

schools of France trained the civil and military engineers in that country, and produced text-books for the

in the statute of 1696. It must not be forgotten, however, that the "Order of Jesus" (founded 1540), whose higher educational work has found so much appreciation from men like Sturm—the Protestant educationalist—Lord Bacon, and Descartes (see the quotations in Schmidt's 'Geschichte der Pädagogik,' 4th ed., vol. ii. p. 248), was also active in the direction of popular and primary education. In emulation of the Protestant movement, it had introduced "school regulations" in many Catholic countries, and even founded a special order—the "Patres piarum scholarum" (1600)—for the education of the poorer classes (*ibid.*, p. 253). Whether the statute of 1696 is the earliest official document referring to popular education and providing the means of maintaining an adequate number of schools (one in 1000 of population) to teach the lower classes, I cannot say. It appears that Duke Ernest of Gotha, in the course of the seventeenth century, established a general system of primary education in his territory which was "quite unique, at first an object of ridicule, but then very soon of emulation" (*ibid.*, p. 333). The regulations were certainly most wise and liberal, and attendance was made compulsory. The question of popular education was taken up on a much larger scale by Frederick the Great in the middle of the eighteenth century. The year 1763, which marks the end of the Seven Years' War, is also the year of an edict which forms the basis of the regulation of popular education for the whole monarchy: it establishes village schools with compulsory attendance. It met with much opposition, and its ends were only slowly

realised, and only as training-schools, where a sufficient number of teachers were educated, sprang up, and as popular school and story-books were provided. Campe, with his edition of 'Robinson Crusoe,' marks an epoch in this direction. In fact, the cause of universal popular education remained in the hands of private persons, frequently of men of great insight and organising ability—such as A. H. Francke (1663-1727), the indefatigable friend of the poor and of orphans; Basedow (1723-90), the founder of the Philanthropin and populariser of Rousseau's ideas; Von Rochow (1734-1805), the friend of the country-folk and founder of village schools; Von Felbiger (1724-88), the adviser of Maria Theresa and Joseph II., the organiser of the popular educational system in Austria (1770-80): or else it was dependent on the casual favour of enlightened princes and sovereigns. At length, in the middle of the eighteenth century, training-schools for teachers, so-called "seminaries," were founded all over Germany. A beginning had been made by Duke Ernest of Gotha (1601-75), but had been neglected like many other beginnings. But in the second half of the eighteenth century no less than thirty-three seminaries were founded all over Germany, including Austria. For details on this important and interesting subject, see the third volume of Schmidt's 'Geschichte der Pädagogik.' Freytag's 'Bilder aus der deutschen Vergangenheit' also contains many interesting details; but above all I would recommend for the countries of the west and south of Germany the valuable researches of C. T. Perthes contained in his 'Politische Zustände und Personen