

Marx Hardy Machiavelli Joyce Austen
Defoe Abbot Melville Montaigne Cooper Emerson Hugo
Stoker Wilde Christie Maupassant Haggard Chesterton Molière Eliot Grimm
Garnett Engels Schiller Byron Maupassant Schiller
Goethe Hawthorne Smith Kafka
Cotton Dostoyevsky Kipling Doyle Willis
Baum Henry Nietzsche Dumas Flaubert Turgenev Balzac Crane
Leslie Stockton Vatsyayana Verne
Burroughs Tocqueville Gogol Busch
Curtis Homer Tolstoy Darwin Thoreau Twain Plato
Potter Zola Lawrence Stevenson Dickens Harte
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History of Education

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HISTORY
OF
EDUCATION

BY

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NEW JERSEY STATE NORMAL SCHOOL

REVISED EDITION

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HIST. OF EDUCATION

PREFACE

The importance of a knowledge of the history of education was never so fully recognized as at the present time. Normal schools and teachers' colleges give this subject a prominent place in their professional courses, superintendents require candidates for certificates to pass examination in it, and familiarity with it is an essential part of the equipment of every well-informed teacher. The history of education portrays the theories and methods of the past, warns of error and indicates established truth, shows difficulties surmounted, and encourages the teacher of to-day by examples of heroism and consecration on the part of educators whose labors for their fellow-men we discuss. To the teacher this study is a constant help in the schoolroom, the trials of which are met with the added strength and inspiration from contact with great teachers of the past.

No text-book can be said to contain the last word upon any subject. Least of all can such a claim be made for a history of education, which aims to trace the intellectual development of the human race and to indicate the means and processes of that evolution. Any individuals or factors materially contributing thereto deserve a place in educational history. As to which of these factors is the most important, that is a question of choice, upon which, doubtless, many will differ with the author. Some educators, whose claims to consideration are unquestioned, have been reluctantly omitted on account of the limitations of this [Pg 4] work.

On the other hand, many teachers lack time for exhaustive study of such a subject. This book is designed to furnish all the material that can be reasonably demanded for any state, county, or city teacher's certificate. It also provides sufficient subject-matter for classes in normal schools and colleges and for reading circles. The material offered can be mastered in a half-year's class work, but, by

using the references, a full year can be well employed. For those who desire to make a more extended study of particular topics, the author gives such authorities as years of careful research have shown to be most valuable. Every investigator knows the labor involved in finding suitable material. To spare the reader something of that labor, the literature is given at the beginning of each chapter. By following the collateral readings thus suggested, this book will be found suitable for the most advanced classes.

The plan of references embraces three features: (1) literature at the beginning of each chapter; (2) foot references to special citations; and (3) a general bibliography in the Appendix. In the first two, titles are sometimes abbreviated because of their frequent repetition. In case of doubt the reader should refer to the general bibliography, in which all the authorities cited are arranged alphabetically, with full titles.

To get the greatest value from this study, classes should be required to keep a notebook which should follow some uniform plan. I suggest the following as such outline: (1) historical and geographical; (2) home life; (3) physical, religious, and æsthetic education; (4) elementary and higher education; (5) summary of lessons taught; (6) educators: (a) life, (b) writings, (c) pedagogical teachings. Of course each [Pg 5] teacher will modify this outline to suit his own ideals. Such notebook will be found to be of value not only in review, but also in fixing the subject-matter in the mind of the student.

It is generally conceded that the plan of an historical work should be based upon the evolution of civilization. In common with other recent writers on educational history, the author accepts the general plan of Karl Schmidt in his "Geschichte der Pädagogik," the most comprehensive work on this subject that has yet appeared. But the specific plan, which involves the most important and vital characteristics of this book, is the author's own. The details of this specific plan embrace a study of the *history* and *environment*, of the *internal*, *social*, *political*, and *religious* conditions of the people, without which there can be no accurate conception of their education.

Our civilization had its inception in that of ancient Egypt, and thence its logical development must be traced. If desirable the teacher can omit the chapters on China, India, Persia, and Israel. It

will be found, however, that the lessons taught by these countries, though negative in character, are intensely interesting to students, and most instructive and impressive. These countries are also admirably illustrative of the plan employed in the book, and thereby prepare the way for later work. That plan is more fully set forth in the Introduction, a careful study of which is recommended to both teacher and student.

The author wishes to acknowledge his appreciation of the valuable assistance in the preparation of this volume rendered by Dr. Elias F. Carr of the New Jersey Normal School, and Professor W. J. Morrison of the Brooklyn Training School for Teachers.

LEVI SEELEY.

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REVISED EDITION

I have taken advantage of the necessary reprinting of the book to make certain changes and additions, and to correct a few errors which were found to exist. An attempt has been made to note the recent changes that have taken place, especially in the French and English school systems.

L. S.

SECOND REVISION

The continued and hearty reception which teachers are giving this book has led me to desire to make still further improvements in it. Accordingly, I have added brief sketches of the Sophists, Plutarch, Marcus Aurelius, Rollin, and Jacotot. The space available is all

too limited to warrant such treatment as the subjects deserve. All that can be expected is that the reader may become interested and seek further information from special sources. An appendix is added in which the National Educational Association, the National Bureau of Education, the Quincy Movement, the Herbartian Movement, Child Study, Parents' Meetings, Manual Training, and Material Improvements in Schools are each given a brief consideration.

L. S.

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HISTORY OF EDUCATION

CHAPTER I

INTRODUCTION

The history of education begins with the childhood of the race, and traces its intellectual development step by step to the present time. As such history is academic in character, and furnishes information concerning the educational systems, methods, theories, and practices of the past, it should be placed early in the professional pedagogical course, to serve as the foundation for an improved educational science which profits by the experience of mankind. The history of education presents many of the great problems that have interested thoughtful men, shows how some of these have been solved, and points the way to the solution of others. It studies educational systems, selecting the good, and rejecting the bad, and introducing the student directly to the pedagogical questions that have influenced the world. For these reasons, the study of education should begin with its history.

Karl Schmidt says: "The history of the world is the history of the development of the human soul. The manner of this development is the same in the race as in the individual; the same law, because the same divine thought, rules in the individual, in a people, and in

humanity. Humanity has, as the individual, its stages of progress, and it unfolds itself in them. The individual as a child is not a [Pg 16] rational being; he becomes rational. The child has not yet the mastery over himself, but his environment is his master; he belongs not to himself, but to his surroundings. *The oriental peoples are the child of humanity.... Classical antiquity represents the period of youth in the history of the world.... Christ is the type of perfected manhood.* The history of the individual reflects and repeats the history of humanity, just as the history of humanity is a reflection of the history of the Cosmos, and the history of the Cosmos is an image of the life of God; all history, be it that of humanity or of the individual, of the starry heavens, or of the earth, is development of life toward God." "Where there is development, there is progress. Progress in history is only the more visible, audible, perceptible embodiment of God in humanity." [1]

In the study of the education of a people it is necessary first to become acquainted with their social, political, and religious life. To this end a knowledge of the geography and history of their country is often essential, because of the influence of climate, occupation, and environment, in shaping the character of a people. Examples of this influence are not wanting. The peculiar position of the Persians, surrounded on all sides by enemies, required a martial education as a preparation for defensive and offensive measures. Physical education was dominant among the Spartans, because of serfdom which involved the absolute control of the many by the few. No less striking are the effects of physical conditions upon all peoples in stimulating mental activity and in developing moral life, both of which processes are essential to true education. The intellectual product of the temperate zone differs from that [Pg 17] of the torrid zone, the product of the country from that of the large city. For these reasons stress is here laid upon the geographical and historical conditions of the peoples considered.

For the same purpose we must study the home and the family, the foundations upon which the educational structure is built. The ancient Jew looked upon children as the gift of God, thereby teaching the great lesson of the divine mission of children and of the parents' responsibility for their welfare. This race has never neglected the home education, even when it became necessary to establish

the school. The family was the nursery of education, and only when diversified duties made it no longer possible to train the children properly in the home was the school established. Even then the purpose of the school was but to give expression to demands which the home created. The spirit and purpose of the education of a people can be understood only when the discipline, the ideals, and the religion of the home are understood.

When we have learned the environment of a people, we are ready to study their elementary education. This takes us into the school-room, introduces us to the place where the school is held, indicates the course of study pursued, the discipline, methods of instruction, spirit and training of the teacher, as well as the results obtained. After this we are ready to consider the higher education, which completes the system and measures its efficiency.

Another task demanded of the student is to draw lessons from the educational systems studied, to note what can be applied to modern conditions, and to avoid the errors of the past. The product of a method, as shown in the character of the people pursuing it, is of great interest in estimating the value of a scheme of education.

[Pg 18] Great movements have often been the outcome of the teachings of some individual who, inspired by a new idea, has consecrated his life to it. Through such men the world receives new and mighty impulses toward its enlightenment, civilization takes vast strides in its development, and man approaches nearer his final emancipation. Confucius, Socrates, Augustine, Charlemagne, Luther, Bacon, Comenius, Pestalozzi, Froebel, are names that suggest the uplifting of humanity and the betterment of the world. The study of the lives of these men, of their victories and their defeats, cannot fail to be an encouragement and a suggestive lesson to teachers of all lands and all times. The history of education must therefore consider the biographies of such men as well as their theories and their teachings.

Finally, modern systems of education are the outgrowth of the experiences of the past. They represent the results attained and indicate present educational conditions. Nothing can better summarize the total development reached, or better suggest lines of future progress than a comparative discussion of the leading school sys-

tems of the world. The last chapters of this book, therefore, are devoted to a study of the school systems of Germany, France, England, and America. These are typical, each being suggestive of certain phases of education, while one of them has largely influenced the education of several other countries. Each furnishes lessons valuable to the student of history. Although many practices in other countries may not be applicable to our conditions, the broad-minded, genuine patriot will not refuse to accept sound principles and good methods from whatever source derived.

It must not be forgotten that there is a vital distinction between *Education* and *Schooling*. Education takes into [Pg 19] account all those forces which enter into the civilization and elevation of man, whether it be the home, the school, the state, the church, the influences of environment, or all these combined. It is a continuous process which begins at birth and ceases only at the end of life. By schooling we mean the educative process which is carried on during a limited period of the child's life under the guidance of teachers.

The school is a product of civilization. It became necessary because of the division of labor caused by the multiplication of the interests of mankind which made it impossible for the home to continue wholly to care for the training of its children. The history of education must not merely treat of the development of the school, but it must consider education in its broader meaning; that is, as a history of civilization. For this reason some of the great educators of the world who have not been school teachers, must receive consideration.

FOOTNOTES:

[1] "Geschichte der Pädagogik," Vol. I, pp. 1, 2.

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CHAPTER II

CHINA

Literature.—*Martin*, The Chinese; *Clarke*, Ten Great Religions; *Houghton*, Women of the Orient; *Doolittle*, Social Life of the Chinese; *Johonnot*, Geographical Reader; *Lord*, Beacon Lights of History; *Bal-lou*, Due West and Footprints of Travel; *Ploetz*, Epitome of Universal History; *Barnes*, Studies in Education; *Stoddard's Lectures*; *Pierre Leroy-Beaulieu*, The Awakening of the East; *McClure's Magazine*, December, 1900, A Character Study of the Chinaman.

The civilization of the "Celestial Empire" is, with the possible exception of that of Egypt, the oldest in the world. And yet, it has contributed but little to the advancement of mankind. Their system of education has failed to stimulate national and individual progress, has fostered narrow egotism, and has excluded external suggestion. It is studied rather for its negative lessons, and therefore suggests practices which the student of education will do well to avoid. The result in China furnishes the best argument against a method of instruction that appeals solely to the memory. This alone is sufficient reason for a study of Chinese education, aside from its strange and unique characteristics which never fail to interest the reader.

Geography and History.—The Chinese Empire occupies a position on the eastern side of the Asiatic continent within about the

same parallels of latitude as the United States, extending from twenty degrees latitude on the south to fifty-three degrees on the north. Its area is about four and a quarter million square miles, being somewhat larger [Pg 21] than that of the United States. Its population is estimated at about six times that of our country. It has an abundance of rivers, intersected by numerous canals, which greatly facilitate internal commerce. Many parts of the country are densely populated. The people are largely engaged in agriculture. Tea and silk are the chief articles of export, while rice and millet form the principal food.

The Chinese belong to the Mongolian or yellow race. They are an industrious, frugal, and temperate people, though the opium habit is very general and is disastrous in its effects. Doubtless the overcrowded population, which has driven many to live in boats and in crowded apartments, has had much to do in molding the Chinese character. Until recently they have been slow to admit modern improvements and are conservative in the maintenance of their customs, religion, education, and social practices. Consequently they have for many centuries made but little progress. Their authentic history covers, according to extant records, a period of nearly four thousand years. The government is an absolute monarchy; the emperor is regarded as the father of all his people and has complete power over the lives of his subjects.

The Chinese language contains no alphabet; each symbol represents a different word; the substantives are indeclinable, and the verbs are without inflection. It thus becomes necessary in mastering the language to learn by rote a vast number of signs and characters,—a prodigious feat for the memory.

The religion most widespread among the Chinese is Buddhism (which was imported from India), though ancestor worship is still universal. Women are the [Pg 22] principal worshipers, yet the Chinese believe that women have no souls. The belief in transmigration of souls is implicit, and this is used to keep woman in a most degraded condition. If a woman is obedient to her husband and his relatives, and is the mother of sons, she may hope to return to this world, in the future, as a man, and thus have a chance ultimately to reach Buddha's heaven. The belief in the transmigration of souls

explains the vegetarian diet of the Buddhist. No zealous Buddhist will touch meat or even eggs, neither will he kill the smallest insect, lest he should thus inadvertently murder a relative. [2] The men care but little for any religion beyond a veneration for their ancestors.

Polygamy is very generally practiced, the limit to the number of wives being determined by the ability to support them. Women usually become more religious as they advance in years, and they spend much time in worshipping in the temples. It is they who preserve the national religion and make most difficult the work of missionaries. [3]

The Home.—The wife exists only for the comfort of her husband. It is her duty to serve and obey him. If she abuses her husband, she receives one hundred stripes; but abuse from him is not a punishable offense. Instruction, at home as well as at school, is confined to boys. The birth of a boy is indicated by hanging a bow and arrow over the door; that of a girl, by a spindle and yarn. In naming the number of his children, the father counts only the boys. Boys are clothed in the finest material the family can afford; girls, in rags. Parents may destroy their children, but only girls are ever sacrificed. The [Pg 23] mother can seldom read and write, her chief duty being to instill into her children the two cardinal Chinese virtues—*politeness* and *obedience*. The relation of parents and children is the highest and purest representation of the relation between the Creator and the creature, and to venerate the parents is the first and holiest of all duties, higher than the love of wife to husband, higher than the reverence for the emperor; therefore the emperor's father cannot be his subject.

To the Chinaman all other duties are included in filial duties. The bringing up of the children is left almost entirely to the mother. The training begins very early, and greatest stress from the first is laid upon obedience. Disobedience is a crime punishable by the father with death.

There are no illustrated children's books, no nursery rhymes to inspire the imagination, none of the bright and useful things so necessary to a happy childhood. The child grows up with but few playthings calculated to stimulate the powers of the mind.

The Elementary School.—At about six or seven years of age the child enters school. Sometimes a few parents unite to employ a teacher for their children. The government has no concern for the qualifications of the teacher; no license to teach is required, there is no governmental inspection or control, nor does the State assume any part of the expense of the school. Attendance is not compulsory, and yet male education is so universal that scarcely a boy can be found who does not enjoy opportunities for education. Charity schools are furnished by the wealthy for those who cannot afford to contribute toward the maintenance of a school.

There are no public schoolhouses. The school is [Pg 24] sometimes held in the temple, sometimes in the home of the schoolmaster, and sometimes in the home of a wealthy patron. The furniture of the schoolroom consists of an altar consecrated to Confucius and the god of knowledge, a desk and a chair for the teacher, and the pupils' desks and stools, provided by the children themselves. No effort is made to render the room attractive.

The child is admitted the first time with much ceremony in order that the day may be one of pleasant memories. He also receives a new name, the name of his babyhood being dropped. Indeed, a change of name accompanies each new epoch of his life, as the time he takes a new degree, the day of his marriage, etc. Thus the boy enters upon his new work. The first years of study are devoted to reading, writing, and the elements of arithmetic, which studies complete the education of the majority of the pupils. No effort is made to interest the child; he is simply required to memorize and write as many as possible of the fifty thousand characters. Not until after the names of the characters have been learned by rote is there any effort to teach the meaning of the words which they represent. The child's writing, too, is mechanical, for the expression of thought is but a secondary consideration. Thought awakening is not encouraged in the Chinese course of education. Fear, not interest, is the motive which drives the child to study. Memory is the chief faculty to be cultivated, and each child vies with the others to make the most noise in study.

The teacher is greatly revered, only less so than the father. His discipline is rigid, the rod not being spared. There are no new

methods to learn; the practice to-day is the same as that of hundreds of years ago; it [Pg 25] consists simply in hearing what the children have learned by heart.

The second stage of study consists of translations from text-books and lessons in composition. This work brings some pleasure to the child, as it is a little less mechanical. The third stage consists of belles-lettres and essay writing. Only a few ever reach this stage, and the purpose of this advanced work is not intellectual development, or even the accumulation of knowledge, but to prepare for a position under the government, which can be reached by no other means. Even in these last two stages of study memory is the principal faculty brought into play. Without great exercise of this power the vast amount of material can never be mastered.

Higher Education.—There are no high schools, but men who have taken degrees gather about them young students, who are to devote themselves to study, and give them instruction in the Chinese classics and prepare them for the State examinations for degrees. Great attention is paid to style, and in order to cultivate a good style, students are required to commit to memory many of the productions of their classical authors. They write a great many essays and verses, which are criticised by their teachers. The attention is confined solely to the Chinese classics. The educated Chinaman is usually ignorant of any field of knowledge not embraced in his own literature.

There is in the royal library at Peking a catalogue consisting of one hundred and twelve octavo volumes of three hundred pages each, containing the titles of twelve thousand works, with short extracts of their contents. These works treat of science, medicine, [Pg 26] astronomy, and philosophy, while history has an especially rich literature. The Chinese knew how to observe the heavens four thousand years ago, and yet were unable to construct a calendar without the help of the Europeans. They invented gunpowder, the mariner's compass, porcelain, bells, playing cards, and the art of printing long before they were used in Europe, yet they lacked the ability to use these inventions as instruments to their advancement.

China is divided into provinces which are subdivided into districts. Candidates must pass three examinations in their own district

and those who are successful receive the lowest degree, that of "Budding Intellect." Many thousands enter for this degree, but only about one per cent succeed in attaining it. The possession of this degree does not yet entitle the holder to a public office, but most of those who have secured it become teachers, physicians, lawyers, etc. Once in three years there is another examination for the second degree, called "Deserving of Promotion," conducted by an examiner sent from Peking. A third examination is also held once every three years, in Peking, and success in this is rewarded by the title "Fit for Office." Holders of the last two degrees are entitled to an appointment to some office, the highest aim of a Chinaman. All of these examinations are conducted with great strictness and fairness, no one being excluded. Thus every Chinese child of ability has the opportunity to reach the highest positions in the country.

There is a still higher degree called the "Forest of Pencils," which is open only to members of the Royal Academy, the *Hanlin*. The acquirement of this degree is the greatest honor to be attained; its possessor is [Pg 27] highly esteemed, and may hold the highest offices in the country.

In 1905 an edict was promulgated abolishing the old system of examinations. This marks an epoch in Chinese educational history and will tend to place China in the line of modern political and industrial development.

Criticism of Chinese Education.—1. It is not under government control.

2. It has no interest beyond the boundaries of China, and regards no literature save the Chinese classics.

3. It is non-progressive, having made practically no improvement for many centuries.

4. It cultivates memory to the neglect of the other powers of the mind, and places more emphasis on the acquirement of knowledge than on the development of the human faculties.

5. It obtains its results through fear, not by awakening interest in or love for study.

6. Women are not embraced in the scheme of education.