

7. SCIENCE.—*a. Botany and Zoology. b. Chemistry. c. Mineralogy and Geology. d. Physics and Physiology.*

8. GEOGRAPHY.—*a. Special geography. b. Mathematical and physical geography.*

9. MUSIC.—*a. Theory and composition. b. Singing. c. Violin. d. Piano (optional).*

10. DRAWING.—*a. Freehand drawing from nature. b. Linear drawing. Drawings previously executed have to be shown.*

11. WRITING.—Writing on the blackboard, and specimens of writing previously executed have to be shown.

12. GYMNASIUM.—*a. Knowledge of method. b. Practical skill.*

Each section of the above subjects has the same value. In deciding the result of the examinations the integers 1 to 5 are used, with the following significance:—1 = weak, 2 = unsatisfactory (these two marks are given to sections for which the students could not be granted a certificate), 3 = satisfactory, 4 = good, 5 = very good. At the close of the examination the average of all the numbers is taken, and the Examination Commission has to keep the following directions in mind.

(a) Candidates whose average over all does not exceed  $2\frac{1}{2}$  fail, and are not granted another examination.

(b) Those whose average lies between  $2\frac{1}{2}$  and 3 can take part of the examination over again in the following year. If in this examination their average does not reach 3, then they cannot be further employed as teachers.

(c) If the average of a candidate is between 3 and  $3\frac{1}{2}$ , but glaring weakness is shown in any of the more important subjects of the examination, then the commission recommends to the Education Council what parts of the examination should be taken over again at a later period.

(d) Candidates whose average is over  $2\frac{1}{2}$  but under 3 receive a certificate marked "Provisionally Qualified," and the Council of Education can temporarily assign him to a place. If he does not pass another examination within four years his certificate is cancelled.

The Examination Commission reports the results to the Council of Education, which then issues to the successful candidates two certificates—1, the certificate of qualification; 2, the certificate containing the whole of the marks for the different parts of the examination. Both of these combined form the Teacher's Certificate.

In canton Bern the standard of examination is about the same as the above. In this canton 69 male and 120 female candidates presented themselves in the year 1898-99, and of these there were successful 64 and 117 respectively.

All the cantons allow those who have not studied in a Normal Seminary to try the certificate examination qualifying to teach in an elementary school, provided the candidate is 19 years of

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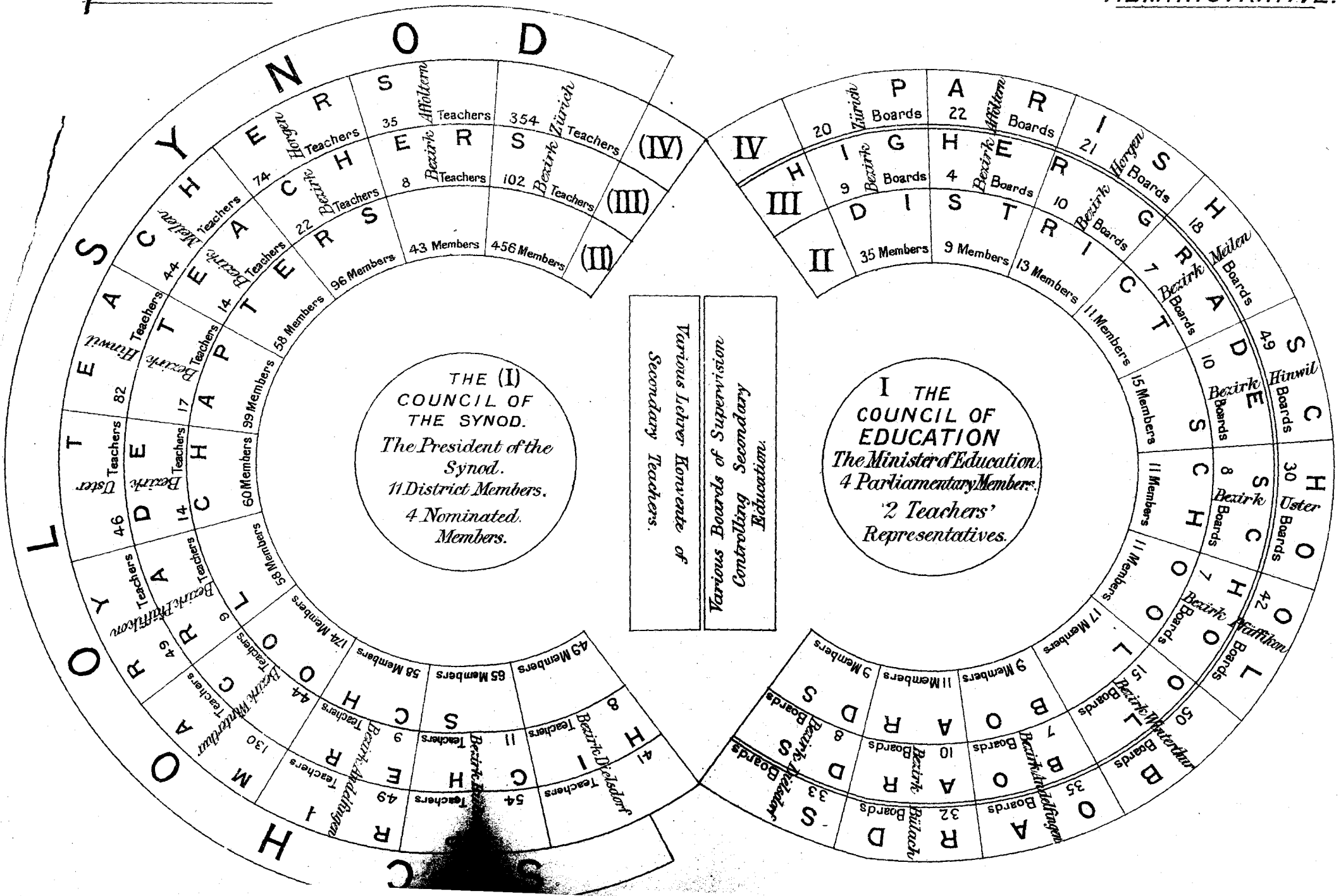
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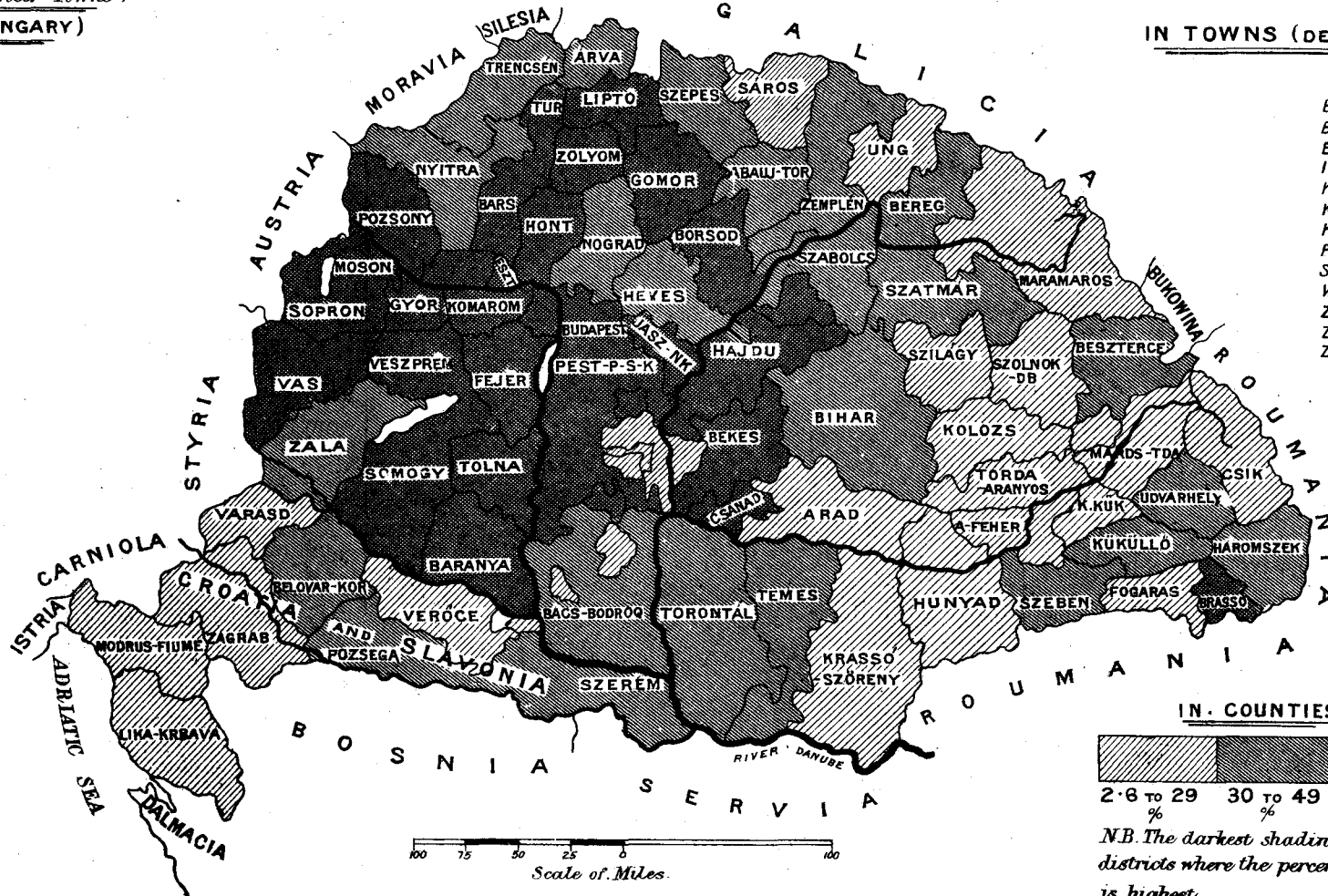
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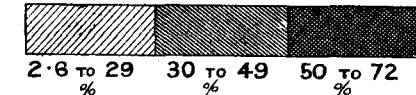
	%
ARAD	55
BAJA	54
BUDAPEST	72
DEBRECZEN	65
GYÖR	69
H-M: VÁSÁRHELY	61
KASSA	61
KECSKEMÉT	49
KOLOZSVÁR	60
KOMÁROM	67
MAROS VÁSÁRHELY	57
NAGY-VÁRAD	63
PANCOVA	58
PÉCS	65
POZSONY	72
SELMECÁNYA	58
SOPRON	74
SZATMÁR	62
SZABADKA	30
SZEGED	51
SZÉKES-FEJÉRVÁN	68
TEHESVÁR	63
ÚJVIDEK	58
VERSEC	57
ZOMBOR	39
FIUME	57

IN TOWNS (DEPENDENCIES)

	%
BELOVÁR	69
BUCCHARI	62
ESZEN	60
IVANIC	64
KAPRONCA	53
KÁROLYVÁROS	63
KÖRÖS	61
POZSEGA	62
SZISZEK	55
VÁASD	61
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PREFATORY NOTE TO VOLUME 24 OF SPECIAL REPORTS  
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As in certain other European countries, secondary education in France, after a prolonged period of unrest, seems to have attained, not indeed to a final solution of the educational and administrative difficulties surrounding it, but to a position of greater stability. The story of this struggle in France has an additional significance of its own, for it has always presented a dual aspect. Side by side with the conflict of studies, which finds a close parallel in the history of the Prussian Secondary Schools, there has been a constant struggle between the State and the Church for the control of education. Under both these aspects a more permanent halt has been called, on the educational side by the new programmes of 1902 and on the political side by the Associations Law of 1905.

A translation of these new programmes, with the modifications which have been introduced in subsequent years, notably in 1905, is given in the first paper in the present volume. This reform, which is in a large measure the outcome of the great Commission of Enquiry over which Monsieur Ribot presided, marks a decided change in the attitude of the State towards these matters of curriculum. At the time of the Revolution the old colleges, religious and lay, went down in the ruin which encompassed most existing institutions. For a time classical studies, which had been almost exclusively pursued in the old colleges, found no place in the various educational schemes which the revolutionary governments with their extraordinary energy and fertility of invention devised and discussed, but rarely set in effective action. It was, however, found impossible to break so completely with the past, and in the reorganised system of Napoleon classics occupied a position approximating to that which they had enjoyed in pre-revolution days. Though for a brief space of time under the Restoration reaction was carried still further and Latin made the medium of instruction in some of the higher classes, it was not possible to ignore completely the claims of science and mathematics which formed the chief elements in the course of instruction in such special schools as St. Cyr and the École Polytechnique. In the programmes of 1852 the principle of specialisation in the upper part of the course was accepted and separate literary and scientific divisions were created, each leading to a special *baccalauréat* examination of its own. But this duality was repugnant to the French love of uniformity besides being distasteful to those who believed in the old classical tradition, and twelve years later the system of bifurcation was abandoned and the old comprehensive scheme of studies with its attendant restricted appeal was re-established.

It might have been said with justice that the French secondary school system was the most aristocratic in Europe. It existed to give to the best material it possessed the highest training it was

capable of receiving. Accordingly there was a tendency, not unknown in English Education, to neglect all but the best pupils, and this practice was encouraged by the strictly competitive system under which all the state services were recruited. But more recently a school of pedagogic thought has arisen, supported by a general demand from the parents, for a more democratic conception of the function of the secondary school, which insists that the needs of all the school's pupils should be adequately cared for. This in its turn has led to greater attention being paid to questions regarding methods of instruction. The years subsequent to 1902 have been remarkable for the issue of a large number of pedagogic circulars, most of which have been translated in the present volume. To the same influences may be attributed the reorganisation of the *École Normale Supérieure*, of which an account is given in one of the papers which follow. Attention may also be directed to the new series of monographs on methods of teaching entitled "*Conférences du Musée Pédagogique*" which have issued from the *Imprimerie Nationale*, and to the masterly exposition by Monsieur Emile Hovelague, *Inspecteur Général des langues vivantes*, of the methods to be employed in the later stages of modern language teaching which appeared in the "*Revue Universitaire*."

This demand for improved methods derived additional strength from the fact that the pupils of the Lycées and Collèges had increased in numbers and were being drawn from a constantly widening area of recruitment. As in Germany, industrial development created a demand for a type of instruction which in that country was met by the creation of the Realschule. In France there was strong objection to the establishment of a separate type of school, and in consequence a special kind of instruction, styled *Enseignement Secondaire Spécial*, was given within the walls of the Lycée. This type of instruction, though admittedly of inferior status, had to maintain with the older classical course a constant struggle similar to that which the Realgymnasien and Realschulen of Prussia waged with the Gymnasien. The analogy is rendered still closer by the fact that one of the chief matters in dispute was the privileges which should attach to the leaving certificates of either type of instruction, for since 1881 a special *baccalauréat* had marked the successful completion of the modern course of study. The solution adopted in 1902 is identical with that expressed in the Prussian reforms of the previous years, viz., diversity of type but equality of privilege. In some measure owing to the fact that the various types of instruction are comprised within the same institution, the French organisation has a flexibility superior to that of the Prussian system. The transition from one side to another can be effected with greater ease and less disturbance to the pupil's progress.

In France more than in other countries secondary education has been closely related to higher instruction and particularly was this so before the Revolution. For a short space of time this connection was broken, because soon after 1791 the Universities completely disappeared. Unprogressive in spirit the old

Universities had been incapable of rendering any service which might have modified the course of the Revolution. All the intellectual movement of the 18th century, whether expressed in philosophy or in the study of natural phenomena, had taken place outside of them and in spite of them. They could look for little consideration from the revolutionary governments which owed their existence to the principles and ideas which the Universities had rejected. Moreover, though the more far-seeing of the revolutionary leaders, like Talleyrand and Condorcet, recognised the need of higher intellectual studies, their plans seem to have been somewhat impatiently received by men who lived for action, and to whom the humanities and pure science made little appeal. The outlook of the Revolution was directed towards practical aims and its achievement in the sphere of higher education was confined to the establishment of a number of special schools. Doctors and lawyers were needed, accordingly schools of Medicine and of Law were founded. The State needed engineers; to supply them the *École Polytechnique* was created. Military officers were trained at St. Cyr, and the *École Normale* was founded to supply the secondary schools with teachers. In all these cases the aim was the formation of practitioners, not the prosecution of liberal studies. The continued existence of the *Collège de France* and the foundation of the *Institut* are practically the only evidence of any care for scientific research.

The Empire similarly failed to create any wider interest. Napoleon with his passion for centralisation set out to recast the whole educational system of France. In his case the aim was a larger one than mere administrative efficiency, for he sought to obtain through education the control of men's minds and to temper the spirit of the nation. The means of attaining this object may well have been suggested to him by his knowledge of Jesuit organisation, but to whatever source the conception may be traced, the new Imperial University was established as an independent organisation accountable only to the Emperor himself, and organised in such a military fashion as to make it most directly responsive to the impulse of its chief. To its exclusive care was entrusted public education throughout the Empire, and without the sanction of its Grand Master, no school could be established. But even if it were ever possible anywhere, naturally and without violence to the aspirations of any section of a nation, thus strictly to regulate educational endeavour, Imperial France, where the clash of conflicting opinions had been lessened rather by exhaustion than by tolerant comprehension, seemed hardly likely to offer a suitable ground for such an experiment. Indeed Napoleon, who intended his new University to be most distinctly a civil corporation, had to break through the unity of his plan, and remove from the supervision of his Grand Master the seminaries of the Catholic Church. These remained under the immediate control of the bishops. All other institutions were to be founded on the same principles. The Imperial Decree of 1808 declares that "Every school of the Imperial University shall take as the bases of its instruction (1)

the doctrines of the Catholic religion ; (2) fidelity to the Emperor, to the imperial monarchy, guardian of the happiness of the people, and to the Napoleonic Dynasty, upholder of the unity of France and of all the liberal doctrines proclaimed by the constitution ; (3) obedience to the statutes of the teaching body, which are designed to secure uniformity of instruction, and which tend to fashion for the State citizens attached to their religion, their country and their prince," an immediate and political aim which made of the University an instrument of Government. Hardly a phrase or a clause in the whole decree suggests any higher conception of learning than its direct and practical application to the affairs of life.

How different is the conception put forward by W. von Humboldt in his unfinished memorandum of 1809, written a year later than Napoleon's decree, at a time when the foundation of the University of Berlin was taking shape. Dealing with the State's relation to higher institutions of learning he says :—

"The State must recognise that its relations are to be governed by the following considerations :—

"That since in all organised communities there must be external forms and means for every widespread effort, it is the duty of the State to provide these for the advancement of learning ;

"That the State should bear in mind that not only the manner in which it provides these forms and means can bring harm to the spirit of the movement, but the very fact that it provides these outward forms at all for something quite foreign to itself must always have a detrimental influence and tend to drag down what is high and spiritual to the level of mere material actuality ;

"That for this reason again the State must keep before itself chiefly this spiritual side of the matter so as to make good what it, possibly through no fault of its own, has spoilt or hindered. . . . .

"The State must deal with its Universities neither as places of general education nor as special schools ; nor must it use its Academy as a technical or scientific department of State. Speaking broadly (certain exceptions in the case of the Universities will be discussed later on), the State must ask of them nothing which has direct and immediate reference to its own needs, but must cherish the conviction that these institutions, if they attain their ultimate end, will serve its purposes also, and that from a much loftier standpoint, from which it will be possible to embrace far more and to bring to bear forces quite other than those the State unaided could set in motion.'

In actual fact the establishment of the Imperial University retarded rather than advanced the cause of higher education. The schools of Law and Medicine were renamed Faculties of Law and of Medicine, but the change of title connoted no new idea of their function. They remained as before training grounds for practitioners without any aspirations to extend the limits of human knowledge. Even so their position was superior to that of the Faculties of Arts and of Science, which (if the provisions of the decree were observed) were to be created in too liberal profusion. Law and Medicine at least had students, but the main, if not the sole, function of the new philosophic faculties was the conduct of examinations for the award of degrees.

The Restoration, eager to destroy all traces of the Revolution and the Empire, but unable for financial reasons to restore the

old Universities, made no material change in the constitution of the University. Adopting a policy of pacific penetration and placing an ecclesiastic at its head, the Government sought to use the University after the manner of Napoleon as an engine of state. But the end was never thoroughly achieved, mutual confidence between the State and the University was never fully established, and for a time the Government found it desirable to suppress the *École Normale*. It was, however, at this epoch that there came into existence a form and perhaps the most brilliant form of University Extension. Deprived of the students who ought to have formed their audience, certain professors of the Faculty of Arts instituted courses of public lectures open to all who chose to come, and through these hearers addressed themselves to the whole of France. Guizot, Cousin, Villemain, together established such a reputation for brilliant, popular exposition, as has never been surpassed.

The advent of the July Monarchy with its more liberal ideas seemed to promise better opportunity for the University, but Guizot and Cousin who knew the German Universities and recognised their value, wished for the creation of a few but well equipped and active centres of intellectual life. Their proposal, however, found little support, for the idea of a rather narrow professional training still satisfied the bourgeois conception of higher study. Then followed the revolution of 1848 which seemed to threaten not only the University, but all institutions of organised social life. The terror inspired by this anti-social outburst produced the strangest alliance between the liberals of the University and the Church. The result was the *Loi Falloux* which in essence destroyed the University as Napoleon had conceived it and as successive Governments had used it, by establishing the liberty of instruction. The *Université de France* continued to exist but it implied no longer anything more than an administrative department of state.

The period of the Second Empire was not favourable to the propagation of large ideas. In matters of education, State and Church were evenly matched and no advance was possible. The only gleam of brightness during this period was the establishment by Duruy of the *École des Hautes Études* which were designed to create opportunities for training in scientific research in various fields of knowledge. At the same time certain attempts were made to attract students to the lectures of the professors in the Faculties of Arts and of Science.

The disasters of 1870 produced a new seriousness in the nation and it was no longer only the men of learning who demanded an improved higher education. So soon as the existence of the Third Republic was assured, successive ministers of education clearly realised that the establishment of real living Universities was the goal towards which their efforts must be directed. It was equally clear that if this end was to be attained, much preliminary work had to be done. Instead of proclaiming a general idea in the form of a law (as is not unknown in French legislation) on this occasion the law was only the final consecra-

tion of a purpose already effected. This was the reason why a proposal first mooted in 1876 was only realised twenty years later. In the intervening years the faculties had to be galvanised into life, their right admitted to serve the cause of scientific research side by side with the *École des Hautes Études*, the material conditions under which they worked so improved as to make this a possibility, the proper relationship established between the teachers and their pupils, and a true academic spirit diffused amongst the latter. With that generous enthusiasm which has always been characteristic of the French nation, the students responded to the demands made of them, and by their audacity showed that the time for state action was ripening. At a time when the Faculties were still leading their separate existence, an *Association Générale* was formed at Paris of the students of all the Faculties. With the boldness of youth and supported by the unconcealed approbation of their teachers, they anticipated the fulfilment of their common desire, and inserted at the head of their monthly Bulletin the title "*Université de Paris*." Even this indication did not induce those in authority to abandon their cautious advance. In 1885 the Faculties were created civil personalities and authorised to hold property, and receive contributions from local authorities and private individuals. At the same time the members of the Faculty, hitherto working in isolation, were called together and formed into the Council of the Faculty. Still more important for future development was the establishment of a *Conseil Général* of all the Faculties, which paved the way for common action and better organisation of the instruction. A further step in advance was taken in 1889 when an article in the Finance Law of that year gave to each Faculty its own budget, and secured for it the control of certain resources placed at its disposal by the State.

Everything seemed ready for the final Act, and in the following year, the Government took up again Guizot's proposal for a limited number of Universities, but local jealousies thwarted the execution of this plan which remained for some years in abeyance. Meanwhile the Government went as far as it was possible to do without legislation, and in 1893, constituted the *Conseil Général* of the Faculties in each centre a civil personality, and transferred to it many of the powers which had previously been possessed by the Faculty Council. Three years later the Act was passed which created each group of Faculties a University. The powers and duties assigned to these new bodies are described in Monsieur Liard's paper, published in Volume 3 of Special Reports on Educational Subjects. The present volume contains a report by Monsieur Cazamian, on the progress made by the new institutions during the last 14 years. The Universities have remained State institutions, performing definite duties for the State and in the name of the State, but at the same time they are bodies engaged in scientific work, and here they are independent, subject only to the needs of the country they seek to serve. The newer conceptions of democracy



which have arisen since the Third Republic was established, have thrown new duties on the Universities—duties which they have gladly accepted. In France where the feeling of personality is so strong, and the desire for self-expression so insistent, it has been found possible to reconcile the claims of individuality with self-forgetful service in the cause of science. It is now hardly possible to doubt that France has found in its new Universities those centres of intellectual elevation and sources of moral inspiration without which any democracy must fail, and which have helped to secure for their country the most stable government she has known since the Revolution of 1789.

It will be understood that the Board do not necessarily endorse all the opinions expressed in the following papers, for which the authors alone are responsible.

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