

rich, however old, stimulate and foster every manly and athletic game, commencing from marbles and ascending unto fox hunting, and if there be anything above and beyond fox hunting, then teach the labouring classes that. Tend them religiously, and from the lowest and the humblest, up to the maturest and the highest of our national sports and pastimes, let us endeavour to promote them one and all. I say this because I have noticed with pain and concern a heresy, as it seems to me, growing up and spreading in this country, the upshot of which will be that England will be divided into two great classes—those who spin and those who study.”

SIR JOHN FAIXINGTON before the Worcester Union of Mechanics' Institutes, thus gives his opinions of the merits of such institutions:—

“He highly approved their general objects, but particularly that for the encouragement of evening classes. These classes well organized would lead the working men to value these institutes, and impress upon them more fully their advantages: they would also afford the means of bestowing good sound educational principles upon those whose early education had been neglected: and they would complete the education of those who had got no further than the schools had led them—too commonly the fate of the industrial classes. He regarded these institutions for the working classes much in the same light as he regarded the Universities in the higher ranks of life viz., as a means of carrying the knowledge already possessed by the students further than it had reached, and preparing them for taking higher and more honourable, as well as more useful positions in the particular condition of life for which they were destined. He hoped those who had established this union of institutes would persevere in the good work which they had begun. It was a work of great importance, and one which deserved and would receive the gratitude of the public. He thought the necessity for the extension of education was now generally acknowledged. The only question was how that could be best promoted. No one now would think of impeding the progress of such a national movement. Every reflecting mind acknowledged that it could not be the will of God that man should be allowed to live in ignorance of things past and to come; things human and divine, great and small, on the earth or in space; or that the noble gifts given to man should be left uncultivated, any more than it could be the will of the Almighty that the soil of the earth should remain untilled and barren. It was our duty, therefore, as citizens, philanthropists, and politicians, to promote education and the extension of knowledge, and no man would in this age, and in this free country, discourage the objects which these institutions had in view. He had no fear of knowledge, and without pretending to the expounding of any scheme of political reform, he would say that one of our first duties was to see that those who had to exercise civil rights were made by education first and competent to discharge them. It was said that “a little knowledge is a dangerous thing”; he was not afraid of knowledge, but was afraid of ignorance, with its headstrong passions and prejudices, and it was their duty to extend as far as they could the spread of knowledge, and to put an end to ignorance.”

MR. SOTHERON ESCOTT, President of the Poor Law Board, in his presidential address before the Hants and Wilts Education Society, made the following observations:—

“By the cause of education generally, in common parlance, we mean teaching children from the first day they enter an infant school until the age at which they go to work—that has during the last fifty years been popularly called the cause of education by the people; and there is no doubt whatever about the interest which the people of England take in that part of the question. But, if we come to consider the cause of education in reference to that period of life when the intellect has become more matured, when it has obtained the power of appreciating and understanding the ideas suggested to it, then we must all admit that in this country the cause of education has been much neglected. What has been the course which we have been pursuing? We have had large sums of money distributed by private enterprise, and by the State at large, for the promotion of education. Many gentlemen have devoted their time, their energies, and their substance to the establishment of schools all over the country. We find that the question has been made the subject of party discussion and party competition—a thing which can never be avoided in this country, and which, upon the whole is, perhaps, rather a good than an evil. I say, although we have the State and individuals competing with each other, and striving to do all they can for the establishment of schools, and although we are expending an amount of nearly £1,000,000 out of the public funds of the country for the same purpose, yet we cannot blink the result that, as respects the great masses of the country exactly at that moment when ideas begin to take the place of mere sound, when memory, which is one of the earliest faculties of the mind, begins to carry away

something like the substance, instead of sound, we find the whole body of our schools withdrawn from our ken by the necessity which is cast upon the parents of sending the children out to work. Now, the question is, what shall that remedy be, and as on former occasions the subject has been discussed by us, the same course will be continued until we arrive, as I hope we shall, at a solid practical result. I am not so presumptuous as to wish to put in my own remedy, but I must be permitted to say what I think we cannot do. I am persuaded that anything like an attempt to catch hold of young men and young women after they leave school, and by holding out either a pecuniary reward or in any other manner attempting to persuade them to take a deeper interest in the subject of education than their own minds naturally induce them to take, will end in failure. I know that it is a most tempting thing for any clergyman or country squire, who has taken the trouble to establish a school in his parish or his estate, to offer an artificial stimulus of that kind, for the purpose of inducing them to attend the school and give more attention to their mental culture. But anything of that kind has a tendency to draw them away from their natural employment, and can only be carried out in very exceptional cases. What we ought to do is to devise some means of attracting and keeping a hold on the young after leaving school, without interfering with their ordinary occupations or interfering in any way between the employers and employed. It is rather too much to expect that an employer will consent to keep a boy at school at the time when he ought to be at work; and indeed, even in that case, I doubt very much whether such a plan would be successful. I can give you an instance in which it was not. Some years ago I was very desirous of doing something of the kind in my own parish, and I engaged two boys to do a certain amount of work; but I made an engagement with them that I would not pay them unless the boy who was not employed in labour attended the school. I, however, totally failed, for the boys preferred labour to school, and both of them left my employment as soon as they could find others to give it to them. I attempted to interfere artificially with their natural desire and I deservedly failed. I think, therefore, we may lay it down as a general principle, that the only enduring motive by which we can hope to effect the object we have in view is to adopt some system which shall produce in the minds of the boys when they are leaving school a desire to continue the improvement of their minds. To speak plainly, I see no other remedy for the evil. Much good may, I think, be done by evening schools, nor do I think that in all instances paid masters will be necessary, for I think it very probable that many young men of from twenty-five to thirty years of age, competent to fill the situation, would do so for a comparatively small addition to their ordinary earnings, and I know that such is the case in my own district; but after all the main thing is to interest the people themselves, and I take the liberty of mentioning that at the time of the Crimean war and the Indian mutiny the greatest desire was evinced in many of the rural parishes to know what was going on. In my own district I endeavoured to supply the want by establishing a news-room, to which the subscribers paid one penny a-week, but at the end of a many of them came to me and said, “Sir, we cannot go on; we have all been to school and can read, but we cannot read these newspapers; the print is so small, and they are so hard to read.” By my advice they chose a reader for them, and by that means were enabled to meet the difficulty and great good was effected. I think it very desirable that some other name than that of schools should be given to the establishments which adults frequent for the purpose of education, because I think oftentimes the very name of *schools* would deter men from going there, as they would fear the gibes of the younger persons. If once an interest is created among them some way will be found to effect our object, and perhaps no means would be more useful than that of employing readers. I also think the introduction of drawing into such establishments most desirable, for nothing tends to form the mind and give the first elements of instruction to a man more than drawing, however roughly it may be done. Let us, however, always remember that we must not interfere with the ordinary active occupations of those men whose business in life will be to earn their own livelihood.”

THE RIGHT HON. W. E. GLADSTONE, M.P., at the Liverpool meeting (in St. George's Hall, Oct., 17th.) for awarding prizes to the successful candidates in the recent Oxford Examination, in proposing a resolution embodying an expression of gratitude to the Universities for the establishment of these examinations, after some preliminary remarks spoke as follows:—

“I trust we feel that the gift which has been offered to us in this matter is a real gift—that these examinations are to be a real and substantial good. There are some, perhaps, who are sceptical upon