

whose use it is intended a stronger interest in it and to avoid the appearance of mere patronage of the poor by the rich, the management of the Palace is to be under the control of a board selected from those for whose benefit it is to be established. This feature, together with the introduction of amusement and recreation as important elements, will constitute the experiment a novel and very interesting one. The issue will be awaited with no small anxiety by those who are interested in the important problem as to how the leisure hours of the great mass of the labouring community shall be spent. We firmly believe that the future of the working man depends more on how he spends his leisure than on how he spends his working hours. Hitherto there seems to have been a want of true sympathy on the part of philanthropically inclined persons with the social position and consequent mental attitude of the poor. They are so accustomed to regard them in the light of the social ideal to which they would have them attain that they forget their ignorance of that ideal or of the advantages to be obtained from its realization. These benevolent persons, with the very best of intentions, establish night schools or similar institutions for the intellectual and moral improvement of the poor. They endeavour to reform their habits, to make them sober, economic, and industrious through the agency of lectures. Then they are usually very much surprised and indignant at the ungrateful wretches who decline to take advantage of these opportunities so generously provided for them, forgetting that they may not be able to recognize them as such, since if they did and were anxious to improve their condition the majority would not have remained objects of benevolent assistance. The melancholy fact must be faced that the majority of the needy poor, whether their need be physical or mental or both, in virtue of the

external circumstances and inherent qualities, or lack of qualities, which have rendered them such, are precisely the most difficult class of persons to assist. Real assistance can only consist in helping persons to help themselves, and this will demand effort on the part of the assisted as well as on the part of those assisting. The persons to be aided must give up part of their idle freedom and apply themselves, not to amusement, but to hard work, the beneficial results of which they may not recognize, or but very partially; besides they are of all men the least inclined to undergo such discipline and the last to be grateful for it until they have reached a much higher level. The encouragement to undertake such a course requires not merely the provision of opportunities but a great deal of coaxing and skilful persuasion. The fact is, that in expecting the ordinary workman to give up part of his leisure, usually devoted to some form of amusement or rest, to the pursuit of intellectual studies such as attendance on courses of lectures which he does not recognize as adding anything to his daily wage, is expecting him to make a great advance all at once. Nor can he be considered as in this matter more culpable than many of those in the higher grades of social life. How many of that class of youths to which the average bank-clerk belongs could one persuade to leave their cards, billiards, and idle chat in a club room befogged by tobacco smoke and devote one or two evenings in the week to some means of intellectual culture? And yet they in their sphere are quite as much in need of such culture as the working man in his. The working man is not to be blamed more than other men because he does not take advantage of the means of intellectual growth. If we wish to win him we must provide him not only with the means of intellectual improvement, but with some intermediate attraction which shall be