and not till then, can it be positively predicated that the imagined attributes of a classical education are not referable to circumstances and treatment with which classics, as such, have nothing whatever to do, and whether the most enlightened advocates of the retention of the system are not unconsciously affected by a powerful literary superstition.

Powerful indeed,—so powerful, that its permanence and resistance to all attacks must rest on other grounds than even the intellectual approval of ages or the mental advantage of generations of mankind. It is no doubt in the social conditions and political habits of the inhabitants of modern Europe that such a belief must have been rooted, to maintain its literary supremacy through all mutations of thought and above all storms of public opinion. It is as the proper and recognised education of the governing classes, the honourable accomplishment of all aristocracy, that the classical teaching endures so firmly, even now that it has ceased to be the mysterious speech of the Church and when it is no longer the authoritative exposition of Law. For as soon as it became the qualification of a Gentleman to read and write at all, it was Latin that he read and wrote. From Charlemagne, learning his Latin accidence at the age of forty, to the royal pedant, King James I. of England, the best classical culture of the age was ever appropriate to the highest social station. For centuries the young fancy and fresh wits of the civilized laity were nurtured with the images and incidents of old classic life, and all gentle literature was mimetic of the ancient standards. All else, tongue and word, the vehicle and the substance of native speech, were common, of the people—vulgar.

And as the community of the modes of diction and writing extended itself from the learned to the powerful and wealthy portions of society, and distantly affected the formations of the manners, as well as the mind, of Europe, *Unus sonus est totius orationis et idem stylus*, (1) might be applied, without exaggeration, to all the societies that co-operated in the revival of letters, and a certain identity has come down among them even to this moment, in which we are discussing the question whether or not classical instruction must remain the staple of the gentleman's education. These effects extended to the transactions of daily life, the euphuism of speech, the formation of all that can be comprehended in the notion of Taste. There can, indeed, be no better illustration of these indirect influences than a certain condition of high society that existed in this country in the latter part of the last century. At that time the education of our public schools was no doubt very inferior in accuracy and extent to that now offered or enforced; yet among the patrician class there was a considerable body of men whose tastes and habits were coloured by classical associations and interests to an extent which at this day we can hardly comprehend. Few of them had any pretensions to large or precise scholarship, and their scope and purpose were well expressed by a word which some of them brought back from Italy, *dilettanti*, to which, however, no light or disparaging sense was at that time attached. "*Virtuoso* the Italians call a man," says Dryden, "who loves the noble arts, and is a critic in them;" and it was these men who introduced *Virtù* into the luxuries of British life. They touched the rough manners of their age with jovial grace and a genial delicacy, and they applied their wealth to the acquisition of those fine specimens of Greek and Roman sculpture which adorn our public and private galleries, and to the production of those sumptuous works of antique topography which enrich our libraries and have so few successors. To them we owe the foundation of the British Museum, the introduction of the Italian Opera, and the establishment of the Academy of British Artists. They covered the country with Palladian edifices, that only too often rose on the ruins of the pleasant, commodious, old English mansions; and they decorated the city with palaces of an architecture which Mr. Ruskin tells us has found its final form in Gower Street. The range of classical writers with which they professed an acquaintance was of the most limited, but within it, allusions were frequent and well understood, so that Parliamentary quotations were not exhibitions of erudition, but familiar forms of rhetorical expression. The genteel multitude affected the habits of the more instructed; if the public taste was bigoted and confined, at any rate it knew what it wanted, and, if monotonous, it was never confused: the notion of a Gothic House of Parliament would have convulsed the clubs, but Mr. Swinburne's "Atalanta" would have taken the town by storm. Now it may be said that this was a poor result of what was contentedly regarded as the highest education, but it was, as far as it went, a positive gain; it was a Culture,—and, if the exclusive distinction of a special class, it was at the same time a bond of intellectual sympathy that went beyond it. To men of this temper, no scholarship seemed pedantic or superfluous; they valued all they retained of the old tuition, and they respected all that could make clear to them their own memories and intuition. The acquisition of the French and Italian tongues was facilitated and encouraged, instead of being thrust out of education, by classical teaching, and something of the common speech of former times was at least desired and attempted by this modern society. There are, indeed, still to be found among our elders some few, mostly of those who have been actively engaged in public life, who cling with affection to this literature, often the only one to which they have felt inclined during their existence—a remaining savour of the old *dilettanti* fruit, which we must not look to see repeated in an after-generation.

(1) Cic. Brut. 26.

(To be concluded in our next.)

Education of Miners. (1)

On this subject the Rev. W. A. Scott, M.A., of the Vicarage, New Seaham, read an interesting paper, of which the following is an abstract:—Regretting that this subject had not been committed to more able and practised hands, Mr. Scott proceeded to state the facts and conclusions he had arrived at, after thirteen years' experience as Vicar of a populous pit parish, and a manager of the Londonderry schools in the County of Durham. In a brief sketch of the means of education, he first referred to the day schools. The growth of these had been remarkably rapid. Ten or fifteen years ago, the late Marchioness of Londonderry, and a few others, took a very active part in promoting education in the mining districts, and the progress made since then reflected very great credit on the colliery owners generally. Few pit villages were now without an efficient school. The attendance was not what it ought to be; and to meet this evil he would gladly see a compulsory measure to enforce attendance in schools of this class, where so many parents neglect their duty; or, failing this, there might be a regulation to the same effect by the owners of each colliery. Such a regulation had worked well in one of the schools in his own parish, and a great falling off in the attendance followed the abandonment of it. Infant schools should be established, with a view to make the most of the few years a pit boy had for education. They were generally popular, largely attended, and could be made nearly, if not quite, self-supporting. The religious difficulty was unknown in the colliery schools. Sunday schools, though hindered by the difficulty of obtaining well-qualified teachers, do good service. Educated Christian people, especially ladies, would find our colliery Sunday-schools wide and hopeful fields of labour. The night-schools were specially interesting. Necessarily limited in size, they often contained pupils of indomitable energy and great perseverance. Several had become Dissenting Ministers, and two continued to fit themselves for Durham University; and having passed through it successfully, were now ordained clergymen of the Church of England, and were doing good service in this diocese, The long hours of labour, however,

(1) A paper read before the Social Science Congress, New-Castle, Eng.