

of so universal a type, that we should naturally expect them to rise above their fellow-Semites. And, in truth, owing to the deeper spiritual life which their great fundamental conception generated, the universality and dominance of the God of the Hebrews as a "God above all gods" gradually found expression in the "Schools of the Prophets." These were instituted by private individuals. They had a loftier aim than any that the Law prescribed. Founded by Samuel, they existed primarily for the maintenance of the tradition of the idea of Jehovah in all its purity. Philosophic contemplation, and not merely the technicalities of ritual or of the law, occupied the students at these schools. In them we find the spirit as opposed to the form of Judaism; and men emanating from them exercised a powerful influence on the life and public policy of the Jews, recalling princes and people alike to the worship of the true God, and that "in spirit and in truth." They also seemed to maintain the theocratic as opposed to the civil theory of government, more than the priestly order itself, but in a broader and more liberal sense.

*Education of Scribes.*—Again, there was in Palestine (as in Egypt) a class of Scribes (1 Chron. 2, 55) employed in various offices, public and private. This profession would naturally be sought by the more ambitious and intelligent among the Levites and others not of the Levitical caste. They grew into importance after the captivity. The teachers of these, and of any others who received literary instruction were doubtless Levites.

*Education of the People.*—But outside these three classes, priests, prophets, and scribes, all occupied with Religion and Law, it cannot be said that instruction in our modern sense was to be found. Nor indeed with a people so narrow, and whose intellectual activity was so exclusively

"theological," was it probable that schools would ever be numerous, except for the defence of the faith against alien intrusion and the strengthening of patriotic traditions. The supreme object of education was neither arts, nor sciences, nor arms, but faith in God and knowledge of the law. The Levites were spread over the whole country, and were thus available as teachers and were in a position to perpetuate the knowledge of the law; and doubtless such instruction as the young obtained outside their families was obtained from them. But the education of the masses, however it may have been aided by the Levites in an irregular and sporadic way, was substantially domestic, traditional and oral.

Two characteristics of Jewish life and education which distinguish them from other ancient nations have to be here noted: *First*, morality and religion and civil law were substantially one. Wherever there is a religion it influences morality, but in the case of the Jews there was a conscious recognition of this fact. The moral law was in the most literal sense the law of God, and the civil law was a deduction from the moral law. The religious, ecclesiastical, and civil were inextricably interwoven in the daily life of the Jew. *Secondly*, faith in God and a knowledge of the law being the sum of wisdom and theoretically within reach of all, every Jew, however humble, stood in an essential equality with every other. All had equal *claims* to education, *theoretically*. I say. This conception of education as for all citizens was peculiar to the Jews. Neither Persians nor Greeks nor Romans shared it, and even in China it was not understood in the same sense or on the same grounds, although it was indirectly affirmed by throwing open the public examinations to all. In religion there was no