

depravities that must be in constant diffusion through the untaught masses? Why not extend unhesitatingly to the *idle* the principle in Mr. Dunlop's Act which is applied to the *vagrant*.

On whom does the responsibility rest?

Three parties stand before us responsible for the education of the young—the parent, the Church, and the State. Not one can throw all responsibility on the other. If one fail in duty, the other two should summon that one to the task. Education is not the exclusive work of any one of the three, but of all associated. The Church and the State have both to do with the two departments—the religious and the secular. The State recognizes the religious and moral, as well as the secular, in its administration of law. Judicial administrations in this country do not, and cannot take place absolutely irrespective of natural and revealed truth, and therefore of religion. The Church recognises and demands the secular in order to social and moral well-being. She inculcates on every man the necessity of providing things honourable for himself and family in the sight of all men, and forbids slothfulness in business. The State and the Church require together enlightened intellect—the one for the just administration of the law—needs the secular in money resources, for mission extension, in enlightened understanding to comprehend the necessities of the world, as well as moral and religious principle to use aright all secular power. The State needs not only the secular, but the moral; not only the knowledge which is power, but the higher wisdom which makes available that “power” for her stability and expansion. When parents, therefore, are, by tens of thousands, neglecting their children, and when the Church is completely baffled in all her endeavours to bring within the range of education the hundreds of thousands now growing up in ignorance, and when the State in her ordinary applications is also baffled, extraordinary remedies must be adopted. The Church and the State—both scripturally recognised powers, and charged in their different spheres with the welfare of the community—must introduce measures of sufficient energy and strength to arouse the uneducated from their apathy. The State has a power which no society nor church possesses, and is bound to use it; for its self-preservation is no longer believed to depend on the stolidity and ignorance of the industrial population, but on the enlightenment and moral principle of all classes. If the prevalence of ignorance be indeed a corrosive element, separating widely the lowest classes from the middle and higher, and facilitating the tumult and riot of revolution, then surely it becomes the State to see that every one be taught his duties as a citizen, and his responsibilities as a moral and an accountable being.

Apart from this general responsibility, has not each section of society its claims to protection?

The argument cannot be better stated here than in the language of Dr. Guthrie:—

“From a system of trade which offers up our children in sacrifice to the Moloch of money, and builds fortunes, in many instances, on the ruins of public morality and domestic happiness, from the cupidity of some parents, and the culpable negligence of others, helpless childhood implores protection. We laugh at the Turk who builds hospitals for dogs, but leaves his fellow-creatures to die, uncured and uncared for—and doing so, we forget that dogs and horses enjoy, by Act of Parliament, a protection from cruelty among ourselves, which is denied to those whose bodies and whose souls we leave savage parents to neglect and starve. I lay it down as a principle which cannot be controverted, and which lies, indeed, at the foundations of society, that no man shall be allowed to rear his family a burden, and a nuisance, and a danger to the community. He has no more right to rear wild men and wild women, and let them loose among us, than to rear tigers and wolves, and send them abroad in our streets. What four-footed animal is so dangerous to the community as that animal which unites the uncultivated intellect of a man to the uncontrollable passions of a beast?”—*The City: its Sins and Sorrows*, p. 104.

What interference can there be with the liberty of the subject in demanding that parents educate their children, so long as they are at liberty to send them to any teacher, and bring them up in whatsoever religious belief they please?

Intolerance cannot fairly be urged as embodied in such legislation as this. Does compulsory attention to sanitary measures infringe in the least on the liberties of those who have ever a regard for the ordinary laws of health? What additional oppressiveness can there be in compelling those who are satisfied with wallowing in the filth and gloom of ignorance to attend to the ordinary laws of intellectual, social, and moral health and strength: and how can it in the least infringe on any right and privilege which those have who are already doing their duty as parents and citizens?

Compulsory legislation is already working in the Factory Act, in the registration of marriages, births, and deaths, and in the Vagrancy Act, yet no one feels that any civil or religious privilege has been given up. What is needed is that the legislature, which, in its compulsory form, is at present confined to the vagrant and the

young criminal, go a single step further back, and work remedially and preventively in the spheres out of which vagrants and criminals are ever emerging. We appoint registrars to record their birth and death, and fine for neglect; we keep policemen hovering round them during life, to seize them if they transgress laws of which, it may be, they never heard; we salary judges to try them; and have reformatories, jails, hulks, and the gallows ready for each, as his case may require; but have no voice to warn or hand to help him, nor throw we the faintest flicker of life over his difficult and dangerous path. Not until the young life is disgraced with public vagrancy, or smitten with the curse of criminality, do we begin our remedial measures. Would there not be incomparably greater consistency, justice, and mercy, in a compulsory enactment which would carry all into the public school, and bless them with suitable education?

Most assuredly all national measures without a compulsory enactment will be comparatively valueless, because leaving untouched the moral swamps and desolations around us. What though we cultivate to the utmost our higher educational fields, while these wastes ever meet us? Is there not something incongruous, if not indeed imbecile, in our cultivating so sedulously our higher places,—our gardens and vineyards,—and endeavouring to shelter ourselves from the malaria of our Pontine Marshes, by dealing here and there merely with their very borders?—We smile at the imbecility which leaves the marshes of Italy uncultivated, and endures their curse; what better are we, so long as our wastes lie uncultivated? We flee from these physical malaria in times of fever and cholera, and ever suffer fearfully from these moral miasmata. Let there be immediate outlay, draining, up breaking, cultivation, and the sources of present disgrace and feebleness will become the fountain of increasing honour and power.—*The English School and the Teacher*.

III. NATIONAL EDUCATION IN ENGLAND, ITS PROGRESS AND COST.

Since 1839, as the public is aware, the Parliament has voted a sum, increased year by year, to promote national education. A Committee of the Privy Council, constituted for this purpose, with a permanent staff of officers, administers the fund. Mr. R. R. W. Lingen is the secretary, and he has two assistant secretaries and *forty-seven clerks*. At present there are fifty-four inspectors. The Vice President of the Privy Council, Mr. Adderley, is the minister responsible for this important department. From the *Parliamentary papers* of last Session we shall now lay before our readers an account of how this Committee expends the money entrusted to it with a very wide discretion by Parliament.

The total sum voted for education, science, and art for 1857-8, was £996,722; in the present year it is £1,126,607; and of the former sum £559,974 was expended by the Council on elementary education in Great Britain in 1857. To this one limited subject on the present occasion, excluding all expenditure for art and science, and for education in Ireland, all our statements are confined. This sum of £559,974 was chiefly expended on—

Building and repairing schools	£ 117,771	Stipends of pupil teachers, &c	£ 192,248
Building and repairing training colleges	1,801	Capitation grants	39,362
Books, maps, &c.....	5,462	Grants to training colleges	57,220
Scientific apparatus.....	2,345	Reformatory and industrial schools	19,064
School masters and mistresses	64,490	Pensions	717
Assistant school teachers..	5,554	Inspectors	34,443
		Education Offices (London)	16,731

Of the total applied to these different purposes schools connected with the Church of England received £357,597; with the British and Foreign School Society £50,021. Wesleyan schools received £32,890; Roman Catholic, £25,894; Parochial Union, £5,224; and schools in Scotland, apportioned amongst the different sects, received £70,114. Besides the money granted by Parliament, £185,096 was raised in 1857 by private subscription; and the number of schools built or enlarged, at an expense of £304,760, was 557, providing additional school room for 47,321 children. The number of certificated teachers in charge of schools at the end of the year was 5,166; of assistant teachers, 244; and of pupil teachers, 12,222. In training schools the number of students was 2,272. The number of schools liable to inspection is 7,889; the number actually inspected in 1857 was 5,398, comprising 7,725 school-rooms under separate teachers, and in them 700,872 children were present. The inspectors, who are different for schools of different denominations—some, generally reverend gentlemen, inspecting the schools of the Church of England, and others the Wesleyan schools—travel about in districts, and annually report to the Council what they see. Hitherto their reports have been published in full, but they have become so voluminous and costly that it has been found necessary to curtail them, and henceforth, in consequence of an order issued by the present ministry, only a general summary of the whole is to be laid before Parliament. The