

even be imperfect in some parts of technical education, and have time to know that which will make you a worse crammer: but a better educator. It is the idle men, not educators, not busy men, who have no time. One of the idlest men I ever knew was always pressed for time, could not speak to you for a minute, was always in a hurry, and always too late. It is the really active-minded, busy people who can find time for everything. Bacon, though Chancellor, had time to found modern science; Herbert Spencer, though I believe holding an arduous Government appointment, has had time to inspire half the philosophy and metaphysics of the age in that masterly series of works beginning with "First Principles," and of which the essay on "Ethics" is the latest instalment; Judge Grove has had time to produce the "Correlation of the Physical Sciences"; Creasy, an active barrister, was a voluminous historian and essayist; Sam Warren, a brilliant novelist; Lord Beaconsfield produced his novels when actively engaged in political life; and when you come to Mr. Gladstone you come to a man who can write on any subject with equal fluency—"de omnibus rebus et quibusdam aliis"—therefore I repeat, the excuse of "no time" ought to weigh with no true educator. You may find leisure for some artistic or musical pursuit, some horticultural or mechanical study; you may take up some branch of science; you may apply yourself to history. And as to science, I do not think it is calculated, as some suppose, to make men atheists; on the contrary, each new discovery seems to me to impress one more with the height and depth of wonder and mystery, and the infinite resource of the Divine mind. Puzzle as you will about atoms—take about sixty-three different kinds—you are obliged to slip in mind somewhere before you can get the required phenomena out of them. As Mr. Tyndall says, you must change radically your ideas of matter, and then you can get the promise and potency of all life out of it—i. e., you must put into matter what you want to get out of it. It is the old hat trick—a regular cornucopia of wealth. "Causality," no doubt, if it were

but conceivable, would explain everything; but is "causality" anything but mind immanent in matter? Materialism presents life and mind as the outcome of matter and force; Spiritualism (not table-rapping) presents life and mind as immanent in or regulating both matter and force. Materialism places mind at the end and calls it man; Spiritualism places mind at the beginning and calls it God; and there God will assuredly still be found by those who seek Him. The earnest student of science is led up from the effect to the infinite cause, and the details of his study and experiment are of the most ennobling and fascinating character. You will find in the popular works of Huxley, Tyndall, Lionel Beale, Faraday, Bain, and Proctor, and L. Figuier, abundant scope for your scientific leisure hours. And let me recommend a little 5s. box invented by Dr. Gladstone for the conduct of a large variety of simple experiments in earth, air, fire, and water.

With regard to the study of History: Many have an objection to the long histories—they cannot wade through them;—but, believe me, no *resumé* or analysis is to be compared with the large histories. They take time, I know, but the diligent student is amply repaid for his trouble. To those who are fond of history I cannot do better than recommend such *pièces de résistance* as Gibbon. It is a book which fascinates you the more you read it, and though it may appear dry at first, its beauties grow upon you as the landscape beneath the brush of the patient artist. I remember Alma-Tadema, the great painter, saying to me that he sat down every day at his easel. Sometimes he began without enthusiasm, and painted on with little interest. But after an hour or so he surprised himself in a fit of absorption—the fire had kindled within him as he worked. And it is so in reading; never mind the dullness—it will go off. You will get hold of Gibbon's atmosphere. Then the delight of dropping down upon a period you know something of from another point! Go over Gibbon's centuries, with Milman's History of Latin Christianity, which, as Macaulay truly says, is in some parts ill-arranged, but, in many