom of an absolute independence." For this end, it was said, it mattered not what subjects of instruction were chosen; any of the great leading ideas of the age might be selected; each would serve equally well with the other. The school asserted for itself an independent mission—a mission independent of Church, or State, or Commerce. She was not to be utilitarian, either in her aim or in her life: Church, State, Parish, Family, were institutions in whose service she alike scorned to be engaged. It was hers simply to develop mind, not to "*prepare*" man for anything. "Such," says M. Rendu, "was the doctrine which six years ago was officially presented for the sanction of the German National Parliament, and this doctrine was no isolated dream of a Utopian, suddenly

* Volksschulkunde, von L. Kellner, page 63.

transformed into a legislator; it was the deliberate judgment of a committee specially appointed by the representatives of all the States of the Germanic Confederation."*

This doctrine was not only no mere Utopian dream or legislative suggestion, short-lived as the Frankfort Parliament itself; but a veritable practical reality, which the Prussian Government has since opposed in the following fashion. "Two principles must be adopted as possessing an invariable regulative force in all school instruction based on the principles here laid down. First. The teacher must abandon all attempts at an *abstract, formal* culture of the thinking faculty, and connect the education of the child with legitimate and worthy subjects of instruction, which shall be selected and worked out in intimate and perpetual connexion with the great factors of all education, *the Church, the Family, the Commune, and the Fatherland*," *&c.*† The theory thus opposed was the theory of education current in the Prussian schools up to October, 1854; a theory of education from which, here in England, even the advocates of "Secular Education" would probably not hesitate to dissent. Thus we find again a reason why our English systems should not be "Germanized."

The *practical working* of this theory, also, is pregnant with instruction. The results of course differed in different provinces. In some, the theory could be carried out without let or hindrance; in others, traditional faith and habits proved too strong for the intruder, and she had to bow to religion and national life. It is remarkable that the State, *i.e.* the law, always provided that the schools should be religious. Catechisms and biblical history were never excluded—yet the schools became irreligious. Between Church and schools there was a great gulf fixed. In some cases, as in Protestant Zurich, the hostility proceeded to such an extent as to divide the State into the two political parties of the clergy and the school-

* De l'Education Populaire dans l'Allemagne du Nord, &c., par Eugène Rendu. Paris, 1855.

† Die Drei Preussischen Regulative, von F. Stiehl, page 74.

masters. The school was supported by the resources of the nation, and outwardly was not unconnected with the Church, and yet she was found in a position of direct antagonism to healthy national and religious life. Dr. Diesterweg, for example, who, until recently, was the head of the great Training College in Berlin, and who is the champion of the old system as opposed to recent changes, thus expounds his ideas of the relation of the school to religion and the Church :—"We hold Church doctrines," he says, "to be decrepit—the teaching of the Church to be petrified. In nothing does she any longer respond to the life of the age. True religion consists in this—to recognize the existence of a spiritual force, of an intelligence, a reason in the universe, as the basis of all being, and of all phenomena; to believe in this spirit as the durable element in all that perishes, the unchangeable element in all that changes. As to the name by which you call this spirit, *that* matters little."* These are the words of a man who has trained a vast proportion of the present race of the teachers in the Prussian primary schools. Here is a creed as wide as that of Basedow, who also, in his time, exerted immense influence on educational theories in Germany, and who said of his celebrated establishment that "in it nought should transpire in word or deed which could offend the scruples of any worshipper of God, be he Christian, Jew, Mohamedan, or Deist." †

Nor has this theory been without its fruits among the teachers trained in such ideas. M. Rendu relates the following anecdote, which may serve to illustrate this :—"I visited a little town in Hanover. On leaving the church, where I had been admiring a bas-relief of the period of the German renaissance, I saw a school and entered. The schoolmaster was intelligent, educated, and of a quick and ready mind. At length he made the following confession of faith :—'I respect

* De l'Education Populaire dans l'Allemagne du Nord, &c., par E. Rendu, page 34.

† Geschichte der Pädagogik, von F. von Raumer, vol. ii., page 173.

Christ, but I assign him his proper place. As to God, I say to my pupils, with Goethe,

> Who dares name Him,
> And who confess
> I believe in Him?
> Whose the hardihood to say
> In Him believe I not?'*

'Your orthodoxy is not very extravagant,' I said. 'No: yet it is the orthodoxy of our schools, for among us Protestants the religious instruction is not subjected to the daily and troublesome inspection of the priest. We teach it quite free. As for me, I go to Church because I am sacristan. But my duties are light; two hours on Sunday, one on the week-day, and that is all. I have read Strauss and a little of Feuerbach, and belong to the religion of Pastor Uhlich. As to the authorities, I know how I must appear to them at a time like the present, when they are about to appoint a *Pietist* as the principal of our training college. There are phases of orthodoxy, but patience—my brother schoolmasters know as well as I that all this is but a transitionary stage."†

Concerning the religious character of the schoolmasters, and that union between the clergy and the teachers of which Mr. Kay speaks, as "producing the best possible results," we may form some further judgment from the following extract from an official document issued by the consistory of the province of Brandenburg, Prussia, on the 4th of June, 1852:—"It is very sad to think that among teachers, contrary to their duty and to the principal end of their mission, which is to train the young to piety, some *never* frequent divine service, others only attend irregularly; that they never partake of the holy communion; and that, instead of being as they ought to be—

* Wer darf ihn nennen
Und wer bekennen
Ich glaub' ihn?
Wer sich unterwinden
Zu sagen: ich glaub', ihn nicht?

Goethe's Faust.

† De l'Education Populaire dans l'Allemagne du Nord, page 20.

salutary exemplars in their several parishes—they give the pernicious example of contempt for sacred practices and Christian customs." There are, it is true, lighter shades in this dark picture, but the results to which we have thus alluded can surely not be the features in German education which *Sir John Pakington* admires, or fails to comprehend why they should not be transplanted into English soil. This picture is, of course, not applicable to all the German primary schools, for traditional faith and sound religious feeling have, in vast districts, proved, as we have said, barriers to the free play of speculative, pedagogical theories.

It of course does not come within our province to narrate, step by step, the various measures which have been adopted, by individuals and by the Government, to remedy this state of things. Much less do we find ourselves called upon to justify all that has been done, or the extent to which the re-action has been carried. But the experience of Prussia is so rich in instruction for us here in England, as to compel us to allude to the salient points in the remarkable documents which have recently been issued by the central authorities.

It was the year 1848 that opened the eyes of Germany to her real social condition. That year was, and will ever remain, an epoch in her history. It revealed to her that principles and thoughts, whether good or evil, are no mere toys for poets, or philosophers, or divines, to sport with, but "two-edged swords, piercing even to the dividing asunder of soul and spirit." One thing became clear, as if uttered by a prophet's voice, that a people without religion are politically disintegrated; and it became equally clear that Germany, to a great extent, stood in that sad condition. Among the upper classes, there prevailed a refined philosophical scepticism; among the lower, a fearful, coarse and materialistic atheism. It was this atheism of the masses, and the foresight of its fearful consequences, that frightened the poet Heine back into belief in the being of a God. Germany, like the old Jews, saw that her

first step in national regeneration was to bring God down again into his forsaken temple—the hearts of her sons; and to bring this about, she looked, first of all, and at once, to her universities, and her gymnasia, and her primary schools. As to the two former, we have here nothing to say. In reference to the latter, Prussia at once took energetic measures, and commenced her work by issuing orders to *the clergy* to take a more practical interest in the working of the local schools. She enjoined the teachers to be more careful in the way they spoke and acted in relation to ecclesiastical institutions and sacred themes. She removed Diesterweg from the principalship of the Berlin Training College, and appointed a successor (now raised to a still higher office), whose relation to Diesterweg's Pantheism may be judged by the following extract:—"An education which is Christian and national considers the child from its very birth as a member of two communities—a wider one the Church, and a more limited one the German nation, and has for its object to develope the child's faculties both for the good of his Church and the good of his country."*

But all these measures were but "as coming events casting their shadows before." On the 1st, 2nd, and 3rd of October, 1854, there were issued what we may term three Orders in Council,† by which the whole character of the primary education of Prussia is subjected to a radical change. The first order regulates the constitution of the training colleges; the second, the character of the preparatory instruction of candidates for the training colleges; the third, the constitution of the primary schools themselves. Every page of these orders is a standing protest against any attempt to sever education from religion, or theories which conceive of the office of teacher in any other light than that of one of the most distinctively religious of all offices. Religion and national life are the centre around which all else is to revolve—the sovereign

* Rendu, De l'Education, &c., page 213.

† Die drei Preussischen Regulative, vom 1, 2, and 3, October, 1854, &c. Berlin, 1855.

principles to which all else must loyally do fealty; so much so, that the principals of the training colleges are directed so to influence their students as to send out teachers who, in addition to their special religious and secular mission in the school, shall also "take hearty and intelligent part in Home and Foreign Missions, in the care of the poor and the destitute, and kindred objects of benevolence."* Excepting the clergyman, no individual in the parish will have a vocation so distinctively religious.

Every provision of this scheme is, as we have said, calculated with reference to a national and religious end. Loyalty to the Crown, obedience to the Church—these are its watchwords. In attempting to secure this it changes the entire aim of education, and completely restricts the freedom of the educator. It lays its hand on the village schoolmaster. It prescribes both his work and his method to the principal of the training college. It enjoins what and how much shall be taught, and how the teaching shall be communicated. It strives after uniformity both in the methods and subjects of instruction; for it promises to furnish text-books which no teacher or training college professor may *criticise*, but merely *expound*. It defines with extreme rigour the limits within which the schoolmaster must confine his teaching. It does the same thing for the principals of the normal colleges. For example, as limiting the subjects of education, we read in the regulations:—"The tendencies which have often been manifested in the seminaries to extend as much as possible the sphere of knowledge, and to pave the way for a many-sided, universal culture, to pre-suppose, as already known, that which, strictly speaking, is elementary either in matter or in method, contradicts in the most positive manner the great end of the training colleges. . . . . Even should time and other relations make it possible in a training college to contemplate more extensive courses of instruction, while keeping the great aim here indicated steadily in view, before doing so *special permission*

* Regulative, page 18.

(from the Government) *shall be necessary.*"* This is the *general* regulation. Some further quotations may show the light in which this general regulation is understood. "That which in some seminaries is even yet said to be taught under the rubrics, pedagogy, method, didactics, catechetics, anthropology and psychology, &c. &c., must be *struck out* from the course of lectures, and, instead, two hours a week shall be set aside under the rubric school-knowledge." No system of pedagogy shall be taught even in a *popular* form.†

Further. Provision is made for the exclusion of UNIVERSAL HISTORY. "Careful observation and inquiry have proved that universal history cannot be taught in our colleges with desirable success; nay, that it even produces unclearness and a contorted culture, and causes weightier subjects to be neglected." Accordingly it is excluded, and the document goes on to provide for what shall be taught:—"On the contrary, it must be regarded as an important part of the schoolmaster's mission to contribute to bring about in the rising generation an acquaintance with patriotic souvenirs, with our national institutions, with our distinguished men, both living and dead, and, combined with this, to inspire *respect and love for the reigning house.*"‡

A still stronger passage inculcating loyalty is found in the following extract:—"Especially will the teacher find opportunities to initiate the young by oral teaching into the history of our sovereigns and of our people, as well as of that Divine providence of which this history is a revelation, and to fill the hearts and souls of his pupils with love to our king, and respect for the laws and institutions of our country."—But it is very significantly added, and the addition throws a flood of light on the suspected tendencies of the teachers,—"The teacher in doing this needs but allow history to tell its own story, in tale and song. *His own remarks will probably be unnecessary!*"§

* Regulative, p. 7
† Ibid. p. 12.
‡ Ibid. pp. 31, 32.
§ Ibid. 24.

The passages excluding *Ecclesiastical History*, and even *German Grammar* as a science, and *Geography*, except in connexion with Biblical and German History, we pass over, and proceed to give the celebrated passage which excludes, from even the *private reading* of the students of the normal colleges, the writings of *their* OWN CLASSICAL AUTHORS: *i. e.*, the writings of Goëthe, Schiller, and other coryphæi of German literature.

Touching this private reading, we understand the matter so. In the training colleges the *whole* of the time of the students is mapped out for them by the masters; the time in which they have to prepare and attend for their classes, as well as the time they may devote to private reading. The books which they read are such as the professors select, and of these books they have subsequently to give an account. With reference to this, the regulations ordain:— "From this private reading, the so-called *classical literature* remains excluded. On the contrary, all books are allowed which in matter and tendency are adapted to further ecclesiastical life, Christian conduct, patriotism, and a loving contemplation of nature, and which, by their popular style and vivid representations, can easily pass into the head and heart of the people. The selection will differ according to the varied wants of various provinces. In general, however, such as the following will be found useful:—The Life of Luther, by Matthesius and Wildenhahn; of Melancthon, Valerius Herberger, Paul Gerhardt, and Jacob Spener, by Wildenhahn; Piper's Evangelical Calendar; the Supplemental Fly Sheets of the 'Das rauhe Haus,' at Hamburg; the tales and biographies of Schubert; the popular writings of Horn, Gotthelf, Ahlfeld, Redenbacher, Stöber, the books for children, by Barth; the Fairy Tales, by the Brothers Grimm; the writings of Claudius, Krummacher, and Hebel; the patriotic pictures from life by Werner and Hahn; the 'Fatherland,' by Curtman; the Germania of Vogel; the Mirror of Prussian Glory, by Müller; the History of the French Revolution and

of the War of Freedom,by Jahn; and the descriptions of nature and of countries and travels by Schubert, Kohl, Grube, Zimmerman, &c."*

It will surprise the English reader that in this list he discovers none of those names with which, in his conceptions, German thought and literature are alone identified: Goethe, Schiller, Uhland, among poets; the whole batch of philosophers, from Kant to Hegel; the historians, Niebuhr among the dead—Ranke, Dahlmann and Gervinus among the living. So in science, the great names before which Europe bows in reverence are all excluded, and instead, the works of men are introduced, of whom it is not disrespectful to say that the fame of but few of them has spread into English-speaking lands.

And, to tell the truth, this regulation has excited surprise and indignation both in Prussia and in other countries of the great German fatherland. In the Prussian House of Representatives an honourable member expressed himself as follows: —" From their private reading the so-called classical literature remains excluded, and, on the contrary, such children's books as those of Barth, and the fairy tales of the Brothers Grimm, are recommended! Thus the knowledge of his native tongue and of the flower of his nation's intellect is denied the German schoolmaster. And yet *patriotism* is enjoined. But we ask, and ask it justly, of what *can* a German be proud, if access be denied him to that which is his nation's highest glory—her classic literature?"—*Harkort in support of the Dortmund Petition*, 1855.†

A voice from German Switzerland chimes in with that of Herr Harkort—" Certainly the Prussian Ministry of Worship, in their regulations of 1854, are of a different opinion (from his). The teachers in *their* schools are *not* to know the grammar of their native language;' and the reading of the 'so-called classical literature' is forbidden. The *Lazzaroni* in Naples

* Regulative, pp. 30, 31.

† Aktenstücke zur Geschichte and zum Verständniss der DREI PREUSSISCHEN REGULATIVE, &c., von F. Stiehl. Berlin, 1855—pp. 36–37.

may listen to any declaimer who recites the classic poetry of their nation; but to the *people's teachers* in the Prussian monarchy the reading of *their* classic poets is forbidden."*

I add one other extract to show how the teacher's freedom of instruction is limited by his being compelled to *expound* what he is enjoined to teach, but *not to criticise*:—"Wherever it is possible, a suitable text-book must form the basis of instruction. The province of the teacher is to explain and establish its contents, and, by making it thoroughly understood, to render it in every point of view applicable to the purposes of elementary instruction: *not*, however, to make it the subject of criticism, and along with it, or *apart from it*, to communicate any system of his own."†

To sum up: the training colleges have had their entire system of instruction changed, in destroying as much as possible its *scientific* character, and imparting to it a character more popular and practical. The freedom of the teacher has been limited both in the colleges and in the schools. They are no longer to teach as much as they *can*, but as much as they *may*, and this they are not to *criticise*, should they not happen to believe it, but simply *expound*. The "subjectivity" of the teacher is to vanish. Philosophical or purely theoretical grammar, universal and ecclesiastical history, general geography, German classical literature, anthropology, &c., &c., &c., are all to be excluded. Appropriate text-books are to be provided, so that every teacher may only teach what becomes a good Churchman, and a loyal subject to the Crown. Sir John Pakington can hardly wish anything like this for England. Surely, if this be German primary education, as a governmental system, even HE would be found opposing its introduction among us.

Now the questions which naturally strike an Englishman are—why was change necessary? how was *such* a change possible? It will not suffice to talk of the character of the

* Pädagogisches Bilderbuch, &c., von Christian Frymann (Dr. Scherr) p. 249.

† Regulative, p. 10.

Prussian king, and the Prussian people (a subject on which much that is false, if not malicious, perpetually emanates from the English press). The same thing is taking place in almost all the German kingdoms, duchies and principalities. It will not suffice to talk of standing armies, and an organized police. There is a spirit stronger than armies and police, and did that spirit set itself against this re-action, it would bow before it. The possibility of such a change lies in the fact that change had become a *necessity*. The universities and schools had lost the spirit of religion. Clerical and secular Inspectors winked at the omission of "definite religious doctrine." "Universal religious ideas" usurped the place of biblical Christian truth. The schools became *secular*, and in 1848 the nations shuddered as they saw *themselves*, and understood *what* they had become. Rationalistic clergymen (I use the adjective in its strict technical sense as understood in Germany, not in its loose and often injurious sense as employed in England)—rationalistic clergymen, into whose very souls rationalism had eaten, and become part of their intellectual being, stood aghast at the result of their own doctrine, and while they cannot become *pietists* themselves, say now of their sons, God forbid that *they* should be as we! One of this class lately gave utterance to such a sentiment to us personally, and it now often occurs that rationalistic clergymen, in seeking curates, refuse men educated in their own opinions. Thus, this change has become possible because the people, though they cannot see that all that Government does is right, are yet in general convinced that what Government is destroying is wrong.

Now it is into this *secularism*, into which the Prussian schools relapsed, that our governmental educational systems are drifting us. This, to a great extent, is at present the case (not *theoretically*, but *practically*), in connexion with the operations of the Committee of Council. This will be especially the effect of the new so-called local scheme, in which Secularists and the advocates of a religious education have found a *common* basis of action! For, strange to say, men who announce as a

principle that all education which is not religious is pernicious, in their scheme of education provide for the inspection of everything connected with the education imparted, except that which they themselves declare to be, of all else, the one thing needful. Indeed, it is *no longer to be necessary that any religious instruction at all* be imparted in the school;* but when there is, it is not to be *inspected.* It may be said, the managers of the schools will have to see to this. But there is no provision whatever as to who these managers shall be. There may not be among them a single man of a decidedly religious character. Let their schools be open to Her Majesty's Inspectors, and they do *not* inspect religion; let them employ a certificated teacher, and such a teacher does not necessarily make it a condition of accepting office that he shall teach religion, or teach religiously; let them have one teacher for every eighty scholars, and one pupil-teacher for every forty; let the school register be open to the school committee; let every child above seven years of age receive instruction in reading, writing, English grammar, arithmetic, geography, English history, book-keeping (for boys), needle-work (for girls); let no child be refused admission as long as there is school-room accommodation, unless suffering from infectious disease, &c., nor dismissed, except on certain conditions; let it be proved that each child pays a fee of from one penny to four-pence weekly, as a school fee; and, finally, let the registers be properly kept, so as to secure the capitation grants;† and a child may, for aught this Bill provides to the contrary, grow up in utter ignorance of the God who made and loves him, of the Saviour who died to redeem him, and of the Spirit, who, proceeding from the Father and the Son,

* See Bill to promote Education, &c., Clause XL. 5. "*If* any religious formulary," &c., and 7, which provides for what *must* be taught in a local school.

† Bill, XL. 1—11. It will be seen that we have omitted provisions (5) and (6), because those have reference only to cases where religious teaching happens to be given. They do not stipulate that any religious instruction *shall* be given.

can alone rightly guide and counsel erring man; for Clause XXXVIII. provides that when the trustees or managers of a school fulfil the conditions we have just cited, "the said committee shall admit such school into union with them;" and Clause XLI. expressly stipulates "that except so far as the above regulations extend, the school committee shall *not* interfere with the management, constitution, discipline, instruction, or other arrangements of any school admitted into union;" and yet, this is a Bill introduced by a distinguished man, and a man of undoubtedly strong convictions on the essentially religious character of the teacher's office, and who, indeed, in introducing this very measure in the House of Commons, said, "I think that religion ought to be mixed up with the whole system of education from infancy."* Yet let it be distinctly understood that this Bill is virtually the triumph of the principle of secularism; and let religious men take timely warning from the experience of Germany as to its probable results.

One word to the Secularist party. We are willing to take Sir John's assurance that "their object is not to prevent religious instruction being imparted to children, but to impart secular instruction only through the medium of the schoolmaster, leaving religion, which they consider too sacred a matter to be mixed up in ordinary schools with secular education, to be taught by a more appropriate instructor."† We will pass by the evident fact that this is equivalent to an entire surrender of religious teaching. Who, that knows the busy, distressed life of clergymen in populous towns and cities, the heavy pulpit-duties, the perpetual wear and tear of public meetings, the sessions of committees, the visitation of the sick and the dying, and the countless forms of pastoral duty, which make perpetual demands upon their time and energies—we say, who that knows all this will, for an instant, suppose that the clergy of any denomination, *in our large towns*, can, without trenching on the obligations due to

* *Times*, Feb. 19, 1857.

† Speech in Parliament, *Times*, Feb. 19, 1857.

the special functions of their sacred office, devote an hour daily or even weekly to school instruction? Supposing they *could* do so, it would be but a poor substitute for the special religious teaching, and continuous Christian influence, of the man who, for five hours a day, is in living contact with the budding powers of the souls of his young pupils. This, then, which to the Secularist is so sacred a thing that no schoolmaster may lay profane hands on it, will, by their arrangements, be put utterly beyond the reach of the rising generation. We pass over this, however, and seek from the history of the Prussian educational system a more pointed lesson still.

That man has read history in vain who does not know that of all sentiments of which man is capable, the religious sentiment is that to which it is most dangerous to do violence. Suppress it, or force it to a lower rank than legitimately belongs to it, and in time it will avenge itself terribly. The man, therefore, who seeks the material or intellectual progress of his species, and who wishes to see that progress steady and permanent, will ever seek to bring it into intimate connexion with healthful religious life. The intellectual should ever be the handmaid of the moral. Nothing but unmixed evil can spring from the unnatural conflict between science and religion. But thrust religion from the schools, and in time that unnatural conflict must inevitably come; and let the lover of science know that in that conflict science ever suffers. In Germany, at the present day, this struggle is fearfully raging. Stahl and his party cry, "Science must turn to the right-about!"* Bunsen raises his voice against Stahl; and others, going further than Bunsen, lift up side by side with the banner of science that of a materialistic or pantheistic atheism. But Stahl's party sit at the helm of power, and, as we have seen, have struck a fearful blow at their opponents by the recent regulations. Let us not too hastily cry, "Priest-craft and tyranny of kings!" Democracy, too, knows how to wield such weapons! In some cantons of republican Switzer-

* "Die Wissenschaft muss umkehren."

land, the great political battle has been the battle for the schools.* In 1848, democracy in the German parliament saw her hopes of permanency and power in securing the management and direction of the institutions of education. "If you wish to fix definitely the fundamental rights and liberties of the German people," says the report of the committee, "do not fear to express yourselves freely on the organization of the schools."† The Prussian liberals in the same year provided, by the 26th article of their constitution, for the speedy promulgation of a universal school law.‡ In a word, give anywhere a general educational system, and you put into the hands of men in power a fearful weapon for the carrying out of their political ends. Such a system England is now constructing for herself: but once let the panic cry of "Infidelity" rise in connexion with her primary schools, and the people, to save their faith, will sell their liberty to the premier and the priest, and science will be rudely thrust from the position which now is and ever should be worthily hers.

Our attempt to show Sir John Pakington a "reason why" our systems should not be Germanized, has swollen to a length that may, we fear, tire the patience of the reader. But it is our solemn conviction that those upon whom, in our country, the responsibility devolves of legislating or refusing to legislate on popular education, are in duty bound to study the recent phases of the history of Prussian Education, before aiding, by votes of money or legislative enactments, to give a similar system a firm footing among us.

In taking leave of our readers we only beg to counsel them to ponder most earnestly the extracts we have selected from a work of Dr. Wiese, which show how the results of our English systems strike liberal and intelligent German minds.§

* Pädagogisches Bilderbuch, &c., pp. 238, &c.

† Rendu, p. 19. ‡ Aktenstücke, &c., p. 9.

§ Notes and Illustrations, D.

Notes and Illustrations.

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A.

THE AUSTRIAN SYSTEM OF EDUCATION.

From the History of the Nineteenth Century, by PROF. GERVINUS.

Logically as this system [of State policy] set itself in opposition to all free movement, to all independence and self-action of political corporations, or of the nobility or of the clergy, so also did it in relation to the intellectual culture and free activity of the individual. It has been said that the Emperor Francis took pleasure in carrying out these rigid principles by the most gentle means, and therefore sought his surest protection against the revolutionary spirit, in the scholastic and educational systems. Indeed, every thing in the Austrian system of education seemed to have been calculated in relation to this object with a foresight from which nothing escaped. The extension and perfection of the popular schools had always been an object of interest to the government of the Emperor Francis. With the exception of the neglected province of Galicia, it is certain that in the Empire countless numbers had acquired the first elements of culture, who at an earlier period would have grown up without any instruction whatever. The number of schools is said to have been doubled between 1810 and 1840; that of scholars trebled. But this, it is true, casts rather a shadow upon the past than light upon the present; for, even viewed from this external statistical side, the results of a comparison are, in the highest degree, unfavourable to Austria. The children under obligation to attend school constitute here—where the age prescribed by law for school attendance is calculated only from the years of six to twelve—merely the eighth (in Prussia the sixth) part of the population. In short, after the death of the Emperor Francis, according to official returns, out of these two millions and a half of children in the monarchy liable to school attendance, (Hungary, Siebenbürgen, and the military borders excepted,) only one million and a half were found actually attending school. And between the years 1841 and 1850, the school attendance decreased, in spite of the increase of the number of schools. The salaries of all the teachers were wretched. The entirely super-

ficial preliminary training of the teachers for the lower schools consisted of a course of instruction in the higher schools, extending merely to three or six months. As to the internal arrangements and essential character of the whole system, care was taken, with unparalleled minuteness, to subject teachers and pupils to the strictest mechanical regulations, and to keep them in the paternal leading-strings of the State. The Court Commission of Education in Vienna did not allow the slightest freedom to the intelligence and tact of the teacher. It issued instructions for them, as well as for the children; gave them, in an inconceivable mass of regulations, a lesson hard to be mastered, and prescribed for them not only the class-book, but also its use, even to the very page and number, and with the omissions that might be made in each school term. But even to the children themselves did they, in this "new law of education," make a direct appeal, and descended with unction even to the most minute particulars, prescribing how they should prepare themselves at home for going to school, and how they should go (after they had prepared); their attitude before and during instruction; how they were to sit; how to place their hands and feet; how to conduct themselves at the stoves; how on the stairs; and how in the * * *. Just as the popular schools had in this way to provide, from the very first, well-educated subjects—so the gymnasia and universities had to prepare well-regulated officials. The Emperor expressly gave up all demand for a learned culture. The unsatisfactory preliminary training of the teachers (for the most part clergy, who regarded the professor's chair in the episcopal training-institutions only as a stepping-stone to the pulpit), and the compulsory mechanism of the regulations, prevented the springing up, in these higher schools, of any joyous pride in his vocation on the part of the teacher, or of any free culture on the part of the pupil. No clever teacher was allowed to progress more rapidly than the dullest; no clever scholar to be aided in making more rapid progress than the most stupid. From the subjects of instruction, natural history and physical science were banished; history and geography much limited; and the knowledge of languages remained so insignificant, that in Greek it did not extend beyond the elements of grammar; in Latin, not to the reading of the easiest author without a dictionary. The same spiritless mechanism accompanied the pupils to the university. Here, too, the teacher was confined to prescribed text-books; nor had the student, as in Germany, free choice, either of subjects or of teachers; everywhere there was seen the lifeless committal to memory of dead knowledge. No professor could take a MS. from the library to his own home, nor any interdicted book without permission; indeed, no books at all, without the librarian having to send in a yearly report concerning them. Then the entire schools were placed under the oversight of the clergy; the catechist had, so to speak, to exercise the functions of a school-police, the public supervision of the morals of the pupils, the private supervision of the morals of the teachers. That interest taken by the State in religion, which led it to enjoin physicians to admonish sick persons to apply for the sacraments—officials to attend church—professors to visit the confessional—betrothed persons to submit to a religious examination—and

even shepherds to produce a religious certificate, before proceeding to the exercise of their calling,—would, as we may easily understand, make on this matter of religion most careful provision in the school. The teacher of religion said mass daily in the school—gave weekly exhortations —and, six times in the year, required confession. Without a good religious certificate there was no reward, no advancement for the pupils; and this was the case in the university just as in the gymnasia. Nothing produced so palpable a corruption of morals as this system of religious formulas and police. It poisoned the young souls at the threshold of life, and debased even their clerical teachers. With the forced confessions and religious practices the pupils soon began to play a frivolous game; yet, inasmuch as all advancement depended on the religious certificate, they found means of bribing the badly-paid teacher by gifts and invitations (to their houses.) The Government, since the year 1807, has bound professors, by oath, to refuse these bribes; but the ever-recurring warnings on account of the occurrence of such "scandals" prove, that even these oaths produce no effect. Concerning this system of compulsory exercises and religious supervision, Italians have said, "*That it has produced in Lombardy more sceptics than the school of Voltaire has ever done in France.*"—*Vol. I., pp.* 478 *to* 482.

B.

LOCAL MANAGEMENT EXEMPLIFIED.

Meeting of the School Committee at Schluffingen.

Clergyman. As I have said before, I would advise you not to hand in your documents, but to state your subject orally.

Schoolmaster. But, my dear Sir, if it be necessary to bring the matter before the higher Educational Council, then it is better that it should be in a written form.

Clergyman. I question if the Committee will resolve to carry the matter any further, and I scarcely believe that it would be advisable that it should be carried further by you.

Schoolmaster. But the law and the Government regulations make this a duty on my part.

Clergyman. My dear young friend, there is much written on paper which never finds its way into life, which is often, indeed, absolutely impracticable.

Schoolmaster. But, my dear Sir, I cannot comprehend how *you* can allow matters to remain in this state.

Clergyman. O! that comes by degrees. When, seven-and-twenty years ago, I came into this parish, I made all sorts of beautiful plans and purposes. What was evil and injurious, I strove everywhere to oppose. What was good and useful, I strove everywhere to further. For many a long year did I weary myself out. I strove to raise the schools,—to improve congregational singing. I gave myself all possible trouble to procure work and support for the poor. I sought to instruct the thought-

less, to convert the wayward,—but, good gracious! it was all of no use. Ridicule! hatred! maltreatment! That was my reward.

Schoolmaster. That is certainly very sad; but, notwithstanding, it cannot be allowed that the school attendance should be diminishing day by day. We cannot look idly on, while young children are seduced and corrupted in houses of evil repute.

Clergyman. You know that I, in my preaching and catechising, protest against all this most zealously; more I cannot do. True, in other times I took further measures, but always without success. I therefore advise you to hand in to the School Committee the list of absentees; warn and make your complaint orally in the Committee. Further measures are, in my opinion, questionable and useless.

Schoolmaster. Still, I could wish that my document were read; there would, even then, were it necessary, be time to withdraw it.

Clergyman. If you are quite determined, then you must do it. I hear the gentlemen coming.

[*The five Committee-men enter, and after mutual greetings take their seats, and the session of the Committee commences.*

Clergyman. Gentlemen, you have been summoned to hear a memorial presented by our schoolmaster. I will at once read it. It runs as follows:—

"Very reverend Mr. President, highly-respected Gentlemen of the Committee,—Since my appointment as schoolmaster in this parish, I have repeatedly made representations to you on account of the very numerous cases of absence in connexion with our school. As yet, no measures to remedy this state of things have been taken; and the number of these instances of absence is becoming perpetually greater, so that the school is in danger of absolute decay. From the lists which I append, you will see that many children are found but seldom in the school: many not at all. For example—in the month of November, Matthew Gall's children never made their appearance. Widow Fry's two boys came each of them only once. Mark Wilt's four children have been absent for two whole months. So, also, children from the families of John Fährdt, Henry Mott, and Jacob Zilter. Not only do the children of poor people neglect the school, but even among the monied classes there are numberless instances of absence. Mr. President, gentlemen of the Committee, according to section 121 of the law, and sections 207 to 210 of the school regulations, a teacher is bound to hand-in the School Registers to the School Committee, and to request speedy interference in reference to all cases of absence. In case this does not take place, after the teacher has handed in two memorials, it becomes his duty to appeal to the higher Councils of Education. I have already made *four* applications to the Committee; and if this time energetic measures be not taken, I must address a report to the superior Council of Education. A second point in this memorial has reference to the moral conduct and life of scholars out of school-hours. Cases are perpetually on the increase in which boys and girls, who have not yet passed their sixteenth year, are found frequenting taverns, skittle-grounds, and dancing saloons; where they are led and seduced to the practice of intemperance, gambling, and

vice. Now, by law, it is the duty of the School Committee to put a stop to these malpractices; and, especially, to warn and restrain young people who have still to visit the Sunday school and catechetical classes. As schoolmaster, and a member of this Committee, I feel it my duty to bring this subject before your notice, with the earnest wish that all may be properly arranged by suitable resolutions and regulations. Accept, Mr. President and gentlemen, the expression of my special esteem, and believe me,

"Your humble Servant,

"John Müller, *Schoolmaster.*"

Clergyman. You have now heard the memorial which our schoolmaster wished to present. It cannot be denied that the two points on which he has touched are of the highest importance, and, in cases where it is possible, remedies should be applied.

First Committee-man. It certainly is a very awkward business. We must warn the people to send their children to school more regularly.

Second Committee-man. In my opinion, we ought to summon the parents before our worthy clergyman here, and let him make a tolerably pungent appeal to their consciences in this matter of the school.

Clergyman. Yes, but I have often done it already, and it's of no use.

Schoolmaster. The law, as a last resort, enjoins fine and imprisonment; and, in my opinion, the time has at length come to put these punishments in force.

Third Committee-man. Fines! who, then, is to pay them? Imprisonment! If we imprison the father, then we shall have first to pay his expenses, and afterwards maintain his wife and children.

Fourth Committee-man. Our schoolmaster, it seems to me, does not exactly understand the good folk. Now there's Matthew Gall, he works in a factory, and lives from hand to mouth. Then he has a house full of children, and a sick wife. Now in this way we can understand that he should take his children into the factory along with him, for by working in the factory they earn a few kreuzers, and get a little food from the good people. You see *eating* stands first—*then*, if you like, schooling. Then come Widow Fry's two boys. Why, now, they must beg, if the poor woman is not to die of starvation. As for Mark Wilt, he's a mason who earns nothing in the winter. Therefore, he gathers wood in the forest, and his boys have to sell it day by day; this is the case with almost all the children who do not come to school.

Fifth Committee-man. I must express my hearty concurrence in what has just been said; for, now again, there is John Fährdt. Why, in the name of common sense, what is the man to do, unless his three children, who are already between nine and twelve years of age, earn a few halfpence daily in the factory? I, for my part, shouldn't like to plague the people, even by citing them before our worthy clergyman.

Schoolmaster. It is simply my duty, gentlemen, to tell you that I must bring the matter before the superior Eduational Council, in conformity to law and the educational regulations.

First Committee-man. Really, now! So ho, Mr. Schoolmaster! just

bring it then. Let the superior Council, forsooth, send us yearly some two or three thousand guldens to distribute among the poor people, that they may give their children a learned and polite education! As for the rest, Mr. Schoolmaster, we have up to the present time gone on tolerably well in our schools and parish without the Educational Council.

Third Committee-man. It now strikes me pretty forcibly, that Mr. Schoolmaster, who has scarcely been with us a year, has already some intention of over-riding this School Committee. The parents in our parish, who have the means and the ability, send their children as regularly to school as those do who live elsewhere. And as for those who have neither means nor ability, in my opinion they ought not to be forced.

Fifth Committee-man. God forbid! what a fuss people do now make about these schools! It is impossible that everybody should be a scholar and a gentleman; we need servants, day-labourers, and people of that kind. Why, for example, should Fährdt's daughters learn to write and cipher?—love-letters are a superfluity; and as for the money they are likely to get and have, they'll be able to count that, I guess, without arithmetic. Indeed, 'tis after all no such great misfortune if children of that sort are never sent to school at all. On the contrary, it often only creates confusion and annoyance. For example:—lately, a highly respectable man wrote a letter to that mason, Ittle. Now Ittle can't read, and so gives the letter to his boy Jim to read out. Zeunemacher's boy, Jack, happened to be present; so the two young rogues began to laugh and make fun about the letter. There were several mistakes, and the writer always blundered in one particular word. In this way, the children of poor people make themselves merry at the expense of well-bred gentlemen. Then again, lately, Mauser's daughter, who serves as nursemaid at Mrs. Götsche's, said out loud that her mistress had made a mistake in writing the address on a letter. Now, I ask, is not that turning the world upside down? Is it not horrible that children and servants should pretend to know more than their elders and their masters?

Schoolmaster. The poor require the blessing of education all the more that they have none of this world's goods.

Third Committee-man. I hardly think that all that they learn in school is exactly a blessing; you see and hear odd things in the school; and it is still a question whether the utility or injury of such things is the greater.

Schoolmaster. The worthy Committee-man who has just spoken has not for more than a year been seen in the school; and I question whether he is really in a position to form a judgment of the instruction.

Third Committee-man. What! Ah, then, and so *I* don't attend school? I am no schoolboy. I suppose you know that, Mr. Schoolmaster? Ah yes, certainly; but everything is not so excellent as one might suppose; the children hear and learn a lot of outlandish things, with perfectly hideous names; all sorts of stories are read and narrated, and even poetry and all sorts of fables are introduced. Now, forsooth, the children of the very poorest are taught to write and cast-up accounts, and along with that even grammar, in which such wicked words occur, that no

good Christian could think of uttering them ;* and you, Mr. Clergyman, how can you suffer the children to repeat such new-fangled hymns, and to pray such new-fashioned prayers, and sing all sorts of flibbertigibbetty songs?

Clergyman. The respected Committee-man seems to have misconceived much of what he alludes to ; such things do not occur in our school.

Third Committee-man. O! Mr. Clergyman ; don't *you* speak in his favour. I can't believe that these new school-doings please *you.*

Schoolmaster. I owe it to my honour to deny the insinuations and accusations of Mr. Meyer, as quite unfounded and untrue. 'Tis a sad thing when one is compelled to hear members of a School Committee talk in this way ; for the rest, schools and schoolmasters will yet discover where to find right and justice.

Fifth Committee-man. I really should just like to know what our schoolmaster means by these threats. Very well! In the superior Educational Council, and in the supreme Government, there are even yet men who understand the country and the people, and know well what suits them. Your new-fashioned schoolmasters are not half so well posted up. The tune is different now ; they no longer deal so madly with school affairs ; our rulers have observed what grows out of it. Lately, I heard a very distinguished man say, "It is high time we should turn right-about." The old schoolmasters were much better than the new, who wish to play the gentleman, and, after all, have no thorough knowledge of anything. So, now, Mr. Schoolmaster, you'll soon see.

Clergyman. I think we ought now to put our first point, the cases of non-attendance, to the vote.

Second Committee-man. There needs no long voting ; let the constable bring the people before our worthy clergyman, and let him warn them.

The other Committee-men. Yes, yes ; let that be resolved on.

Clergyman. Let us, then, come to the second point ; and here, gentlemen, I must declare myself in perfect accord with the representations of our schoolmaster. 'Tis a sad thing that matters are becoming daily worse and worse ; for example, within a year three families have lost house and property through the gambling and drunkenness of the fathers. Four girls, scarcely grown up, have been led astray, and boys of fifteen are seen smoking, gambling, drinking, and pursuing all kinds of wickedness : these are things enough to bring a man responsible for the care of souls prematurely to his grave.

First Committee-man. It is certainly a bad affair ; but things of this kind occur in other places as well as in Schluffingen. Schluffingen is,

* "*Jack Cade.* Thou hast most traitorously corrupted the youth of the realm, in erecting a grammar-school ; and whereas, before, our forefathers had no other book but the score and the tally, thou hast caused printing to be used. . . . . It will be proved to thy face, that thou hast men about thee, that usually talk of a noun, and a verb ; and such abominable words, as no Christian ear can endure to hear."—*King Henry VI.*

as we all know, a poor parish; it has never been better, and never will be better. In my opinion, we are in a regular fix.

Third Committee-man. It just strikes me, that the schoolmaster is somewhat meddlesome in these matters. Methinks they hardly belong to his sphere?

Schoolmaster. I am a consulting member of the School Committee, and this Committee has the public morals under its especial charge; besides, my memorial has already laid principal stress upon the fact, that even *school children* are led astray into these vicious practices.

Third Committee-man. School children! I never heard it. I am still of opinion, that our schoolmaster would do better by confining himself to his school; what is out of the pale of the school belongs to the police, and he can hardly wish to make himself policeman into the bargain. It would almost seem so; he must be poking his nose into everything.

Schoolmaster. Yes, and I will not be prevented in such cases; what is done in this village is a sin and a shame; poor artizans are seduced of an evening into the public houses, and in drinking and gambling are plundered of their daily and weekly wages, while wife and child are starving at home. Boys are seduced into houses where lewd women destroy them in body and soul. Young girls are sacrificed to vice, the Church and the School are useless, and everything is going to perdition.

Fifth Committee-man. O! O! Not so fiery; not so fiery! One might suppose our schoolmaster was a saint! I think he himself would hardly sneeze at a glass of good beer. Such a gentleman as he may easily talk in this way, who hasn't to do a stroke of work in the entire week, and gets money, house and fuel into the bargain. People who work themselves out from year to year, ought to have some enjoyment. We can't grudge it them; and as for young people, they *must* come together. It has always been so, and always will be so, as long as we remain poor, weak men. Really, after all, it's not so bad; the people of Schluffingen are not worse than other people.

Third Committee-man. Indeed, if our schoolmaster lets off in this style against our people, why then I will give him a HINT or two. Of all places, one would think the school were the place where morals should be most attended to; and what do we hear there, forsooth? Why, the teacher talks about "mammals," and even "opossums." I should like to know if you would hear such graceless words as these in any of the low pot-houses? And then also he talks of "anthers," "ovaries," and "stigmata;" and lately, the schoolmaster actually showed a picture of an almost half-naked negro. Such things take place in the school; and yet our schoolmaster will keep preaching about morality, and bring our whole parish into evil repute. Why, he should stand astounded. The people of Schluffingen have still honour in their souls. Now I think we have done enough for to-day. I have something else to attend to.

[*He leaves, and the other Committee-men also.*

Clergyman. Now, Mr. Schoolmaster, what do you think? Will our session of to-day produce any good results?

Schoolmaster. Ah, Mr. Clergyman, and that's what you call members of a School Committee!

Clergyman. My good young man, you will often experience the like of this. How could you expect it otherwise? Here you have our most influential men; and among them such as gain their wealth from frivolity, ignorance, and poverty. Do you then think that the race of the idle drone has already died out? O! I can tell you, it flourishes luxuriantly.

Schoolmaster. I shall hardly be able to remain here any longer; but I will, Mr. Clergyman, lay the whole matter, in a special memorial, before the superior Council of National Education.

Clergyman. And then! I, in the zeal of the first years of my public life, three times directed an appeal to the superior authorities. In a year and a day, when the matter was already over and forgotten, came a decision. It was then of no use. O! you may depend upon it, the clergymen and schoolmasters are not over-liked who bother and annoy them with all kinds of complaints. In high quarters they like, much better, to hear "all right; peace and order everywhere prevail." Besides, you may believe me, that in high quarters they are by no means favourable to any innovation, either in Church or School. The landlord of the "Eagle" was not so far out. I, with my own ears, heard the Government Commissioner, who lodged for a few days at the "Eagle," utter the words—"The conviction is day by day gaining ground, that the so-called popular education is producing nothing but mischief, and that the whole educational system must again be put upon its old footing." The "half-educated schoolmasters," he said, "were a plague to the country." You understand now why the landlord of the "Eagle" said the tune is now different.

Schoolmaster. But why, then, do they allow young people to devote the most valuable years of their life in preparing for the teacher's office? Why do they make such demands in his examination? Why do they compel the teachers to take an oath to fulfil the law, and act in accordance with the law and the educational regulations?

Clergyman. THE PRINCIPLES AND VIEWS PREVALENT AMONG INDIVIDUALS IN HIGH QUARTERS ARE STRONGER THAN ANY LAWS OR REGULATIONS. THE LETTER IS DEAD AND POWERLESS; THE RULING SPIRIT, HOWEVER, IS LIVING AND EFFICACIOUS.—*Pädagogisches Bilderbuch, pages* 77—87.

C.

DIFFERENT VIEWS OF THE AIM AND END OF EDUCATION.

The aim of primary education has often been limited in a one-sided manner to our earthly course of life—to the life of man upon earth; and, accordingly, the school has been regarded as an institution, by means of which the child should be prepared for his future calling, and fitted to fight his way in the world; that is to say, quickly and certainly to get his bread. This was the view of those who actually meant to deal well with man, and who believed they had done everything for his benefit, when they had added a grain or two of moral teaching to the instruction

which they had given to fit him for life—moral teaching, which often consisted of sheer abstract propositions, and, destitute as they were of any ecclesiastical character, they suited everybody, even those who belonged to no church at all. Everything which had even the semblance of restriction, therefore faith in revelation, as a matter of course, was struck out, and they complacently cradled themselves in the consciousness of having risen to universal ideas; of nourishing nothing except the pure Human, or, as they loved to term it, Humanity.

These theories gave birth, in the first place, to zealous endeavours to constitute the popular schools in such a manner as that they should impart to the child the utmost amount of knowledge adapted to his secular life; to learn, and again and again to learn, was consequently the problem and aim of the school, and that school of course was the best in which there was most taught and most learnt. They omitted, however, inquiring whether the particular knowledge was adapted to the child's age, and to its modes of thought and mental capacity; and inquired much rather whether this or that subject of instruction might not prove useful to him in after-life. If this question was answered affirmatively, then all doubt was at an end as to whether the subject should be taken up in the course of study. Hence it came to pass that the number of subjects of instruction grew from year to year, and that the course of instruction in the simplest village schools included not merely geography, history, natural history, and physics, but also the training of fruit-trees, the general laws of health, the modes of restoring persons from apparent death, mensuration, &c., &c.; and they split up even such subjects as geography and history into universal and special; and the text-books for the schools were worked out in accordance with these theories.

Men of clearer views, though with the same fundamental principles, who tested the results of this driving and hunting after knowledge of all sorts and descriptions, were soon compelled to acknowledge that in attempting by means of the popular school to give an amount of knowledge actually corresponding to real life and its various requirements, they had overstepped the limits of a rational possibility; and that the parti-coloured knowledge actually communicated was destitute of that internal connexion, that solid basis, and that true intelligence, by means of which alone its value in after-times could be perpetuated, and itself applied in real life. It was, therefore, a natural result that this method should be abandoned, and that another object should be sought. It was now said, knowledge can never be imparted in the popular schools connectedly and to such an extent as thoroughly to meet the varied requirements of later life; knowledge, therefore, cannot be the aim of the school, and subjects of instruction in general can never be, in and of themselves, an end and an aim. Indeed, they are not introduced on their own account, or because of their practical utility, but merely as conditions of a higher aim, to serve as means of accomplishing it. The man, it was further said, who has exercised his powers of observation, and sharpened his understanding—who, in a word, has learnt to think, and is therefore in a position to distinguish between the essential and the accidental—between shadow and substance—knows how to act and help himself in every circum-

stance in life; can easily instruct himself, and will everywhere find ways for accomplishing his ends. Accordingly, the popular schools set themselves the task of practising their pupils principally in thinking; in the quick and accurate framing of intellectual conceptions, in judging and concluding; and in this way they sought to give a universal culture adapted to all later relations—this they used to designate *formal* culture. In accordance with this end, the subjects of instruction were both selected and discussed; they no longer selected subjects with reference to their utility, but with reference to their adaptation to a many-sided discussion, which might contribute to the culture of the thinking faculty. The subjects of instruction were discussed in accordance with this theory; the subject-matter was analysed minutely, then explained and subdivided, and developed by the help of the catechetical method; finally, a new subject of instruction was fashioned in the so-called exercises in pure thinking, which were to serve only for this end. Krause's exercises in pure thinking, which fill three thick volumes, belong to this class. Even religious instruction was compelled to content itself with being transformed into an instrument for promoting this formal culture, into a system of popular thinking, and had to be discussed only in accordance with the method of teaching founded on the principle of development.—*Volksschulkunde, von L. Kellner, pages* 61—64.

D.

GERMAN ESTIMATE OF ENGLISH EDUCATION.

From German Letters on English Education, by Dr. Ludwig Wiese, *Prussian Privy Councillor, and Member of the Ministry of Worship. Translated by* W. D. Arnold. *Longman & Co.*

For if the whole problem of education may be summed up in this, to implant in the heart the love of truth, to train up the will to strength of character, to a clinging adherence to truth, to the resolution to submit oneself under all circumstances to truth; then to my mind the German youth, in spite of their more correct moral conduct, are farther from this goal than the English.

England has the incalculable advantage of possessing a definite mode of training, handed down from generation to generation, and in all essential points unchanged for centuries; and, above all, the advantages of a fixed central point, towards which everything else radiates. We are involved in uncertainty, and go on looking and looking for something that may remain steadfast; we allow things, only valuable as means, to assume the importance of ends, and towards these all the powers we possess are enthusiastically directed. The consequence is, alas! that sooner or later, by the very necessity of things, there ensues a re-actionary movement in exactly the opposite direction.

The theory, or rather the instinctive consciousness, that the education of the child is one of the Divine rights and duties inherent in a parent, and only subordinately to this a matter for Church interference, is widely spread and strongly impressed in England, so that the State is obliged to abstain from all direct interference, or, rather I should say, is

happily *able* to abstain, and to confine itself to auxiliary support and encouragement. I say, the State is *able* to abstain from interference in this respect, more than is the case with continental Governments, because, if there was nothing else, the corporate instinct alone, so strongly felt by English citizens, would make them unwilling to abandon this duty, from the fear lest State interference should involve State superintendence.

EDUCATION THE WORK OF THE PEOPLE.

A LETTER

TO THE

RIGHT HON. LORD JOHN RUSSELL, M.P.,

ON THE RESOLUTIONS

FOR ESTABLISHING A SYSTEM OF NATIONAL EDUCATION,

Submitted to Parliament, March 6, 1856.

BY

WILLIAM J. UNWIN, M.A.,

PRINCIPAL OF HOMERTON COLLEGE.

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