

whom the world has admired. James Spedding had to protest against his Bacon. Sir James Stephen has shown his wanton injustice to Warren Hast-

ings, but the brilliant and scandalous legend will probably survive the criticism, preserved by the vigour of Macaulay's style.

(Continued.)

SHAM EDUCATION.

But when shall we lay
The Ghost of the Brute that is walking, and
haunting us yet, and be free?
In a hundred, a thousand winters?

TENNYSON.

THERE is so much talked and written about education nowadays that any man who dislikes being a bore is almost afraid to say a word upon the subject. Not only do the vulgar who affect the title of being refined, the *dilettanti* who desire to pose as authorities, ventilate theories on this topic; a large number of honest and decent people, who would never trouble themselves or their children with more than the ordinary traditions, are now compelled to spend anxious hours reflecting upon its difficulties and possibilities. Practically, not one in a hundred thinks anything deeper under the term than cramming in the maximum quantity of stuff into his wretched children's minds; but in the few leisure hours which such people can devote to speculation on the question, they are dazzled and awed with the prospects boldly put forward by those who profess to be advanced thinkers and leaders of public opinion.

And what do these sanguine people promise the rising generation? Those whom I have met, being generally 'philosophical Radicals,' have in the first place insisted with Plato (though they had probably never read a line of his Dialogues) that vice is ignorance, that all the crimes committed by the masses are the direct result of ignorance. They point triumphantly to the fact that since the establishment of Board schools in England the official catalogues of crime have

sensibly diminished, and they promise us that this is only the beginning of a greater change, when the masses shall all be instructed in the sciences as well as in politics, and when enlightened public opinion will stamp individual misconduct. For the same panacea will tend to reduce indefinitely the concomitant cause—poverty—which they cannot but admit to be sometimes the cause of crime, even in well-disposed people. When education is extended to all, and there is no privileged class in this respect, then all places of emolument will be open to all, and if any man remain poor he will have only himself to blame. An enlightened man will not suffer this self-reproach, and will cure it by turning his knowledge to account, and obtaining the good things attainable by public competition. Behind all this lurks their greatest hope, though they do not speak it out with the same assurance as the rest. Education will in due time destroy the hateful distinction of ranks which accentuates the difference of rich and poor by the fact that hitherto the rich, as a rule, become cultivated, and the poor do not. When the pauper becomes as educated as the peer, and the only plain distinction between them is one of inherited wealth, when the latter can only put the vague and unsubstantial influence of ancient traditions into the scale against a majority of votes, then all aristocracy will soon be abolished; even the privileges of ancient seats of learning will disappear, and if the hated word 'aristocracy' remain at all in the