

were first and various secular subjects were also given. Availability of this sort of education was meagre and probably the level of learning was low. Monastic societies continued to maintain libraries and some learning could be obtained there but it was available only to the committed persons of the order. This situation was generally true until the time of Charlemagne. With this king came the popularity of the "court schools", very limited in whom could attend, but effective in work. Charlemagne allowed the Saxon cleric, Alcuin, to stylize his school and here developed, I think, the concept of the "seven liberal arts" and the "quadrivium" and the "trivium". There was no great wave of public education but rulers soon became proud of their national institutions and the vast majority of teachers were clerics.

With the coming of scholasticism there was a generally enriched ideal of education and some of the monastic orders began maintaining schools for people outside the order. Universities grew out of the renaissance spirit and the desire of the kings to have something other than armies for personal pleasure. These were still largely chaired by ecclesiastics (the state church was the prominent governmental form) and the bulk of the teaching had religious overtones. This situation was generally true until the time of the Reformation.

With the Reformation came a growth of interest in the education of the masses. While the implementation was still not that of the present age, Luther, et al, insisted the masses learn the basic educational materials so that they could have the benefit of the study of the Bible and not be simply dependent on priests and the church for the knowledge of life. Great emphasis was put on the scholarly moves of committing the truth from one age to another and an interest was fostered in general learning that was to impact the wider base of society. Typical of this emphasis would be the school of Calvin at Geneva and the educational theories and emphases of the reformer Comenius.

It is important to see that the church was a leader in these things but that is somewhat due to the church-state relationship. Whether the church would have developed this vision without that aspect is an interesting question. Its chief interest was for its own....but in a state church operation everybody is your own.

b. The Colonial Period

It follows that the church, on coming to this continent, continued to be a schoolmaster of its own. Schools were founded with all the colonial settlements and while schoolmasters were not overly paid, it was a position of prestige in the community second only to that of the clergyman. Primary, secondary, and professional education all had their place although the latter was more readily available