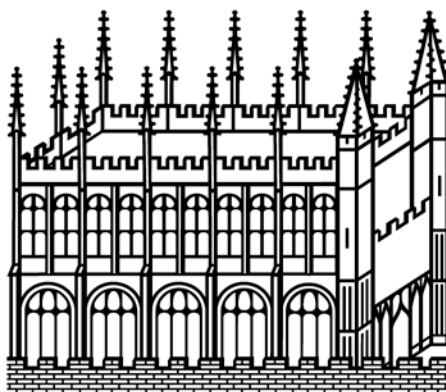




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**Addresses of
the Earl of
Shaftesbury
and the Hon.
W.F. Cowper**

**Anthony Ashley
Cooper
Shaftesbury ...**

Our object is to excite that interest, to stimulate inquiry, and to collect all the zeal and energy that we can in every district and individual locality, and that each separate locality should be the fountain, the centre, the alpha and the omega, of all the operations that effect that locality. Our object is, that every person, from the highest to the lowest, that every head of a family, that every individual who feels that his health is concerned in this matter, shall be a centre in himself; for sanitary arrangements will never be carried into full effect over the length and breadth of this land, till the head of every family, the head of every domestic establishment, be it of the greatest, or be it of the working man, is fully convinced that there are principles that are essentially necessary to his domestic comfort, his domestic purity, to his physical condition, and to his moral strength. (Hear.) Therefore, so far from seeking centralisation, we seek only to make it central in so far as it shall be confined to localities, and in so far as it shall be found the dominant, prevalent, and active principle of every household, and every domestic assemblage (hear, hear.) Then, as for dictation, we do not want here to lay down laws and to declare that such and such results are not to be contradicted, and because they are not to be contradicted they are to be obeyed. Our object is to invite from all quarters the results of experience. Our object is to gather from all who are conversant with this matter, all that they know, all that they can anticipate, all the inferences that they adduce, and to test by general inquiry and by submission of them to as many minds as can be brought to bear upon this great aggregate subject. So far from dictation, we feel that we are now

only in the infancy of this science, and that these associations will have the very best effect, in begetting a general interest, in bringing out a vast amount of dormant talent, in exciting a great deal of latent energy, in bringing into the field of inquiry and into the field of operation hundreds, and I may say thousands, who, had it not been for means of this association, would have no beacon to guide their paths, and no centre to which to direct their operations. (Hear, hear.) We wish to beget by these means, to create and to sustain, a true, firm, paramount, and wise public opinion. Public opinion alone will be sufficient to maintain these things. It is not by law, it is not by individual efforts, it is not by the desultory attempts of a few benevolent people, that these results are to be attained—they are to be attained only by constant and vigorous exercise of a wise, benevolent, and instructed public opinion. Let public opinion preside over this as she does over everything else. I mean an instructed, wise, serious, solemn public opinion—let her preside over this, as over everything else, and let her appear as dominant in this matter over the very least as fearing her, and over the greatest as not exempt from her power. Neither do we seek by this association to introduce any new laws. Our object is to inquire how far law is necessary in any of these matters; and law must be resorted to only in cases of admitted necessity. Let law be introduced and brought into action in every instance where the principle is clear; and no one, I think, will gainsay that law must come in to protect the people where it is manifestly impossible that they can protect themselves. (Cheers.) I will just run hastily over a few things that are of para-

mount interest, to which your attention ought to be directed, to which I hope it will be, and to which I trust you will, at some ensuing gathering, be able to give us full and satisfactory replies. You will find these great matters, which must be brought under sanitary arrangement, will be divided into two great aspects—the physical and moral—they in detail may be considered apart, but they cannot be considered a part as not to be frequently, constantly, nay, perpetually, brought into contact. They act and re-act upon one another in a way quite indivisible; see how it acts in this single instance:—A low moral state will bring on intemperance, and with intemperance all that dreadful catalogue of disease and crime that ever follows in the wake of intoxication. But are there no physical causes that bring on moral evils? Is there any one here in the least degree conversant with the state of our alleys, dwellings, and various localities, who will deny this great undeniable truth, which all experience confirms—for if you go into these frightful places you will see there the causes of moral mischief, and I do verily believe that seven-tenths of it are attributable to that which is the greatest curse of the country—that which destroys their physical and moral existence, cuts through their domestic ties, and reduces them to pauperism, with all its various degradation—habits of drinking and systems of intoxication. (Applause.) But those habits of drinking and that system of intoxication are engendered by foul air and the disgusting and depressing influence of the localities in which the people live; by a defective supply of water; by the deleterious and poisonous quality of that water—all combine to drive the people to that immoral curse which we are endeavouring

to correct by education, by reformatories, by ten thousand appliances—all of them good, all of them necessary; all of them must be brought to bear, and at the root of it lies this great evil to which I have called your attention. And I ask you to agree with me in what I stated just now, that although a moral and physical evil may in single detail be considered apart, they must, when you come to deal with the question, be regarded as in combination, and in combination producing all those frightful evils which, by God's blessing on our efforts, we will remove—at least to a great degree. I said I would run through a few points which must be considered because they are of vital importance. They will give rise to deep and solemn thinking; and although there is no time to dwell upon them in detail, as I should have wished to do, I cannot refuse to throw them out for your mature consideration, and for your full and co-operative efforts. I should, indeed, have thought that the valuable document which has just been put out, the statement by Dr. Greenough, with a preface by Mr. Simon, of the Board of Health, would have been quite sufficient, and that no more would have been required to give force and to point out the necessity of such considerations. Still, as we are collected here, I will bring before you some matters partly in that report and partly from other sources, and submit them for your consideration. I call upon you to consider the effect produced upon the population, morally and physically, by cholera, by fever, by consumption in all its forms. Remember the thousands crippled and enfeebled by it. The number of deaths arising from disease is no measure whatever of its influence upon the population, and no measure whatever of the

evils which descend therefrom upon society. Look at the weekly reports of the Registrar-General. We have now become habituated to horrors of the gravest description. When those reports were first published, for a short time the world was aghast, and every man you met asked if they could be true. These reports go on, however,—they are read, they are taken in as matters of course. They come out and are thrown into the waste-paper basket. They appear in the "*Times*" and other journals, and nobody asks any question about them. It is only on that account the more necessary that an association of this kind should meet from time to time, and impress upon the public at large the deep and lasting evils, the fearful consequences which necessarily flow from neglect and contempt of the great and beneficent laws of nature. (Cheers.) There is another subject to which your attention ought to be drawn. I give no opinion upon it, but it is a matter which can no longer be overlooked. Why is it that we have before us the portentous fact that no less than 60,000 still-born children are produced in this country every year of our lives? I give no opinion on it; I only say that the matter must be looked into, for the fact is manifest, the fact is awful, and the fact demands your most solemn investigation. (Hear, hear.) Again, I say that if you have an interest in the rising generation you should direct your attention to those hospitals which have lately been established, called orthopædic hospitals, which are established for the purpose of correcting deformities in children, and by surgical processes of the greatest skill and humanity, restoring them when in tender years, and even when more advanced in life, that perfect straightness of

form, and perfect usefulness in their generation. (Hear, hear.) These hospitals reveal an amount of physical degradation and misery that come upon the world which is sufficient to make any thinking man tremble. Go and look into the records of over-crowded dwellings. Look into the effects of drains, of ill-drained close alleys, of the pestilential localities which are found to be the greatest swarms of all that fills our hospitals with fever, fills our workhouses with paupers, and then bear in mind the great fact that I hope will now be examined into—and I believe the more you examine it the greater illustration you will have of it that crime is now ascertained to be no longer dependent upon poverty or high wages, but that crime is invariably found to be most fertile, most abundant and most constant among ill-drained localities and among closely crowded houses, and in all places where neglect and over-crowding squalor keep festering together. (Cheers.) Well, now, I may say, look also to your common lodging-houses. In many places they still retain all their normal evils. Look upon them as hotbeds of vice—as hotbeds of pestilence, and take care that in your survey of the different towns these buildings do not escape your observation. Again, look—for we are all now considering the present and future generation—look to the effect of over-toil of all kinds upon the young and upon the old. I am not going to say that toil is not the portion of the human race, and I am not going to say that a great deal of toil which has been regarded as unwholesome must also be the portion of many in our complicated state of society. But what I say is this, that when you see these conditions, and regard them as in some respect necessary,

direct your attention to ascertain whether the evils of them cannot be mitigated—(hear, hear)—and although you cannot bring them to that state of perfection which you would desire, you will consider whether you cannot be the means of removing much evil and introducing a considerable proportion of good. Then, again, look to the total want of water supply—the total want, in many instances, of a wholesome water supply—in the midst of our dense localities. Look, in consequence, and find no fault with the wretched people who are the victims of that neglect. If you go amongst them and find them covered with dirt so that you cannot distinguish their nakedness from the miserable rags that cover them—if you find them covered with vermin (and I must say I have gone amongst them with my friends, and have returned from amongst them with a considerable household of vermin upon my back)—(laughter)—if you go and see these things, do not lay the blame upon them, but lay the blame upon yourselves. You have knowledge; you have the means. They have not the knowledge, they have not the means; and by everything true, by everything holy, you, you are your brother's keeper.—(Loud applause.) Well, now, again turn your attention to all those deleterious articles of food—turn your attention to the sale of poisons, and to rotten food, and to all those evil things which take place in the midst of dense populations. Why, I know in places where vigilance is not exercised you may find food sold to the poor so poisonous in itself that it is alone sufficient to breed pestilence, to breed only diarrhœa and dysentery, and to decimate the population of a district. Can you wonder, then—I have told you all those physical mischiefs—can you be as-

tonished at the moral evils that flow from them? Go amongst people; hear with your own ears and see with your own eyes what I now state—the utter corruption of language, and of thought, and of practice in all those districts. When I state this I am not speaking in condemnation of those people; for I maintain that the circumstances in which they are, are such that these things come upon them almost by inevitable necessity. I will not pass on—I will not dare to speak of many things that cannot be mentioned in any mixed assembly; but you may picture to yourselves what must be the consequences of over-crowded dwellings—I speak not only of health, but where two, three, or four families are living in a crowded house, or in a room, where the sexes are blended—can you wonder at any amount of sin, can you wonder at any amount of vice, can you wonder at anything which we cannot mention in this mixed assembly occurring? You cannot wonder; and if you do wonder, go and inquire for yourselves, and your wonder will cease; for there you will find it clear, unmistakable as any proposition in Euclid. (Applause.) I have already spoken of intoxication and of its degrading qualities; but I must say that there is another very serious and important matter: it is also in reference to the business of one of the departments, to be presided over by my honourable friend and relative, Mr. Cowper. I maintain that in this state of things there is an actual impossibility of giving moral education—I maintain that it is positively impossible—I maintain that these classes cannot be taught. You have no means whatever of approaching them; and if you did succeed in bringing their children for a time to the ragged schools and to other insti-

tutions, those wretched children go back into those scenes of vice, of infamy, of beastiality—(hear, hear,) and in the midst of all they hear, and all they see, they unlearn in one hour all that has been given to them in the preceding three. (Hear, hear.) That is another proof that all these things must be considered together—that one bears upon the other. (Hear, hear.) Depend upon it your attempts at education will fail; all the best schemes of the training masters, of those who establish the schools, all private and all public efforts, all the activity of the inspectors, all the cogent reports they make upon them—they will fail altogether so long as you have this horrid plague spot in the midst of you, advancing nothing but vice, and violence, and corruption, and ignorance, and everything that is hateful to God and man. (Hear, hear, and cheers.) It also assumes a political and social aspect. Now, I am quite convinced that there is a time coming, and that at no great distance, when we really shall be in want of hands for all the industrial, social, and military purposes of the country. (Hear, hear.) I know that many people will say that, looking to the tables of mortality, upon the whole life is prolonged; that may be so if taken upon the great average, but I want to know whether the prolongation of that life is the prolongation of a useful and worthy life, or if only that life is prolonged; that the disease is not so fatal as to kill, but that it still continues as violent to cripple, to destroy, and to enervate the energies of the working population. (Cheers.) Moreover, I must say that I think it becomes a very serious consideration, politically speaking, that there should be in the country so few who survive a mature age. It is a fearful thing if you come to consider it, that all the elective

powers, that all the powers of government should be consigned to younger persons, for I think you will all admit that the gravity and the experience of persons of mature years are necessary to keep the whole working system in order. It is necessary for the decency, for the order, for the self-restraint of society, but more particularly of free institutions such as ours. It gives them permanency and vigour, because it saves them from excesses that re-act upon themselves, and enables us to be in the sight of God and of man a wise and understanding people. And it is a most curious thing that when that thought was brought to my mind, about two days afterwards I received a letter from a friend of mine who was travelling in America—a country where sanitary arrangements are more necessary than they are here, because their great towns are in a great degree of peril from infectious diseases and of evil circumstances, far exceeding even the very worst of ours—and my friend, full of his sanitary notions in his observations, stated to me this fact:—"I have travelled over a considerable part of the Union, and I do not hesitate to say that during the last two months I have not met with a single old man who was in a hale condition." I must now really observe that it does concern, in a great measure, the national honour and the national character. How constantly do we have it written by those who have the courage to do it, from kindness and sympathy for England, wishing to tell her her faults in all gentleness,—but how often is it written in newspapers abroad, and said in speeches in foreign countries, that our poor are in a very sad condition? I do not deny their sad condition, because we could give very satisfactory

answers for that condition; but this is really a very strong argument why we should introduce those sanitary arrangements which we know full well will tend to the diminution of pauperism, and present to the eye of Europe and to America a sound, a progressive, and a hale population. The circumstances of this country are such that there is no good reason whatever for pauperism. The circumstances of this country are such that if the population were all in that state in which we desire to make them, be assured the wages of the labourer, the demand for labour, and all the conditions to which the working man is subject, are such that there is no reason at all why they should not abide with the very highest, the very best, and the most affluent population of the world. (Hear, hear.) Now, these are in a great measure many of the evils to which I would draw your attention. I would likewise now draw your attention to a part of the remedies we propose, because those remedies are well worthy of your consideration, and you will see, from many of them having been tested by experience, that I am not saying that which is a vague theory, but which, in many instances, will be proved to you by most undeniable results. There is no doubt that there may be many subsidiary events and many subsidiary causes for those events; but if we come to generalise, we shall find the main source of repairing the evils to which we allude to arise from two causes—from bad water and from bad air. Wherever we have applied the remedy of good water and good air, in every instance the circumstances have ensued which we predicted, and in every instance, depend upon it, they will be found to have the same result. We should first, as far as possible, regulate the building of houses, the width and construction of streets. I have seen the greatest possible effect produced by destroying a court as a *cul de sac*, by knocking down the end house and making it a common thoroughfare. You must also erect houses for the people to live in, or go to the adaptation of old houses. All these, as have been seen by proof, have been most effective in their operations. Take for instance the registration of common lodging-houses. There has been no one measure more productive of good results than that. You may now see that although in the whole population of London, where at this moment there are from 50,000 to 60,000 sleeping nightly in the common lodging-houses, there has not been for the last two years one single case of fever engendered in those houses (hear, hear.) We need not dwell upon the sanitary regulations for the army and barracks—these will be touched upon elsewhere; but I think, also, that you must look very attentively to all regulations affecting quarantine, and inquire most minutely whether quarantine is not of itself a grand delusion (hear, hear.) And whether the best quarantine is not to be found in the regulations for the cleanliness of ships, in regulations for the cleanliness of towns, in regulations for the cleanliness of the country at large, and whether it is possible by any caution of yours to keep out disease when you yourselves are doing everything you can to engender it (hear.) And amongst your other remedies you must resort to parks and play-grounds (loud applause.) Not only are they beneficial as open spaces, but they are greatly beneficial as having a moral effect in affording wholesome amusement, relaxation, and pleasure. Depend upon it that the mind must occasionally

be amused as well as the body be cared for; and I have often thought there was a good deal of truth in what was said by the well-known Dr. Jackson, of Christ Church, who, when asked whether he would not wish to have his college consist of the profoundest and ablest students, replied, "No, I would have no such thing. There must be a certain number of dull men always, to amuse the reading men" (laughter.) Whether you would like to see that carried out in the Queen's College and other places, I cannot say; but of this I am sure, that the principle was correct—and there must be a degree of amusement for all who are engaged in constant work, whether it be of the head, or whether it be of the hand (hear, hear.) As the President has suggested to me, the truth is well expressed in the old proverb—"All work and no play makes Jack a dull boy" (laughter.) Don't you press too hard upon your Jack in the chair (laughter.) Give him fair play, and you will be benefited by his intellect, and his intellect will very often do you a great deal of good if you attend to what he says. Therefore, there is great advantage in reduced hours of labour; there is great advantage in the Saturday half-holiday, and I trust and hope that Liverpool, at least, will not be backward in instituting parks and play-grounds; for not only has she a large population, but I believe I can say without contradiction that the progress of wealth in Liverpool has been the means of depriving the working men of many of their enjoyments by converting the ground used by them for recreation into wharves and docks. If that be the case, do not let wealth be the means of oppression to the working man; but that the greater your wealth and prosperity, the greater is his consider-

ation and more true the dignity of himself and of his household. There is another thing to be considered. I should like to see gymnasiums attached to every one of our schools, for I believe that such exercises ought to be an essential point of education. I should like to see every woman of the working classes have some knowledge of cookery. (Hear.) I am certain, from experience of the working classes, that they are ten times more improvident and wasteful than the wealthiest people of the land. (Hear, hear.) It arises from a variety of causes, one of which is ignorance, in illustration of which I will tell you a story. I came to town some years ago when there was a stagnation of employment, when people were receiving little or no wages, and were brought to the door of famine, with a magnificent supply of fish on the coast; and I said to one of two women, "Why don't you get fish and make a dinner of that?" and the answer was, "Oh, they are so nasty, they have no taste at all." But if, instead of a Lancashire woman, it had been a French woman, with a couple of sous in her pocket, she would have bought some savoury herbs and made a dinner of fish fit for a royal table. Read Soyer, and the effect he produced at the Crimea, and you will see this proposition is not to be set aside with indifference. 'The London Ladies' Association for the Diffusion of Sanitary Knowledge amongst the People is an admirable association. They have put out two treatises: one is, "How to manage a baby"—(laughter—and the next, "How to feed a baby with a spoon." (Renewed laughter.) Now, you know these things are of very great importance in the domestic life of working men and working women; therefore none of these things should be despised; they should

be looked into, and all these various associations should have their branches that might diffuse this humble and most useful knowledge; and depend upon it there will be far more decency, happiness, and general enjoyment. (Hear.) These are some of the evils, of the remedies for which many will be accepted and many rejected; but all ought to be investigated; for, I say it without presumption, the things we state from the platform are founded on experience, and what we propound is no longer matter of experiment. The operation of the Public Health Act showed, in Evesham, that the town might be as healthy as the country; it shows a marvellous reduction of mortality, which is 17 in the thousand, when the mortality of rural districts amounts to 21 in the thousand. It is the same in Croydon; and in Liverpool, I am informed—greatly to your honour, and that adds greatly to your responsibility—that the sanitary arrangements save 3,500 lives a-year as compared with former times. Surely that is a matter for deep and solemn consideration, and we are told that the preventible mortality in this country amounts to no less than 90,000 a-year. Let us say 40,000; that is four lives an hour. We may be told these things are but in the course of nature, and we ought not to interfere; on such we will turn our backs, we will not listen to such a representation. We may be told these things are costly and require financial effort, and the people are not ready to undertake the expense; but we may safely say that it is disease that is expensive, and it is health that is cheap. There is nothing economical but justice and mercy towards all interests—temporal and spiritual—of all the human race. I have also heard it said that we ought to trust a great deal more

to spiritual appliances, and that we ought not to think so much of the perishable body. My answer to that is, that spiritual appliances in the state of things to which I allude are altogether impossible. (Cheers.) Make every effort—push them forward—never desist—lose no moment—but depend upon it that in such a state of things you will in the end be utterly baffled. (Cheers.) But when people say we should think more of the soul and less of the body, my answer is, that the same God which made the soul also made the body. It is an inferior work, perhaps, but nevertheless his work, and it must be treated and cared for according to the end for which it was created—fitness for his service. (Hear, hear.) I do maintain that God is worshipped not only by spiritual but by material things. (“Hear, hear,” and cheers.) You find it in the records of the Psalms—“Praise Him sun and moon, praise Him all ye stars of light.” And this I will maintain, that our great object should be to do all we can to remove the lets and hindrances which stand in the way of such worship and of the body’s fitness for His service. (Hear, hear.) If St. Paul, calling our bodies the temples of the Holy Ghost, said we ought not to be contaminated by sin, we also say that our bodies, the temple of the Holy Ghost, ought not to be corrupted by preventible disease, ought not to be degraded by filth when it can be avoided, and ought not to be disabled by unnecessary suffering. (“Hear, hear,” and applause.) Therefore, all that society can do it ought to do to remove the difficulties and impediments, and to do what in us lies to give to every man full, fair, and free opportunity, without let or hindrance, to exercise all his moral, intellectual, physical, and spiritual energies, so

that every one may be able to do his duty in that state of life to which it has pleased God to call him. (Loud cheers, amid which Lord Shaftesbury resumed his seat.)

LORD JOHN RUSSELL then announced that, in consequence of the lateness of the hour, it was thought advisable that Sir James Stephen should postpone his address until the next morning; and, further, that in the event of the Lord Chancellor of Ireland not being present in the morning—and there was a most important discussion to come on in the department of jurisprudence—Lord Brougham had agreed to take the chair in that department. (Cheers.) As Lord Brougham was perfectly familiar with that subject, upon which his labours had already been of the greatest value to the community, there could be no doubt that the department would be satisfied with that arrangement. (Hear, hear, and cheers.)

LORD BROUGHAM said he should have pleasure in taking the chair in the absence of his right hon. friend the Lord Chancellor of Ireland. He wished to take that opportunity of correcting a statement which had dropped from his right hon. friend Mr. Cowper. His right hon. friend had given him a credit which really did not belong to him—that he (Lord Brougham) had been the author of an important measure in 1833, which was the

foundation of the present privy council system of education, in consequence of the minute of his noble friend near him (Lord John Russell) when he was in office. No doubt he (Lord Brougham) was so far a party to that measure that he was chairman of the committee; but it should never be forgotten that the whole system derived its origin from that much calumniated and much abused in every way, both in prose and in verse, in newspapers, in reviews, and in speeches in Parliament and out of Parliament—he meant the celebrated committee of 1818. He was chairman of that committee, and it was that committee who, in their report, recommended the system; and were very much abused for having recommended it. Like many other excellent things which at one time were the objects of abuse, it is now universally admitted to have been a sound and wholesome recommendation. As a minister of the Crown in 1833, with his noble friend near him as a colleague, he obtained the first grant of money, since which time the grant had not only not been discontinued, but continued and greatly increased; so that, from the paltry £40,000 or £50,000 which he had some difficulty in obtaining, from the great economy of his excellent colleague, in 1833, he believed it now amounted to something between £400,000 and £500,000.

SPEECH OF THE HON. W. F. COWPER ON EDUCATION.

The Right Hon. W. F. COWPER, M.P., as president of the department of education, then delivered his address. After some introductory remarks, he said:—Education, in the limited sense I have mentioned, is strictly a science, and is cultivated as such in Germany, under the name of *Pædagogik*, and yet, if we compare it with other sciences of less interest and more remote from general observation, we must be struck by observing how little it has received of scientific investigation. Astronomers are found to devote their lives to patient observations of the phenomena of the skies, and to continuous records of the movements of heavenly bodies; botanists can tell the effect on plants of different climates and different modes of cultivation; and geologists delight to detect the traces of the great convulsions which have moved the strata of the earth; yet no similar diligence or zeal has stimulated educationists to record the successive stages by which the infant mind advances to maturity, or to ascertain, by systematic generalisation, the results on children of different treatment and different modes of tuition, or to trace the bearing of education of successive revolutions in mental philosophy. But interesting and important as are the observations and study of the material world, no one will deny that the study of the mind of man, and of the means of developing its power by education, is a still more important and noble

pursuit, and that success in ascertaining the fixed principles of this science would confer an inestimable boon on mankind. One first and greatest want is a collection and generalisation of facts, sufficient to form a basis for our deductions and conclusions. Our information respecting particular methods of education seldom embraces their ultimate results; whereas we require to know their effects, not merely within the sphere of the school-room, but also in that after life for which they assume to be a preparation. Some managers, it is true, have taken pains to trace the career of young people who have left their schools; and statistics are occasionally collected such as those which the Admiralty can furnish with respect to the boys who enter the navy from the Greenwich Hospital schools. These boys are traced through the ships in which they serve, and have been found amply to justify, by their acquirements and superior conduct, the trouble and expense incurred in their education. But such information is rare and exceptional; and even the records of the previous education of prisoners are not available for very safe or general conclusions. The scientific treatment of education would be aided by more precise appreciation of the value and proper admixture of the various methods of teaching. The methods of individual, of simultaneous, and of mutual instruction, and the pupil teacher system, have succes-

sively come into use, and it would be important to determine the occasions to which they are severally adapted. Among other matters on which more settled conclusions must be reached before education can assume the regular proportions of a science, are the methods, the degree in which emulation should be encouraged, the right uses of rewards and punishments, the efficacy of prizes, and the respective advantages of oral and written examinations. Since the last meeting of this association, when Sir J. Pakington filled the post to which I have unworthily succeeded, that zealous promoter of education, has taken a step towards supplying this deficiency; and the royal commission will, doubtless, furnish us with facts on which we can rely, and facilitate the understanding of our educational position. That position is far from satisfactory. The education of our upper classes is said to be the best in Europe; and its boast is, that it has a large share in producing that character of the educated English gentleman, of which we are so proud; and no doubt it is an excellent training of the mental faculties; but try it by this test:—How much of what has been learned at schools and universities is found practically useful in after life, and what proportion of men voluntarily continue when they are free the studies they submitted to as scholars, or pursue the cultivation of their minds?—and it must be admitted that, though comparatively good, this education is absolutely defective. The education given in the middle class and commercial schools is, generally speaking, as faulty, in comparison with all other education, as it is bad in itself. It has great pretension and show without substance or solidity. There is no superintendence whatever,—there is no test of the capacity of the master, and no test of the success of his teaching. The parents are left to judge after their own uninstructed notions of the excellence of the school, and generally pay the most attention to what is really of the least importance. They are apt to have the highest respect for those schools in which the finest copper-plate hand is acquired, with oval flourishes and pen and ink devices, and in which the boys are pushed on into algebra and trigonometry before they have mastered ordinary arithmetic. Accordingly, when a selection of about 1,200 of the best pupils were placed under the Oxford examinations, half failed to pass the preliminary examination in English and arithmetic. Many of these were proficient in Latin, and Greek, and mathematics; but they had no accurate knowledge of their mother tongue, and had not even mastered the art of spelling. In the lower class schools the irregularity and shortness of attendance hinder the results which would otherwise be obtained from such admirable teaching. The children of the labouring classes see very little of school after the age of ten. Their habits are so migratory that only 34 per cent. are found in the same school for more than two years; and of 2,262,000 children between the ages of 3 and 15, who are not at school, 1,800,000 are absent without any necessity or justification. Some learn nothing, and more forget entirely all they have learned. The early impressions fade away, leaving little traces upon their minds for want of renewal. Coming to the remedy for this state of things, the hon. gentleman said the first impulse was to turn to the seat of authority. In France children remained at school until 13 and 14; yet 850,000 grew up without education. From the Bal-

tic to the Adriatic the schooling received was six or eight years; and yet the lower classes were not very differently circumstanced from our own. England was the only civilised country without a national system of education; but we had also no conscription, passports, or minister of police. Parents here were assisted by the State, the Church, and individuals. On the Continent the State only had schools; here, individuals and the Church. In Germany education became a necessity consequent upon the Reformation, and Luther's argument was, the State should train moral as well as fighting soldiers. Russian schools are national establishments, provided out of local rates; parents of absentees between six and fourteen are fined and imprisoned. After reviewing the state of feeling on this question in the country, and the introduction of State aid, he said the State system abroad acted mechanically by regulations; lacking this element, ours, which could hardly be called a system, and yet was strong in moral influence, originated by compassion, sympathy, and religious zeal, imparted vitality which regulations could not. It was a labour of love, not of office. The differences were so fundamental that we could gain nothing from them. We must have the intervention of the State in its present auxiliary position. If we could not rest upon a law, but must take a part in a great work, it is well to decide upon the chief hindrances and the best means of overcoming them. In some places school-rooms were wanted; in others the accommodation was one-third more than was used; and the increase is gradual. Parents' indifference was not as to the welfare of their children, but arose from doubts as to the practical utility of instruction in the daily

struggle of life. They would make sacrifices for higher wages ultimately and greater comforts. The reason was, their own want of education and appreciation for it. The best education was that which trained the faculties in the way they were to be used; special care should be taken to direct perceptive and reasoning faculties towards objects which may have increased interests for the adult; in agricultural districts, for instance, to the study of botany; in seaports, to geography and astronomy. Systematic observation thus commenced is the more likely to be continued. Political economy, though it sounded difficult, was really an interesting subject for lessons; and what was learned about the conditions of remunerative labour, and prices, and the value of commodities, would be remembered and reflected upon. Practical lessons might be given in schools by penny banks, which taught lessons of forethought. The hon. gentleman concluded as follows: For a considerable part of the absentees by warrant of the magistrate conveying them to a certified industrial school, or the sentence of the judge to a reformatory, are, I fear, the only effectual provision, or by ragged schools, of which the adoption to the peculiarities of the neglected and the cast-away has now been recognised by their formal admission to a share in the public grants. The chief cause is the early commencement of labour, and I am not sanguine enough to expect that this hindrance will ever be removed. The child, as well as the parent and the employer, is anxious to assume as early as possible the independent position of an earner of bread; and no doubt the early acquisition of habits of industry and of special aptitude have tended to make the English workman

what he is, the best workman in the world. But if study cannot be substituted for work, it may be combined with it. The combination of head-work to hand-work is favourable to both, as is proved by the factory and the industrial schools. Wherever children are working in numbers under circumstances that call for the intervention of the law, opportunities should be secured, as for instance the children between 10 and 14 in mines, who might easily have secured to them the same amount of instruction as those in print works—viz., 150 hours in the half year. If the education of the children cannot be protracted, it may be commenced earlier, by the improvement of infant schools; and though I feel there is in theory a forcible objection to infant schools, on account of their removal from the mother's care, yet in practice, mothers who are busy with household cares are utterly unable to give their infants that training they require, or to prepare them for the regular school; and I am sure that infant schools are a necessity of our present position. (Hear, hear.) We require primary schools for all, wherein the elements of useful knowledge may be acquired, and also secondary education, not for all, for neither among the highest nor the lowest will very many be found equal to take pains in self education—but for as many as have the desire for improvement, and energy enough to strive for its attainment. (Hear, hear.) It is to this secondary, and adult education, that attention should now chiefly be directed. A successful night school is not easy to conduct, but there are now 54,000 persons attending evening schools in connection with the National Society alone, and there is double the number of 1847. This I believe

to be the field in which the largest harvest can be gathered, and happily the labourers are not few. Occasional lectures have their use, but what is necessary is systematic and continuous teaching. The Hants and Wilts Societies have set a good example—have shown how an interest in self-improvement may be diffused in country towns. Mechanics' Institutes, as first organised, did not become places of education. Casual lectures and desultory reading are excellent recreation, and their discussions agreeably stimulate the mind; but the addition of evening classes is requisite for any sound and useful education. This country furnishes the best instances of the required organisation, and the proceedings of the East Lancashire Union of Mechanics' Institutions, under the able and zealous presidency of Sir J. Kay Shuttleworth, should be studied by all who are interested in this branch of the subject. The examination of the Society of Arts have been attended this year by upwards of 1,000 candidates, and a fact was brought out in these examinations well worth notice. The candidates who had been a short time in school were more successful than those whose period of schooling had been longer. One portion of those who obtained first-class certificates were found to have attended primary schools for periods averaging three years and a half, and the remaining portion for seven years and a half. Those who had the least schooling beat the others in the ratio of more than 2 to 1; and this may be taken as an indication that their proficiency was attributable to their secondary and not to their primary education. Sixty schools of art are imparting a knowledge of form and colour, and are giving a new interest and a fresh power to those who are engaged in ornamental

industry, and are raising the standard of national taste. (Hear, hear.) The middle-class schools have sprung into a new arena. They have done wisely to turn to the ancient universities, which are proving that though ancient they are not antiquated, and though refined, not too fastidious to lend a guiding hand to the business classes. (Hear, hear.) I trust they will spare more time for instruction in the English language. It is curious how slow all our schools have been in attending to that which ought to be the characteristic of all educated men—correct grammar and orthography, and a clear and simple style. Why should not such authors as Milton, Shakespeare, and Jeremy Taylor be studied with as much care as the great writers of ancient times? When I was a boy I passed through Eton without my attention being called in the slightest degree to a line in any English book; but now I am happy to see that professorships of English are being established in many educational institutions, and I know that at King's College, in London, the Professor of English Literature has been struck by the remarkable powers of writing that have been developed among his pupils by the study of composition and style. (Hear, hear.) My time will not suffice to touch upon the higher education, and indeed I doubt whether that branch of the subject could be usefully dealt with by this association. I have endeavoured to take a rapid survey of the more critical points of our educational positions, and to point to our progress in reclaiming our land from that tide of ignorance and demoralisation which still overflows the lower levels. I see much to encourage those who are engaged, and much to induce others to join. We are led by

many of the greatest minds, by many of the purest hearts. Duty can point to no higher path, to no nobler task. We teach the knowledge how to live and how to die. Our object is to enlarge the mind, to mature the judgment, to promote reasoning and forethought, to enforce self control, to discipline the will, and to raise men from crawling upon the earth to the joyous perception of the atmosphere of moral and material beauty around them. We wish to bring all to the enjoyment of the vast inheritance of thought and feeling which has been handed down in books for all mankind, and to counteract the allurements of sensual and degrading pleasures by the superior attractions of imagination and knowledge. The impediment of which we hear most is the religious difficulty. This is a knot which certainly is in the way to such a State system as would involve the establishment out of local rates of comprehensive schools for all. This knot has not yet been untied. I believe it can only be cut—cut by the sword of secularism—cut by removing religion altogether from the schools. But religious teaching is no difficulty in the existing system. Various denominations meet in a voluntary or an endowed school, on terms which would not be submitted to in a ratepayers' school. Religious teaching forms the strength of the present plan. It supplies the main spring, and it defines the circumference. It extends the organisation and the force of the church and the congregation to education, and adds a congregational to its individual and national aspect. In a national point of view improved education is absolutely necessary. There is no security for our country, for its institutions, its prosperity, its greatness, or its

safety, except in the good sense of the people. This quality of good sense is happily not wanting, but, like other gifts from on high, it requires to be cultivated. And, as we are the freest people under the sun—the freest in thought, word, and deed—and as we have the reputation of being a practical and a persevering people, we are bound, I conceive, not to rest satisfied until we are also the best educated nation of Europe.