

than it is for those who are able to obtain it, the influence it will exert on the mass of the people must always be indirect and limited. Not much of real culture is obtained from the public schools even by those who remain longest in them. The public school work might easily be improved in this respect by the adoption of better methods of teaching the subjects now on the programme, and especially by giving young pupils some chance of studying literature æsthetically. Carlyle once described the chief function of a university to be to teach a man to read, and this should be regarded as the chief function also of the public schools. But even if the schools did their work better than they do it, something more is wanted both for those who have never had much chance to attend school and for those who now drop all that makes for culture as soon as they commence the work of practical life. To meet the necessities of the case two things are necessary: (1) an extension of university work outside of the university walls and hours among the people who cannot now avail themselves of its aid, and (2) courses of systematic reading for the masses who cannot take advantage even of university extension courses. It would not be advisable, and is not necessary, that the university should lower its standard under an extension system. All that is necessary is to enable those who wish to take certain subjects to take them unhampered by others, give them credit for what they take, and furnish effective tuition at times and in places to suit those who want it. In large cities this tuition might be provided partly by subscriptions and partly by fees, without throwing any financial burden on the universities; and this would probably have to be done in all cases in a country like this, where universities are not wealthy. Such a system would greatly increase the usefulness of higher seats of learning for purposes of popular culture, but it could not do all that is needed. People read largely for recreation, and they read spasmodically. What is wanted is some system by which careful and improving reading can be done on some regular plan. For the two great English-speaking countries, Great Britain and America, attempts have been made in this direction, and with encouraging success. The Chautauqua movement has spread all over the United States, and has acquired a strong footing in Canada. The Chautauqua Literary and Scientific Circle has come to stay. It may develop, but it is not likely to be superseded. Alongside of it there is the English National Home Reading Union, which came into existence two years ago, and is spreading rapidly. In Canada we should