

the world were taught to be content to be poor. The thirty thousand students who gathered out of Europe to Paris to listen to Abelard did not travel in carriages, and brought no portmanteaus with them. They carried their wardrobes on their backs—walked from Paris to Padua, from Padua to Salamanca, and begged their way along the roads. The laws of mendicancy were suspended in favour of scholars wandering in pursuit of knowledge. At college the scholar's fare was the hardest, his lodging was the barest. If rich in mind, he was expected to be poor in body; and so deeply was this theory grafted into English feeling, that earls and dukes, when they began to frequent universities, shared the common simplicity. The furniture of a noble earl's room at an English university at present may cost, including the pictures of opera-dancers and race-horses, perhaps £500. When the magnificent Earl of Essex was sent to Cambridge in Elizabeth's time, his guardians provided him with a deal table, covered with green baize, a truckle bed, half a dozen chairs, and a wash-hand basin. The cost was £5. The scholar was held in high honour, but his contributions to the commonwealth were not appreciable in money. He went without what he could not produce that he might keep his independence and self-respect unharmed. Neither scholarship nor science starved under this treatment; more noble souls have been smothered in luxury than were ever killed by hunger. A young man going to Oxford learns the same things which were taught there centuries ago; but, unlike the old scholars, he learns no lessons of poverty along with it. In his three years' course he will have tasted luxuries unknown to him at home, and contracted habits of self-indulgence, which make subsequent hardship unbearable; while his antiquated knowledge has fallen out of the market. There is no demand for him; he is not sustained by the respect of the world, which finds him ignorant of everything in which it is interested. He is called educated; yet, if circumstances throw him on his own resources, he cannot earn a sixpence. An Oxford education fits a man well for the trade of a gentleman. I do not know for what other trade it does fit him as at present constituted. More than one man who has taken high honours there, who has learnt faithfully all that the University undertakes to teach him, has been seen in these late years breaking stones in Australia. That was all which he was found to be fit for when brought in connection with the realities of things."

#### THREE WAYS OF LIVING:—WORKING—BEGGING—STEALING.

"There are but three ways of living, by working, by begging, or by stealing. Those who do not work, are doing one of the other two. The practical necessities must take precedence of the intellectual. A tree must be rooted in the soil before it can bear flowers or fruit. A man must learn to stand upright upon his feet, to respect himself, to be independent of charity or accident. It is on this basis only that any superstructure of intellectual cultivation worth having can possibly be built. The old apprenticeship therefore, was, in my opinion, an excellent system. The Ten Commandments and a handicraft made a wholesome equipment to commence life with. The apprentice plan broke down—partly because it was abused for purposes of tyranny, partly because employers did not care to be burdened with boys whose labour was unprofitable, partly because it opened no road for unexceptionably clever lads to rise into higher positions. Yet the original necessities remain unchanged. The Ten Commandments are as obligatory as ever, and practical ability—the being able to do something, and not merely to answer questions—must still be the backbone of the education of every boy who has to earn his bread. Add knowledge afterwards as much as you will, but let it be knowledge which will lead to the doing better each particular work which a boy is practicing, and every fraction of it will thus be useful to him; and if he has it in him to rise, there is no fear but he will find an opportunity. Take the most unskilled labour of all—that of the peasant in the field. The peasant's business is to make the earth grow food; the elementary rules of his art the simplest, and the rude practice of the easiest; yet between the worst agriculture and the best lies agricultural chemistry, the application of machinery, the laws of the economy of force, and the most curious problems of the physiology. Each step of knowledge gained in these things can be immediately applied and realized. Each point of the science which the labourer masters will make him not only a wiser man, but a better workman, and will either lift him to a higher position, or make him more intelligent and more valuable if he remains where he is. He may go far, or he may stop short; but, whichever he do, what he has gained will be real gain, and become part and parcel of himself. It sounds like mockery to talk thus of the possible prospects of the toil-worn drudge who drags his limbs at the day's end to his straw pallet, sleeps heavily and wakes only to renew the weary round. I am but computing the systems of education, from each of which the expected results may be equally extravagant. The

millions must ever be condemned to toil or the race will cease to exist."

#### THE DUTY OF THE HOUR.

What I insist upon is, generally, that in a country like ours, where each child that is born among us finds every acre of land appropriated, a universal "Not yours" set upon the rich things with which he is surrounded, and a government which, unlike those of old Greece or modern China, does not permit superfluous babies to be strangled; such a child, I say, has a right to demand such teaching as shall enable him to live with honesty, and take such a place in society as belongs to the faculties which he has brought with him. It is right which was recognized in one shape or another by our ancestors. It must be recognized now and always, if we are not to become a mutinous rabble. And it ought to be the guiding principle of all education, high and low. We have not to look any longer to this island only. There is an abiding place now for Englishmen and Scots wherever our flag is flying. The boy that is kindly nurtured and wisely taught, and assisted to make his way in life, does not forget his father and his mother. He is proud of his family, and jealous for the honour of the name that he bears. If the million lads that swarm in our towns and villages are so trained that at home, or in the Colonies, they can provide for themselves, without passing first through a painful interval of suffering, they will be loyal wherever they may be, good citizens at home, and still Englishmen and Scots on the Canadian Lakes, or in New Zealand. It was not so that we colonized America, and we are reaping now the reward of our carelessness. We sent America our convicts. We sent America our Pilgrim fathers, flinging them out as worse than felons. We said to the Irish cottier, "You are a burden upon the rates; go find a home elsewhere." Had we offered him a home in the enormous territories that belong to us, we might have sent him to places where he would have been not a burden, but a blessing. Loyalty, love of kindred, love of country, we know not what we are doing when we trifle with feelings the most precious and beautiful that belong to us—most beautiful, most endearing, most hard to be obliterated; yet feelings which, when they are obliterated, cannot change to neutrality and cold friendship. Americans still, in spite of themselves, speak of England as home. They tell us they must be our brothers or our enemies, and which of the two they will ultimately be is still uncertain.

#### UNIVERSITY EDUCATION.

I knew a student once from whose tongue dropped the sublimest of sentiments, who was never weary of discoursing on beauty and truth, and lofty motives; yet he was running all the while into debt, squandering the money on idle luxuries which his father was sparing out of a narrow income to give him a college education; dreaming of martyrdom and unable to sacrifice a single pleasure! University education in England was devoted to spiritual culture, and assumed its present character in consequence; but, as I told you before, it taught originally the accompanying necessary lesson of poverty. And if a university persists in teaching nothing but what it calls the humanities, it is bound to insist also on rough clothing, hard beds, and common food. For myself, I admire that ancient rule of the Jews that every man, no matter of what grade or calling, shall learn some handicraft; that the man of intellect, while, like St. Paul, he is teaching the world, yet, like St. Paul, may be burdensome to no one. A man was not considered entitled to live if he could not keep himself from starving. Surely those university men who had taken honours, breaking stones on an Australian road, were sorry spectacles; and still more sorry and disgraceful is the outcry coming by every mail from our colonies, "Send us no more of what you call educated men, send us smiths, masons, carpenters, day labourers." It hurts no intellect to be able to make a floor, hammer, or a horseshoe; and if you can do either of these you have nothing to fear from fortune.

#### THE ETERNITY OF TRUTH.

To anyone who holds what are called advanced views on serious subjects, I recommend a patient reticence, and the reflection that, after all, he may possibly be wrong. Whether we are Radicals or Conservatives, we require to be often reminded that truth or falsehood, justice and injustice, are no creatures of our own belief. We cannot make true things false, or false things true, by choosing to think them so. We cannot vote right into wrong, or wrong into right. The eternal truths and rights of things exist, fortunately, independent of our thoughts or wishes, fixed as mathematics, inherent in the nature of man and the world. They are no more to be trifled with than gravitation. If we discover and obey them, it is well with us; but that is all we can do. You can no more make a social regulation work well which is not just, than you can make water run up hill. I tell you, therefore, who take up with plausibilities, not to trust your weight too far upon them, and not to