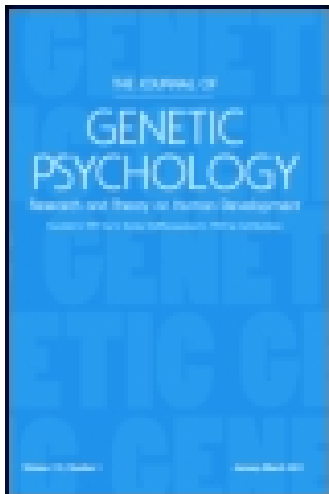


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Wm. H. Burnham Ph D.

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THE HIGHER PEDAGOGICAL SEMINARIES IN GERMANY.

WM. H. BURNHAM, PH. D.

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I.

HISTORICAL.

There have been two kinds of higher pedagogical seminaries in Germany: 1. Seminaries after the period of university life. 2. Seminaries in connection with the university.

1. *Seminaries after the Period of University Study.* The beginnings of pedagogical training are found in the Middle Ages. Mere learning was not deemed sufficient for a teacher. Every

new *magister* was required to teach two years in the university city or in the neighboring region, more or less under the eye of his master. Later, at the time of the Reformation, this wholesome idea lost its force; and the notion seems to have prevailed that to be a student of theology or a Master of Arts fitted one to be a teacher.

A saner view was emphasized by Ratich and Comenius. To the former belongs the honor of opening at Köthen, under the patronage of Prince Ludwig, the first pedagogical seminary. He gave free lectures upon didactics to teachers and others, conducted discussions upon educational questions, and gave model lessons according to the methods that he had invented. After a time he permitted some of his pupils to give the model lessons. Although Ratich's model school was short-lived, this pedagogical seminary combined theory and practice after the fashion of the best modern institutions. Comenius also, maintained that teachers should understand the art of teaching; and his *Didactica Magna* is an important contribution to their theoretic education.

Francke followed Ratich in maintaining the necessity of practical preparation for the teachers calling, and in 1707 he established at Halle the *Seminarium Selectum Præceptorum*. At first there were 10 students; gradually the number increased, until in 1755 there were 48. The members bound themselves for five years. The first two years were devoted especially to acquiring knowledge. During the last three the students were employed in the royal Pädagogium and in the Latin *Hauptschulen*. Material aid was granted the members by allowing them to sit at the Orphan House table, by the loan of stipends, and the like. The philanthropists likewise emphasized the necessity of higher instruction for teachers; and a result of the interest they aroused was the seminary established by Gedike in Berlin. An excellent teacher, an organizer, a writer of note, and a reformer, Gedike deserves particular notice, especially since his seminary became the model for all similar training-schools that were established later. A yearly sum of 1,000 thalers was appropriated for this seminary by the government, and Gedike, who was *Oberschulrath*, was entrusted with the task of drawing up a plan for work. His aim was to furnish skilled teachers for the *Gymnasia* and the Latin schools; and he presented in substance the following report to the King: The candidates should listen to the instructions of skilled teachers, study the best educational literature, prepare written works upon pedagogical problems, and finally, give instruction themselves, under the supervision of the director of the seminary according to instructions prepared by him. Besides the director,

three of the other teachers of the *Friedrich-Werder'schen Gymnasium*, who had sufficient talent and experience, should be present at the lessons given by members of the seminary, and show by their own example the errors to be avoided and the devices of method to be approved. As a rule, only those should be admitted to the seminary who had completed their university studies. (Gedike wished to admit others occasionally, but the King did not approve this). The seminary library should consist of the best pedagogical literature, and also a definite sum should be expended yearly for instruments, specimens, natural products and the like. Proper use of the latter in instruction should be shown to the members of the seminary by skilled teachers. Gedike provided for a special teacher of drawing, who should instruct members of the *Gymnasium* destined to be teachers in the smaller schools. He asked pay for the teachers who took part in the seminary, but he himself received no remuneration.

This plan, with some unessential changes, was approved by the King, and in 1788 the seminary was organized. The members of the seminary were on duty ten hours (per week), in the different classes of the *Gymnasium*. The lessons were changed semi-annually; the candidates had charge of the writing and drawing lessons; they were obliged to take the places of teachers who were ill, assist other teachers occasionally in correcting written exercises, help the director at the quarterly and semi-annual examinations, visit the classes of the director and the other teachers, and make friendly criticism of any defects noticed. All were obliged semi-annually to prepare a pedagogical dissertation upon some subject chosen by themselves, the material for which should be taken as much as possible from their own observations. These papers were read at the monthly meetings of the "pedagogical society," in the presence of the director and other teachers of the *Gymnasium*, and criticized by those present, and, finally, by the director. After the meeting, these dissertations were passed around among the members, and they had to give a written criticism, which was read at the next sitting. (For lack of time this method was soon abandoned.) The dissertations, judging from the subjects known, were partly upon methods, partly didactic, partly reports upon different schools. There were also discussions upon pedagogical literature, examinations, organization of other schools, and the like. In the practical work of the student-teachers, Gedike emphasized two things: That teachers should have practice in all grades; and that they should have training in the moral and pedagogical discipline of individuals. He condemned the class-system where

"every class has its own teacher, and every teacher his own class, in which he is one and all, and which he instructs in everything that he knows and that he does not know, so that every class, so to speak, is a school by itself." It discouraged the teachers in the lower grades, and rendered those in the higher, arrogant and pedantic, and made it more and more difficult to obtain excellent teachers for the elementary grades. To give the candidates practice in discipline, disorderly, careless and lazy pupils were given them from time to time, whom they had especially to observe, and, if possible, improve. This was to be made an exercise in pedagogical pathology and therapeutics, and the teachers were especially recommended to work over their observations of pupils into an *historia morbi*. Such exercises in individual pedagogy made their discussions fruitful, and Gedike remarks that by this method many an incorrigible pupil was remarkably improved.

In 1793 Gedike added a "*philologische societät*," consisting only of members of the seminary, who met monthly and prepared Latin essays upon classical and humanistic subjects. This introduced a foreign element into the seminary; and, after the death of Gedike, its strictly pedagogical character was lost. In the words of Paulsen, the pedagogical enthusiasm of the eighteenth century was extinguished by the classical enthusiasm of the nineteenth.

The successor of Gedike was Bellerman, whose self-sacrificing activity kept the seminary alive during the evil days of the war of 1806. With modified plans, its work was continued by his followers, but its double character (pedagogical and classical), was maintained; and it now has a continued history of more than a hundred years. This seminary is at present connected with the Köllnische Gymnasium in Berlin, and Dr. Kern, the noted grammarian, is its director. Other pedagogical seminaries, modeled after the principles of Gedike, were established at Breslau, Stettin and Königsberg.

2. *University Seminaries.* According to Prof. Rein the honor of establishing the first pedagogical seminary in connection with a university belongs to Erhard Weigel, professor of mathematics in the University of Jena, who opened a sort of experiment school at Jena in 1684. Another university seminary was founded by J. M. Gesner, at Göttingen, in 1737. It was a philological-pedagogical seminary with the special aim of preparing students of theology to be teachers. The work consisted of instruction in mathematics, science, history, geography, etc., as well as in pedagogics. Also some practical experiments in giving instruction were made in the Göttingen city-schools. The candidates did not need, how-

ever, to go very deeply into the sciences, since they intended to become preachers in a few years. In 1777 a pedagogical seminary was organized at the University of Halle. This, beginning life as daughter of the theological Seminary, had a somewhat checkered history under the Philanthropist Trapp, under Friedrich August Wolf, and others until, in 1884, it was removed to Magdeburg.

A "Philological-pedagogical Institute" was opened at the University of Helmstädt by Wiedeburg in 1779. The number of actual members was ten; but listeners were admitted. The members were required to attend lectures in the University upon the Theory of Education, Physiology, Anatomy, Philosophy, Psychology, Practical Theology, Mathematics, Natural History, Technology, Political and Church History, and Ancient and Modern Languages. Special attention must be given to the history of Literature, Fine Arts, and the Sciences. An encyclopaedic knowledge of all other sciences was required; and the study of Theology was recommended. The classics were studied in their entire scope. Latin and German essays were read and criticized. The best papers were printed. In addition to this encyclopaedic course of study practical work in teaching was required. The director conducted a Paedagogium, in which four of the members were regular teachers, and the others, after six months' membership in the Seminary, taught as many hours as they had time for without interfering with their other work. The director visited the different classes, and afterwards gave personal criticisms to the teachers. In the Seminary the members discussed what had been learned in the Paedagogium, the character and progress of the pupils, methods, and the like. Special attention was given to written notes made by each teacher and reported monthly.

In 1807 a somewhat similar pedagogical Seminary was opened at the University of Heidelberg by F. H. C. Schwarz. The course required four semesters, and was devoted to the theory, practice, and history of education; and this work was supplemented by practice in teaching and by visiting educational institutions and reporting observations.

Still more interesting is the history of the seminary opened a few years later at Königsberg by Herbart. In 1810 the Prussian government granted a yearly appropriation of 200 *thaler* for a "didactic institute," in order to give Herbart an opportunity to make a practical test of his pedagogical system. The peculiar characteristics of Herbart's plan were the importance given to the family-idea in his practice-school and the emphasis placed upon the inseparable connection

between philosophical theory and practice. After 1812 the school was held at his own house. The institution was fairly successful; but was given up when Herbart left Königsberg in 1833. Other university seminaries were established at Kiel, Göttingen, Jena, and Leipzig.

The one at Jena grew out of a pedagogical society founded by Dr. Stoy while he was *Privat-docent*. The members of this society discussed methods of instruction, and practiced what they learned upon a number of boys who came of their own accord from the *Bürgerschule*. The seminary that developed out of this was Herbartian in character. The members gave instruction in the Seminary-school, listened to Stoy's lectures, attended the model lessons he gave, worked out their plans of instruction, and kept a record of their teaching. A minor point is interesting. Each member upon entering the Seminary wrote an autobiography giving an account of his own educational development.

About the year 1857 the meetings of the Seminary were divided into the *Praktikum*, the *Kritikum*, the *Scholastikum*, and the *Pädagogikum*. The *Praktikum* was a carefully prepared test-lesson; the *Kritikum* was for criticisms; the *Scholastikum* was for the consideration of specific school matters; and the *Pädagogikum* for pedagogical questions of a general character but related to the school. Owing to differences between the University and the Government there is a gap in the history of the Seminary between 1866 and 1874. But in the latter year it was re-opened and continued its former activity until Stoy's death in 1885, when Prof. Rein became its director.

Another famous Herbartian seminary was organized by Ziller in Leipzig in 1861. This also was a private foundation. It was formed after the model of the Jena seminary. It had its *Theoretikum* for consideration of methods, history of education, pedagogical systems, and for preparation for the *Praktikum*. Every member of the seminary must give test-lessons in the *Praktikum*. The Director appointed a critic for each lesson, who must give an oral or written criticism at the Conference. Besides discussion of the *Praktikum*, school matters in general were considered in the Conference. Here, as in Jena, great importance was placed upon reports of observations, class books, and the like. Both shaped their methods upon Herbartian principles. In both there were many theologians and teachers from the *Volksschulen*. The *Verein für wissenschaftliche Pädagogik*, which became the center of the Herbartian School of Pedagogy, originated in Ziller's seminary.

II.

THE PRESENT CONDITION OF THE HIGHER PEDAGOGICAL SEMINARIES.

Instead of using the classification employed above, the higher pedagogical seminaries in Germany at the present time may conveniently be divided into four classes:

1. *University Seminaries without Practice Schools.* Their work is confined to theoretical discussions of important educational questions. The occasional practical work with a class of borrowed pupils is merely illustrative.
2. *University Seminaries with Practice Schools.* These give practice in discipline and instruction, and furnish the advantages of an excellent model, keen criticism, and the rivalry of zealous fellow students.
3. *School Seminaries.* These seminaries are under the guidance of the directors of prominent schools. They cannot, as a rule, give the entire theoretic preparation in pedagogics, but they pre-suppose a good share of such preparation, and give a practical introduction to school organization and school work.
4. *Seminaries under the Direction of Members of the Provincial School College.*

1. *University Seminaries without Practice Schools.* The noted seminaries at the University of Leipzig are examples of this class. At the time Voss visited the University in 1887 there were three pedagogical seminaries in activity—the Royal Pedagogical Seminary conducted by Professors Masius and Richter, the Scientific Pedagogical Praktikum by Professor Strümpell, and a seminary conducted by Professor Hofmann.

As the Royal Pedagogical Seminary is connected with the University the members are busy with their university studies and have not much time for visiting different schools and the like. In order to give some practical work Prof. Masius has been wont to borrow a half dozen pupils from a *Realgymnasium* as subjects for his seminary. This method is deemed rather a poor substitute for a practice-school, and one writer has called such practical work "comedy play." Prof. Richter has his men take a class in the *Gymnasium* and repeat a lesson that the pupils have once had. As an illustration of the theoretic work done by the members, a few subjects for papers given out by Professor Masius are interesting. "The Pedagogical Import of Play," "The Most Important School Laws in the 16th Century," "Herbart as an Educator," "The Characteristics of the *Orbis Pictus* by Comenius,"—are samples.

Prof. Strümpell's seminary has no practical work connected with it; but the members for the most part, are picked

men from the *Volksschulen*. Much attention is given to psychological pedagogy; and much of the work consists in preparing papers upon educational subjects. These are carefully criticized by the director and revised by the writer, often many times. Prof. Strümpell says that he has had members bring him the same papers ten different times. Some of these have been published in the series, *Pädagogische Abhandlungen von Mitgliedern des Wissenschaftlich-pädagogischen Praktikums an der Universität Leipzig*. The titles of some of the recent issues are "*Psychologische Kindergartenpädagogik*;" "*Welcher Unterschied besteht zwischen logischen und ästhetischen Urteilen?*" "*Die Phantasie im Dienste des Unterrichts*;" "*Die willkürliche Aufmerksamkeit*;" "*Die Erweckung und Pflege des Ehrgefühls*;" "*Die rechte Erziehung ist immer zugleich Selbst-erziehung und Selbst-bildung des Erziehers*."

Most of the members of Prof. Hofmann's seminary are theological students; hence, the instruction is adapted to their future needs as inspectors and teachers of religion in the schools. Some features of Prof. Hofmann's seminary deserve special mention. In the practice-work the student is made to feel that he takes the place of the actual teacher. He gives his lessons before a regular class in the school, choosing his own theme, but adapting it to the programme of the class, so that it forms a link in the regular instruction. The student must prepare his subject beforehand and give an oral account to Prof. Hofmann of the plan and contents of the lesson. After this test lesson the work is criticised by Prof. Hofmann and by another member of the seminary; and, finally, in a parallel class, the candidate repeats this lesson. Prof. Hofmann says that the repeated lesson is not to be compared with the first, and that the candidate learns more from this repetition than from ten ordinary lessons, since he sees in this way the difference between slipshod instruction and a lesson well prepared and thoroughly taught. In Prof. Hofmann's opinion the pedagogical seminary should be immediately connected with the university, and its work should come in the regular period of study, since only in a university are all the necessary forces and means happily united. To the objection that university professors are good in theory but poor in practice, he answers that it would be a shame if in the whole of Germany there were not men enough who unite both qualities.

2. *University Seminaries with Practice Schools.* The most famous seminary of this class is Prof. Rein's pedagogical *Universitäts-Seminar* at Jena. After Stoy's death in 1885 Prof. Rein was appointed director, and in October, 1886, the seminary was re-opened. According to the new statute, the

aim of the seminary should be two-fold—the promotion of pedagogical science, and the practical training of teachers for the higher schools. The union of theory and practice is its watchword. It is founded upon the principles of the Herbart-Ziller-Stoy pedagogy. While no blind allegiance is given to the words of the master, the work of the seminary, in Prof. Rien's phrase, is pregnant with Herbartian ideas. The members who teach in the practice-school prepare their lessons according to the formal stages (*Formalstufen*), of Herbart. The principle of *concentration* is insisted upon, and great attention is given to the Herbartian literature. The seminary is a kind of "school-church," with a definite creed and definite rules, although allowing freedom and independence to individual members. On this foundation, in connection with the Herbartian church the world over, it seeks to build up pedagogical science. While the director maintains that knowledge is the *conditio sine qua non* of giving instruction, and while he cites with approval Goethe's scorn of the teacher who gives out one day the thin dilution that he has composed with the sweat of his brow the night before, he vigorously combats the widespread error that mere knowledge of a subject is enough for an instructor. The imparting of knowledge is more difficult than its acquisition. Even in Germany, in Prof. Rein's opinion, examination is a master rather than a servant, and there are many teachers and but few educators. The aim of the seminary at Jena is to form the latter, not to make school-keepers but school-artists.

The course consists of lectures, theoretical study, and teaching in the practice-school. The members are of two kinds—*ordinary*, or those who teach two hours or more each week; and *extraordinary*, or those who are excused from this work. The lectures are in pedagogy, ethics and psychology. Theoretical preparation in these studies is deemed necessary for all, and all are required to attend the weekly meetings of the seminary. The meetings of the seminary are of three kinds: (a) The *Theoreticum*; (b) the *Praktikum*; (c) the *Kritikum*, or *Konferenz*, each once a week. (a) In the *Theoretikum*, papers upon educational and psychological subjects are presented by the members, books are reviewed, reports are made upon the work of prominent educators, and the questions of the day are considered. The director presides, and all members of the seminary may take part in the discussion. (b) The *Praktikum* consists of a test-lesson, given in the presence of the director and of all the members of the seminary, by one of the candidates, or sometimes by one of the head-teachers (*Oberlehrer*). For each *Praktikum* a critic is appointed by the teacher in charge to make a written report of

the lesson before the meeting of the conference. (c) The *Konferenz* is conducted by the director or by one of the head-teachers. School matters in general, the allotment of tasks, announcement and discussion of the subject to be taught in the classes during the coming week (*Wochenziele*), and the like, occupy the first part of the session. The most important part of the conference, however, is the discussion of the test-lesson. This is opened by the student who gave the lesson. He presents a written criticism of his own work. Then the appointed critic gives his report, also in writing. The subject is then open for general discussion; and, finally, the director gives a *résumé* of the results of the discussion, and passes judgment upon the lesson.

In the work of the practice-school Prof. Rein is assisted by three head-teachers (*Oberlehrer*). These teachers have general oversight of instruction. They take care of the classrooms, keep the class-books, and have charge of the programs (*Konzentrationstabelle*). They make weekly reports in the conference upon the condition of their classes, examine the note-books of the pupils, and visit each other's classes as much as possible. Moreover, they visit the parents of the pupils, they have special oversight of the instruction given by the practice teachers, they take charge of the property of the school, and are its librarians and historians.

The practice-school consists of three classes, two *Volksschulklassen* and one *Gymnasium* class (*Quarta* at the time of the last report). The school session begins at seven o'clock in the morning, in summer, and at eight o'clock in the winter. There are recesses of fifteen minutes at the beginning of each hour. In warm weather school work is omitted in the afternoon, or the instruction is given in the open air, and walks and excursions are frequently made. School festivals occur on the Emperor's birthday, the anniversary of the Battle of Sedan, at Christmas, and in May. Also the yearly school examinations and the like have something of the character of school festivals. The last report contains a detailed account of a summer excursion of the pupils to the Harz mountains under the direction of *Oberlehrer* Reich.

Very careful rules for all the details of school work and discipline are prescribed. Punishments are employed as a means of reformation, and are of two kinds; punishment for *governing* and punishment for *discipline*. The aim of the former is to restore order, when the instruction is disturbed; the aim of the latter to develop character. The means of *governing* are as follows: Rapping on the table, a warning appeal to the class, censure or threatening without mentioning names, making pupils stand in the rear of the room, and the

like. The *discipline* is intended to appeal to the sensibilities of the pupils, and consists of conversations, incentives to praiseworthy activity in the form of thanks, sympathy, and the like. In case of misdemeanors, the punishment is to correspond to the fault, and may be increased to corporal punishment, but only the head-teachers are allowed to administer the latter. The chief rule for all punishments is that they must be consistently employed; and they must be administered with moral earnestness and entirely without passion. Finally, they must make the pupils recognize their faults, and make those punished, and also their fellow pupils, conscious of the justice of the punishment.

Prof. Rein's seminary has been well attended from the start. According to the second report by *Oberlehrer* Reich, in the year 1888-89 there were 37 members, including the head-teachers, of which 14 were foreigners. The membership had somewhat fallen off in 1889-90; but in the summer semester of 1890 there were 32 members, including the head-teachers, of which 11 were foreigners. At a recent visit the reviewer found several Americans among Prof. Rein's students. Among the other foreign countries represented are Bulgaria, Austria, Switzerland, Greece and France.

3. *School Seminaries* conducted by the director of the given school. There are two famous seminaries of this kind, one connected with the *Franckesche Stiftungen* at Halle, the other at Giessen. Dr. Frick, the director at Halle, re-established in 1881 the *Seminarium Præceptorum* first opened for the training of teachers by Francke. Larger sums are appropriated here than in other Prussian schools for the salaries of teachers during their trial-year. There are means of earning money as teachers in the orphan asylum, as librarians, and the like. Some have a free home given them. And the numerous schools of the foundation afford ample opportunity for visiting different classes and for practice-teaching. The work, as in other seminaries of this kind, is both theoretical and practical.

In the theoretical work the candidates are instructed in general didactics by the director; in methods, by the director with the aid of the rector of the Latin School, the director of the *Real-gymnasium*, and other teachers from these schools (*Seminar-lehrer*.) Several small pedagogical dissertations are required of the members, but no special scientific works. Systematic lectures upon pedagogics, the history of education, and upon pedagogical psychology are deemed parts of the university work, and are omitted. Essays, reports, and the like; are not required to any great extent; but systematic written preparation for definite lessons is frequently demanded. The effort is made also to acquaint the students

with pedagogical literature. The official regulations in regard to the duties of teachers, school organization, and the like, the most important works upon pedagogical principles; the "Library of Pedagogical Classics;" the works of Raumer, Roth, Lübker, Schrader, Schwarz, et al.; the literature on each special subject; the most important works of the Herbart-Ziller-Stoy school; works like Kehr's *Geschichte der Methodik*; Willmann's *Pädagogische Vorträge* and *Didaktik*; Kern's *Grundriss der Pädagogik*, and the *Jahrbücher für Wissenschaftliche Pädagogik*,—are all used. Moreover, the students are stimulated to observe by being required to give critical reports of what they see in test-lessons or in the regular hours of instruction. Dr. Frick supplements this by reporting his own observations in the schools of the *Franckesche Stiftungen* and in other institutions. The students are instructed in the fundamental principles of the Herbartian pedagogy, with an attempt to enlighten its darkness and broaden the limits of its formalism.

The practical instruction is of three kinds: (a) The candidates become acquainted with well organized courses of instruction by visiting regularly the classes of the *Seminar-lehrer* and other excellent teachers; at first, in those subjects in which the candidate himself gives instruction, then, in the related and next succeeding subjects, finally, in the more remote. (b) The candidates hear model lessons given by the *Seminar-lehrer* in their own classes and in those of the other teachers of the two institutions. (c) The candidates themselves give instruction; at first, in the classes and lessons allotted to them, then, in other classes and lessons of the same institution.

Special emphasis is placed upon the practice-teaching. The candidates make most careful written preparation, or, at least, a written outline of their test-lessons, endeavoring to apply the fruitful thoughts of the Herbart-Ziller-Stoy school. Immediately after the hour, or in the next Conference, the lesson is criticised by the *Seminar-lehrer*. The detail of this criticism as well as the perhaps undue tendency to schematization may be seen from the following list of points considered:

I. *Choice and Arrangement of Material.* 1. Was the amount of material in right proportion to the allotted time? 2. Was the material duly sifted, properly divided, and appropriately united? 3. Was the plan of the lesson (the *Disposition*) clear?

II. *Manner of Treatment.* 1. Did the teaching follow a systematic and appropriate order (*i. e.*, the *Formalstufen*.) 2. Was the lesson clearly presented, logically developed,

firmly impressed upon the minds of the pupils, and so on? 3. How was the questioning, (especially the *Konzentrationsfragen*), and were the questions equally divided among all the pupils?

III. *The Personality of the Teacher.* What was the teacher's bearing? Was he fresh, stimulating, and alive in the instruction? Did he master the class by his look and the strength and impressiveness of his voice? Was his language correct, articulated, clear, concise? Was his reading worthy to be taken as a model? Was his personal manner commendable?

IV. *Discipline.* Did the teacher keep the whole class busy all the time? Did he obtain the attention of the different pupils and make them share in the work in equal degree? Did he give them recreation by pauses, opportunity to stand, recitation in concert, and the like? Did he have his eyes and ears open for misdemeanors, or did many things happen which he did not notice or did not consider?

V. *The General Impression and the Success of the Lesson.*

Much importance is attached to the visiting of classes (*Hospitieren*) by the candidates. This is done in a regular and systematic way following the course of the classes and the subjects. The questions given above indicate the points to which observation is directed.

The members of the seminary are divided into groups. All receive instruction in general didactics; in the discussions and practical exercises in special subjects those candidates take part who either are teaching these branches, or who will, in the future, give instruction in them. The instruction in didactics occurs weekly at a definite hour, likewise the instruction of the future teachers of religion;¹ the other groups meet when necessary, though on an average once a fortnight.

The other noted school seminary is at Giessen. This seminary was established in 1876 by Dr. Schiller. The course is one year in length. The number of members is small, but all have taken their doctor's degree. There are different divisions of the seminary—for Physics, Modern Language, Natural History, Gymnastics. The theoretical work is much the same as in the other seminaries already described. Great attention is given to reports in this seminary. Special works are preferred; and more comprehensive works are generally recommended for private study. The

¹ A special division of the seminary, consisting on an average of three or four members, have special preparation for the calling of teachers of religion. Their work consists chiefly of practical exercises in giving religious instruction, similar to the practice-work of the other candidates.

monographs recommended are studied for their salient points, and these only are presented to the seminary. The reports are required to be precise, but to omit no essential point. Among the works reported on in recent years have been, in German, articles or books by Von Raumer, Laas, Stauder, Kehr, and others; selections from Frick's *Lehrproben* and from the works of Rein, Pickel and Scheller; in Geography, works by Oberländer, Kirchhoff, Stauber, Frick, et. al.; in Hygiene, works by Baginsky, Eulenberg and Bach, et. al.; in History, books or articles by Wiese, Jäger, Biedermann, Willmann, et. al.; and so on, in the other subjects of instruction.

Among the subjects of more extended papers in recent years have been the following: "How should Programmes be Formed with Respect to the Demands of Psychology and Hygiene?" "How far does School Life Affect the Character of the Pupil?" "The Nature and Culture of Observation;" "The Significance of Apperception in Instruction;" "What does Herbart Understand by Interest, and is the Cultivation of Interest actually to be Obtained in the Way in Which the Hebartian Pedagogy Supposes?" "The Value of Historical Poems in Historical Instruction;" "Concentration in Linguistic-historical and in Geographical Instruction in Quarta." The aim of this work is not to make writers. In Prof. Schiller's opinion nothing would be worse than to turn a seminary into a school of pedagogical journalism. But, by the preparation of such papers, a fresh and comprehensive view of definite subjects in the educational field is obtained.

Each candidate is required to give at least three test-lessons in each subject—some 30 or 40 in all. These lessons are of increasing scope and difficulty. Careful preparation is made by the candidate, but Dr. Schiller does not recommend *written* preparation, since it tends to formalism and slavery. After the lesson the candidate's work is criticized, as at Jena, first by himself, then by the other candidates who were guests at the lesson, and, finally, by the teacher in charge, or by the director himself. This criticism falls outside the regular hours of the seminary, and, on an average, half an hour is allotted for the criticism of each lesson.

The aim of the seminary is to apply fundamental psychological and ethical principles to education—not to make the candidates swear by any system, but to strengthen them in those facts which are above all systems. From his experience of 14 years, Dr. Schiller gives some valuable results. Candidates are apt to give their own opinions in all discussions, and he deems it one of the greatest services of the seminary to teach men to hold back their own views, even when they

have established them, until they can give clear proof of them. "In my opinion, according to my feeling," he says, "are to be sure often legitimate forms of judgment, but they are not to be endured in a seminary," since there the effort should be to accustom men to give psychological and ethical reasons for their action.

Dr. Schiller maintains that one of the great advantages of his seminary is the uniformity in the work of teaching that prevails there. After over 100 young teachers have been instructed in the seminary, he thinks it is clear that there must be unity and agreement in regard to a large number of questions, if the members themselves attain clear views. He does not fear mechanical slavery to a pedagogical system. It would be hard to realize unity in allegiance to one system, if it were attempted. Individualism is too highly developed to-day for that.

4. *Seminaries under the Direction of Members of the Provincial School College.* The work in the seminaries conducted by the provincial school advisors is much the same as that described under "school seminaries" above. The members visit and give instruction in schools of the provincial capital, and they receive theoretical instruction from the directors. Where there are two school advisors, as at Magdeburg, they conduct the seminaries in alternate years.

In addition to the seminaries already described, the one at Göttingen should be mentioned, since it is unique in character. It is really divided into two seminaries, one of which is conducted by a university professor, while the other is under the control of the director of the *Gymnasium*. The work of the one is chiefly theoretic, and falls in the university period of study, while that of the other is practical. Many members of the former graduate into the latter. The members of both receive stipends. The work of the practical seminary is of much the usual kind, consisting of teaching, visiting, discussions, criticism, and the like.

The Test Year and the Regulation of March 15, 1890. According to the statute of 1810, each candidate for the teacher's calling was required upon examination to give a test lesson. It soon was seen that a single lesson was useless as a test of the teacher's ability, and in 1826 it was decreed that each candidate should give practical instruction in a high school for at least one year, and thus give evidence of his ability before receiving appointment. This test-year plan has not been deemed especially successful. Paulsen has criticized it as the substitute by which the demand for pedagogical training of teachers for the *Gymnasien* was silenced, but not satisfied. "It is a pretty generally admitted fact," says

Schiller, "that the so-called test-year, although ideally considered it is perfect and a desirable introduction of young teachers into practice, has not generally fulfilled the expectations placed upon it." And Prof. Rein has called it a "wicked abortion." By the new regulation of the 15th of March, 1890, candidates for the teacher's position in the higher schools of Prussia and Hesse, are required, after passing their examinations, to have two years of practical training, a seminary-year and a test-year. The purpose of the seminary-year is to give theoretic instruction, especially in the methods of the special subjects, and to introduce the candidates into the work of teaching. The new seminaries provided for by this law belong to the third class mentioned above, and are in great measure modeled after the one at Giessen. The means of instruction prescribed indicate the thoroughness of the preparation, and will serve as a *résumé* and supplement of what has been said of this class of seminaries. They are: 1. Weekly pedagogical discussions with the director or one of the teachers, with constant reference to the special work of the school, upon the preparation of the teachers for the hours of instruction, the work in these hours, and upon written papers on pedagogical subjects. 2. Visiting the director's classes, or those of the other teachers during the hours of instruction, also the classes in the People's Schools or in normal schools. 3. Experiments in giving instruction by the candidates under the supervision of the director or one of the teachers. 4. Instruction in the use of special school apparatus, particularly for the natural sciences and geography. 5. Participation on the part of the candidates in the teachers' conferences and the class tests according to the advice of the director. 6. Share on the part of the candidates in the oversight of the hours of work and play and the like. 7. Short, written reports upon pedagogical subjects, and a work of larger scope upon a concrete educational subject to be presented before the close of the seminary year.

After the completion of the seminary course the candidates must continue their practical preparation during a test-year. They are allotted by twos or threes to higher institutions, generally to those which have no seminaries connected with them. The work for this test-year is as follows: (a) Under the guidance of the director, or other teachers, the candidates give instruction without pay, for eight or ten hours weekly, in a freer manner and in more connected courses than during the seminary year. (b) They visit classes designated by the director, and take part in class tests and teachers' conferences. (c) So far as individual pupils are entrusted to their supervision, the candidates must report their observations to the

regular teachers and offer advice. (d) In urgent cases the candidates may, with the approval of the provincial school-college, give twenty hours instruction per week, and receive pay therefor. (e) Towards the end of the test-year they must present a report of their teaching to the director.

After the director has made his report upon the test-year, the question of the approval or disapproval of the qualifications of the candidates is decided by the provincial school-college on the basis of the reports of the directors in regard to the seminary-year and the test-year, and of the observations of the provincial school advisors. The certificate of qualification is refused in case of great lack of pedagogical skill, serious moral defects, physical weakness, or the like. The difference between the seminary-year and the test-year is that the former is devoted chiefly to theoretical pedagogical culture, with constant reference to practice, while the latter, presupposing such knowledge, is confined almost exclusively to practical work in giving instruction. In the former there is greater limitation by theories and examples; in the latter, freer and more independent practice in teaching.

At the time that Minister Von Gossler proposed the new regulation in the Prussian House of Deputies on March 6, 1889, there were in Prussia eleven pedagogical seminaries, of which six had been founded or organized in the last decade. The five older ones, according to the order of their foundation, were those at Berlin, Stettin, Königsberg, Breslau, Göttingen. The six newer ones, those at Magdeburg, Danzig, Posen, Cassel, Münster, Koblenz. These, with the exception of the seminary at Göttingen described above, received students after the period of University life. But the number of candidates who received their training in the seminaries was relatively small. There were at that time only sixty-four candidates in all the Prussian seminaries, while the average yearly number of candidates who completed their trial-year in Prussia was 528. It was a matter of economy to adopt the plan of School Seminaries; for while 70 new seminaries would be required, by dividing the candidates up among a large number of institutions it was estimated that these could be maintained at an average yearly cost of about 1200 marks each, an appropriation of 81,500 marks being sufficient for the whole number. It was further estimated that 60,000 marks should be given in stipends, making only 141,500 marks in all.

In recent years a large number of German writers have contributed to this question of the training of teachers for the higher schools. Upon the main points there is, says Dr. Schiller, substantial agreement. Three things are demanded

by all: theoretical instruction of the candidates, acquaintance with a model school organization, and some well directed experiments in teaching. Many different plans, however, have been proposed for the attainment of these ends. The growing sentiment, however, seems to be that the problem can best be solved by seminaries connected with higher schools, which receive candidates after their university course. At least those who advocate this plan gained a victory by the regulation of March 15, and this plan is likely to have a fair trial. Like the test-year it may prove a compromise; but it certainly is an advance. According to Frick and others the *Volksschullehrer* lead in the art of education. They have had their experiment-stations, and the material of instruction being simpler in such schools, more attention has been given to the art of presenting it. In the future, candidates for the teacher's position in the higher schools will receive training somewhat similar to that given in the *Volksschullehrer-Seminarien*. The passage of this law marks a great advance in the training of teachers in Germany. Other provinces probably will soon follow the lead of Prussia and it may be hoped that the movement will extend to other lands. Most other countries are far behind Germany in this respect. England has no seminary for the training of teachers for the higher schools for boys; and the Maria Grey Training College for the preparation of young women who are to be teachers in the secondary schools, is a private foundation. America has only begun to provide for such training. But for more than a hundred years Germany has had higher pedagogical seminaries.

Praise of the work done in the German Seminaries is unnecessary, but a few points are worthy of special notice. Among those which most impressed the reviewer, in a recent visit to some of the most famous of these seminaries, were the careful preparation made by teachers for every lesson, and the attention given by the pupils. There are two kinds of attention in the class-room; individual attention, given by the pupil when it is his turn to recite; and class attention, where all the pupils are attentive whether reciting or not. Teachers in German seminaries are usually able to get the latter. The reason is largely that they have studied beforehand the best method of presenting the lesson.

It is noticeable that the higher pedagogical seminaries in Germany are gradually outgrowing the pedagogy of Herbart. Even Prof. Rein is no servile disciple, and Dr. Frick maintains that he is no Herbartian, but entirely free in his pedagogical teaching. Most Herbartian educators warn their students against making idols of the *Formalstufen*. Her-

Herbartian methods, they say, must not be allowed to degenerate into *Schablone*. Voss says that in actual practice, so far as he had opportunity to observe, he found no trace of slavery to method in the schools of the *Franckesche Stiftungen*. The observation of the writer during a short visit corroborates this testimony. Outside of Herbartian circles the criticism of this system of pedagogy is often severe. Dr. Jäger of Cologne, for example, criticises the editor of the *Lehrproben* and *Lehrgänge* as follows: "The system which (perhaps inaccurately and with little appropriateness) is designated as the Herbart-Ziller-Stoy system reminds one with its subtleties of the theology of the Brahmins. As an Indian Brahmin, who before going to sleep subjects himself to self-examination, has to ask whether he has not defiled himself by stepping upon ashes, or by opening a book without the prescribed prayer, or by scratching his head, and so on, so must an orthodox Herbart-Ziller-Stoyaner test himself. Did you not busy yourself in the hour of instruction with *Vertiefung* when you ought first to have concerned yourself with *Besinnung* or *vice versa*? Did you not have *Umblick* when you were only at *Ausblick* or *Vorblick*? Did you not linger at the ethical interest when you ought to have tarried at the human, the personal, or the æsthetic interest?"

Although one finds so much to admire and to commend in German seminaries, one point in criticism remains to be made. The pedagogical literature studied by the candidates seems to be almost exclusively German. Scarcely a book or article in a foreign tongue is mentioned among the works upon which reports have been made in the seminaries. This has its excuse; for a large part of the most important educational literature during the last half century has been in German; but in recent years many valuable works have appeared in English, and certainly no educator can afford to neglect the French educational literature of the last decade. Germany has done more than any other country toward demonstrating that there is a science as well as an art of education; but the time has long passed when any science or art could neglect work done in its field in any part of the world. It would indeed be the irony of fate, if, after so long leading in educational matters, Germany herself should become provincial.