

so small, and if he insisted upon monitors knowing what they had to teach he would not have enough of them; so he hit upon a plan whereby they could teach what they did not know. When numeration had been learnt in the ordinary way, the monitor was provided with a key, in which the sums were not only worked out, but every step of working stated in full. Thus: suppose the sum were — "Add together 426, 153, and 825," the monitor would read thus from the key: "5 and 3 are 8, 8 and 6 are 14, set down 4 and carry 1," &c., the children watching the sum on their slates, and trying to follow the process as read out by the monitor.

The motive to which Lancaster appealed in the conduct of his school was emulation. As has already been stated, each monitor wore a badge of honor. The top boy in each class also wore one, consisting of a ticket bearing the word "Merit." Each boy in the class wore a ticket, on which was the number of his place in the class. There was a constant "place-taking," and consequent exchange of tickets. It would take too long to explain how the same spirit of emulation was fostered in every part of the school work. But an approving or disapproving conscience was not the only recompense of well or evil-doing. There were tangible rewards and punishments, and these formed one of the most elaborate parts of an elaborate system. It must, however, be said that stress was laid, not on the value of the reward or the pain of the punishment, but on the honor of the one and the shame of the other. The prizes were toys of all kinds, pictures, books, &c., and these were given with a lavish hand. For good conduct, progress, &c., tickets were awarded. These bore a fixed value, and were a kind of paper currency convertible into prizes. Lancaster says: "It is no unusual thing with me to deliver one or two hundred prizes at the same time. And at such times the countenances of the whole school exhibit a most pleasing scene of delight, as the boys who obtain prizes commonly walk in procession round the school holding the prizes in their hands and a herald proclaiming before them 'These good boys have obtained for going into another class.' The honor of this has an effect as powerful if not more so than the prizes themselves." Lancaster had one way, worthy of consideration now, of rewarding children who distinguished themselves by exceptional progress or good conduct—he wrote "commendatory letters" to their parents. He had an order of merit, open only to those "who distinguished themselves by proficiency in their studies, or in the improvement of others, and for their endeavors to check vice." Those who belonged to it wore a silver star suspended round their necks by a plated chain.

Lancaster's punishments were most curious. As already said, they were intended to create shame rather than pain; indeed, in the whole of his writings, I find no mention of caning or birching. Punishments which give mental rather than bodily pain lose their force when they become familiar, and, therefore, Lancaster varied his frequently. For inattention, one punishment was the log—a piece of wood weighing from four to six pounds. Wearing it around his neck the culprit was set to work. "While it (the log) rests on his shoulders the equilibrium is preserved; but on the least motion one way or the other it is lost, and the log operates as a dead weight upon the neck. Thus he is confined to sit in his proper position and go on with his work." When the log was unavailing, the legs of the offender were fastened with wooden shackles. Being then only

able to move with a very slow measured pace, he was ordered to walk round the room till, becoming tired, he begged for liberty and promised amendment. Occasionally boys are put up in a sack or in a basket suspended to the roof of the school in sight of all the pupils, who frequently laugh at the birds in the cage." Frequent or old offenders are yoked together sometimes by a piece of wood that fastens round all their necks, and thus confined they parade the school walking backwards." This punishment was called "the caravan." "When a boy is disobedient to his parents, profane in his language, has committed any offence against morality, or is remarkable for slovenliness, it is usual for him to be dressed up with labels describing his offence, and a tin or paper crown upon his head. In that manner he walks round the school, two boys preceding him and proclaiming his fault." For truant playing the offender had a card hung round his neck bearing the word "truant," and he was then tied to a post in the school-room. When the offence was often repeated the culprit was sometimes "tied up in a blanket and left to sleep at night on the floor in the schoolhouse."

There now remains but one subject to speak of in connection with Lancaster's system, and that is religious education. Lancaster was constitutionally religious, but though he was sincerely attached to religion, regarded as an act of devotion, he was very liberal in his views of it regarded as a system of theology. While, then, he tried to imbue his scholars with a religious spirit, he would teach them no dogmas distinctive of any sect. He simply tried to make them good men, leaving it to others to make them good Churchmen, good Baptists, or good Quakers. The millions of England were growing up in ignorance—ignorance bringing it its train brutality and vice. Education not being then considered a State duty, the only organisations available for the work were the religious sects; but these could not see in the instruction of the poor anything except a means of giving a certain theological bias to the minds of the young; they had not learnt to regard it as in perfect harmony with the spirit of the Christianity they professed in common. Lancaster contended (and his earnestness marshalled into order his usually confused thoughts and gave clearness to his usually ambiguous style) that education was a high and holy thing, of infinite value for its own sake. He therefore implored the warring sects to make a truce, and join in carrying on the great and good work—a work they should undertake no less as Christians than as patriots. To labour for a common end they would have to stand on common ground, and, said Lancaster, "The grand basis of Christianity alone is broad enough for the whole bulk of mankind to stand on, and join hands as the children of one family." Elsewhere he says, addressing the sects: "You have been disputing whose influence should be greatest in society while a national benefit has been lost, and the poor objects of it become a prey to vice.... A national evil requires a national remedy; let not this any longer be delayed; let your minds expand free from every narrow principle, and let the public good be the sole object of your united efforts." In Lancaster's school, therefore, the education given was religious and unsectarian. Those who love education for its own sake, and who also love religion, owe him much for practically proving that the two could be united. Eighty years ago they were wedded by a Quaker ceremony, but their union was looked at by many as unlawful and unnatural; eight years ago the union was formally recognised by the High Court of Parliament as having been both legal and beneficent.

In giving this rough outline of Lancaster's school, I

* This does not mean that the boys hold the herald in their hands. Lancaster often fails to say what he wants to.