

applications we have doubled the wealth and power of England, and incalculably lessened the pressure of human suffering from material causes. In education I look to the practical effect which it is likely to produce on life; and, although I know well that theory is one thing, practice another, yet I do believe (to take one instance of many) that if men knew a little more about the air they breathe, and the water they drink, there would be a saving of many lives now destroyed or shortened by deficient sanitary arrangements. So again, if men understood better the functions of the brain, there would be fewer deaths from overwork, from mental excitement, or even from intemperance. Generally speaking, I believe, that for one person who breaks a physical law with a full clear conscience that he is breaking it—knowing what he is doing and foreseeing the consequences—there are 100 who break these laws in sheer ignorance, and whom a little knowledge would render cautious. So again, when I said just now that it seemed to me unnatural that a man should be held to be fully educated, who knew not the first elements of legal science, I did not, and do not suppose, that law should be studied by a layman as it is by a lawyer. But every man, though it may never happen to him to have to set foot within a court of justice, has something to do with evidence: it is surely of use to every one to know when an improbable tale is told him in a matter which concerns his interests, what are the chances of that tale being true or false; and in works which treat of evidence, those chances are minutely analysed, and the collective results of many men's experience is brought to bear on the subject. Again, dealing with another branch of social science, I may venture to say even here, that if the first rules of political economy had been a little better understood, both by governments and communities, the worst sufferings which have prevailed in these manufacturing districts (some of them self-inflicted, some of them the faults of others) might have been avoided, or to a great extent diminished.

#### Human Action the End of All Teaching.

To sum up in a word, I mean this—that the end of all human teaching is human action; that that teaching is most valuable which tends to direct and economize action; that such teaching must concern itself mainly with two things—the laws which govern inanimate nature, and the laws which govern man; and that whatever does not add to our knowledge on one or other of these subjects is, comparatively speaking, of little value. And herein, as I think, one great merit of popular literary institutions consists, that, being tied down by no statutes, no founders' wills, no traditions of immemorial antiquity, they not only supply instruction to the people, but they supply that kind of instruction for which a popular demand exists. They follow the national taste; they do not, in attempting to direct that taste, pervert it. Long may this state of things endure; and in education, as in other matters, may the transition from past to present habits of thought take place, as in this country such transitions mostly do, by no demolition of that which exists, by no sudden disruption of ancient ties, but by the greatest and almost imperceptible accommodation of all intelligent minds to that, which all persons see to be inevitable in the course of events!

#### V. ST. PAUL AT THE ACROPOLIS OF ATHENS.

(From the *Earl of Carlisle's "Diary in Turkish and Greek Waters,"* 1854, pp. 151, 257.)

What is admirable and wonderful at Athens, is the harmonious blending of every detached feature with each other,—with the solemn mountains, the lucid atmosphere, the eternal sea,—all wearing the same unchanged aspect as when the ships of Xerxes were shivered on that Colian Cape beneath: as when the alope of the Acropolis was covered with its Athenian audience to listen under this open sky to *Æschylus* and *Sophocles*, to