

but also to their innocent and laudable enjoyments. We have often heard quoted the words of one of our great poets, that

‘ A little learning is a dangerous thing,
Drink deep or taste not the Pierian Spring.”

I hold that this is a mistake. The more knowledge a man has the better, but if his time and the means at his disposal do not permit of his acquiring deep and accurate knowledge, let him have as much as he can, and, depend upon it, he will be all the better for it; for, although he may not be able to drink deeply of that spring, if his lips have once tasted of it he will go back to the same delicious waters whenever he has an opportunity, and his draughts, be they great or small, will refresh his fancy, invigorate his intellect, raise him in the scale of civilization, contribute to his individual happiness, and make him a more useful and honorable member of society. Of all sciences the mechanism of the universe is that of which a man who has a little leisure at his disposal may most easily obtain an insight by the knowledge of those facts which are the result of deep study and careful calculation. An ignorant man believes that his country is the only one in the world, that this planet is the only great portion of creation, that the sun is placed in the firmament merely to warm him, the moon to light him home, and the stars to amuse him on the journey, but when he is led into the secrets of that vast universe, the contemplation of which fills the mind with awe, his views become liberal and enlightened, his mind is raised above the ordinary grovelling ideas of life, and he finds himself a superior being to what he had been before. It is clear, therefore, that institutions which promote such desirable objects are eminently deserving of the support of the people. They tend to bring together the different classes of society, combining them in the bonds of good fellowship, allaying their jealousies, mitigating their asperities, and causing them to work together in harmonious action for the general benefit of the commonwealth.

IV. PRACTICAL VALUE OF A COMPLETE AND RATIONAL EDUCATION.

(From a Speech at Oldham, in 1856, by the Right Honorable Lord Stanley.)

It seems to me—that the foundation of a complete and rational education lies in the knowledge of natural laws, as deduced from recorded facts; a knowledge, first of those laws by which the inorganic world is governed—as those which regulate astronomical, geological, and chemical existences—a branch which includes physiology in all its departments; lastly, a knowledge of that which, for want of a more recognised term, I must call sociology, embracing the investigation of social problems, and enabling us to trace the paths along which human action has moved in all countries and ages. I may be asked what man, unless solely and professedly a philosopher, can find leisure for such inquiries? I reply, it is not necessary to be an astronomer, a geologist, a chemist, a physiologist, in order to learn what have been the principal results of human thought in those departments, or what is their inter-connexion one with another. The slow progress of discovery affords no measure of the time required to appreciate the results of discovery. It takes ages to make the road which when made, may be travelled over in a few years. If interrogated as to the use of such investigations, I would point out that the two great questions which an intelligent mind, on beginning to reflect, naturally puts are these, “What am I?” and “What is this universe around me?” To give an answer, however partial and incomplete to these queries, has been the effort of the human intellect during more than 3,000 years, and may be for 3,000 more. No man is so dull that they do not interest him; none ever has been, or ever can be so acute that they do not perplex and baffle him. In addition to such reflections, we should not forget the practical applications of science, for in these