

system, what England did possess was the ideal of a *liberal education*. But none of these three forms of intellectual training—neither the scientific in Paris, nor the classical in Germany, still less the liberal in England—touched the great masses of the people. They all did good work in their respective lines; but they left, or would by themselves have left, the country in darkness. The beginnings of general popular education are to be traced independently in Switzerland, in Scotland, and in many of the small States of Germany.¹ The great scientific

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Ideal of
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candidates to the competition (April 1874, p. 342). "Nothing about university life was more striking" to the Edinburgh Reviewer "than the contrast between the efforts and the high aims of the few, the culture and solid result achieved by them—and the utter uselessness of it to the many" (p. 354). The 'Quarterly Review' of June 1826 notes "a growing taste for the cultivation of physical science as characteristic of the state of the public mind in England" (p. 159), and refers to the "measures which have been carried into effect throughout the country with great harmony of design, although chiefly by the unassisted exertions of private individuals, . . . the recent establishment of numerous literary and philosophical institutions in our metropolis and many of our provinces" (ibid., p. 154).

¹ The great Reformers—Luther, Melancthon, Zwingli, and Calvin—alike took a great interest in education, which they intended to be universal and popular. But their success, so far as the education of the people was concerned, remained everywhere very partial. A real organisation of primary schools was not attained. They prepared for it by introducing the vernacular

languages, the reading of the Bible, the popular hymns. Their main efforts lay in the training of good teachers for church and schools in the reorganisation of what were called the Latin schools. In the course of the sixteenth and seventeenth centuries the smaller Protestant States of Germany—especially Saxony, Würtemberg, Brunswick, the northern cities Hamburg and Lübeck—received under various forms what was called "Eine Kirchen- und Schulordnung." Luther's tract of the year 1524, addressed to the "burgomasters and councillors of all towns of the German land, that they should found and maintain Christian schools," was the beginning of this movement. In Scotland burgh schools, also grammar (or Latin) schools and lecture schools, "in which the children were instructed to read the vernacular language," existed long before the Reformation. But to John Knox is due the scheme for popular education contained in the 'First Book of Discipline.' The parochial schools were started in many instances by voluntary or ecclesiastical assessment through the efforts of the Reformed clergy. The foundation of the subsequent system of parochial schools was laid