

38

FACTS AND SUGGESTIONS CONNECTED WITH
PRIMARY EDUCATION, WITH ILLUSTRATIONS
FROM THE BOROUGH OF LIVERPOOL.

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Introduction.—The Paper which I am about to read to you originated in the following circumstances. While the materials were in course of collection, on which the Education Bill now before Parliament is partly based, I was requested, by a gentleman in authority, to put my views on the whole subject into writing,—taking special notice of some peculiarities of Education in Liverpool. This was in the early part of December, 1869. He was good enough to say that my long familiarity with the subject, and my deep interest in it, as well as the fact that I occupy a sort of official position, as Inspector of certain local Church Schools, would invest the statements and suggestions with some authority and would attract attention to them. I promised to comply: but although aware that time pressed, it was the 25th of January before I was able to fulfil my engagement. This, however, was nearly a month previous to the introduction of Mr. Forster's Bill—the date of that event being the 17th of February.

The intention was, on the part of the gentleman to whom the Paper was forwarded, that it should be printed in whole or in part, and placed in the hands of Members of Parliament, along with the Reports of the Government Commissioners; but owing to difficulties,—arising, as I infer, from the rapidity with which it was necessary to print those Reports,—he was unable to carry out his plan. Accordingly, he returned the

manuscript to me on the 16th instant; with an explanatory note, in which the hope was expressed, kindly and earnestly, that it might serve its purpose in some other way.

On a re-perusal, I was struck with the large amount of coincidence which exists between these views sketchily given, and those provisions which Mr. Forster has embodied in his Bill and developed in his speeches. But, though the general principle of the Bill has been affirmed,—which is the effect of a second reading,—the success of some important details is still doubtful; and there are others to which public attention has never yet been sufficiently drawn. I submit the Paper, therefore, to the judgment of intelligent men, the members of a Learned Society; and I venture to hope that the printing of it, and the issue of a few copies at the present moment, may serve an humble yet not unimportant purpose. For example, it may assist in strengthening the hands (1) of those who would retain what is good in the proposed legislation, or (2) of those who would correct or supply what is yet imperfect.

1. *Ignorance, Pauperism, Crime.*—It is, happily, unnecessary to enter into any elaborate dissertation on the importance of Education. The public are already satisfied of its importance, and Parliament is beginning to recognise the character and the intensity of public sentiment. Without troubling ourselves to inquire which is the cause and which the effect, it is important to note that Ignorance coincides to a great extent with Crime, and also with Pauperism. Though few will doubt this general proposition, I am happily able to illustrate it from personal researches in this great town. Within our Borough limits, there are fifty-eight Ecclesiastical Districts; and the one which is specially the home of the dangerous classes is exceptional in possessing no Schools of

its own. Even if it did, it is very doubtful whether they could obtain adequate support; and certainly this would be impossible within the parochial limits. The second in order as the home of the criminal population, is also without Schools of its own; and these two districts, which form one continuous area, embrace a population of 24,800.*—The connexion of Ignorance and Pauperism is equally clear. Of the three districts which contain the largest number of pauper streets, not one supports a School of its own; though as a very exceptional case, which in the poorest parts of the town ought to be the rule, Schools are supported in two of them by a society formed from the town at large. Yet these three districts comprise a gross population of 37,637. They also adjoin each other, forming one continuous area, and they are equivalent of themselves to a large town.

2. *Demand and Supply*.—Anomalous as the statement may appear, both the *demand* for Education and its *supply* are deficient. This amounts to saying (1) that the people do not desire light as they ought to do; and (2) that if they were to do so, it would be found that the lamps have not been placed at the darkest and most dangerous spots. We find the same facts associated with other good things. People do not desire as they ought to do, the consolations of religion; or arrangements conducive to health, or recreations of a moral and elevating kind. And if they were to do so, it would be found that the material aids, for all these and similar purposes, are most absent just where they are most required. In all such cases, the intelligent must make advances to the ignorant, for the purpose of benefiting these latter, and saving them from themselves. And a well-regulated selfishness should be blended with our benevolence; because it is desirable and

* "State and Prospects of the Church in Liverpool," by the Rev. A. Hume, LL.D., D.C.L., containing two coloured maps. Liverpool, Holden; London, Rivingtons, 1869.

necessary for *our* sakes as well as theirs, that their condition be improved.

3. *Number of Uneducated.*—What is the actual or approximate number of the uneducated classes? This is an important question; for on the reply to it the remedy in some degree depends. It is not to be supposed that the same course would be pursued, (1) if there were a million of children, in town and country, educated only in the school of vice and idleness, and (2) if there were only 200,000 or a fifth of that number.

The advocates of one course of policy therefore exaggerate the actual number, in order to give an undeserved weight to their arguments; the advocates of another course diminish the actual number, for a similar reason. One who has no party or personal purpose to serve, and who desires only to arrive at truth, will try to avoid both errors. I will not attempt to reply to the inquiry in figures, I will merely state principles.

4. *Means of judging.*—It has been found on examining the condition of a large number of Schools, that the number of children "On the Books" is to that in "average attendance" nearly as 4 to 3. In localities where pauperism or absolute want is unknown, the attendance rises, and is more nearly equal to the number on the books;—on the other hand, where wealth is unknown, comfort rare, and the commonest necessaries frequently in defect, the attendance sinks as compared with the number on the books. On the whole, however, of 1000 children of various ages, in nominal attendance, there are 750 actually present on any particular day. Now, one class of public men infer from these data that only 750 are educated, and that the remaining 250 are "gutter children" or "street arabs;" whereas the whole 1000 are under education, though they are not all present on the same day, even under the attraction of a school treat. Farther, the expression "On the Books," is defined as meaning those who have attended once or oftener during the previous three weeks; so that

children in whose continuity of attendance there has been a longer *hiatus*, are reckoned, almost as a matter of course among the neglected and uneducated. It is true that little progress can be made under frequent and prolonged interruptions; but the fact is still there, that these children get a share of education, though a very insufficient one. Nor must it be inferred, on the other hand, that *all* children thus share in the advantages of education. When allowance has been made for every case, down to those who lose almost as rapidly as they gain, a large number still remain who are *wholly* uneducated.

5. *Illustrations of the principle of Comparison.*—There are numerous other cases, more or less analogous. If a ship's crew be found to possess only half provisions for the remainder of their voyage, the "hands" are put on short allowance. No one supposes that one half will eat up their usual quantity, leaving the other half to starve; or that they will all consume the ordinary quantity, and die together at the end of half the period. Yet, men who are very familiar with such a common fact as "short allowance," never think of applying it to Education.—Again, Mr. Horace Mann tried to estimate how many of a worshipping community there were in England and Wales, from the data contained in the Census of Religious Worship, taken in 1851. He estimated that among members of the Established Church and Roman Catholics, those who are present at all on any given Sunday, represent just *half* of those who attend public worship more or less regularly. Hence it follows, on the same principle, that of the children of educational ages attending school, we should add to the 750 present on any given day, not 250 merely, or 33½ per cent., but probably 375, or 50 per cent. Even this computation would leave a large number either beyond the range of the Schoolmaster, or very little influenced owing to incompetent teachers;—all steadily drifting towards the pauper and criminal classes,

that is to say, gravitating towards the workhouse and the prison.

6. *Effects of apathy, &c.*—But, as neither poverty nor crime is an invariable effect of ignorance, so ignorance is not invariably caused by poverty. Indeed, the cases in which children are uneducated through utter want of the means, are comparatively rare; and one difficulty which the Education Aid Society of Liverpool has to overcome,—as that of Manchester had formerly,—is that frequently parents can not be induced to send their children to school even when benevolent persons combine to pay for them. Sometimes this is the result of apathy, sometimes of ignorance, and again of selfishness; for there are many in society who regard nothing as good unless it tends to fill the pocket or the stomach, and nothing as evil, unless it tends to diminish their gains or bring them within the grasp of the law. And, as selfishness is always shortsighted, the present penny is preferred to the distant and prospective pound. “It is undeniable that in a great town there are many thousands who lead a mere animal existence, who have no desire for intellectual pleasures nor appreciation of their usefulness; and it is not likely that they will expend their funds, or their children’s time, for any such purpose, where amusement or profit interferes to any extent.”*

7. *Compulsory Education.*—It is for this class, mainly if not exclusively, that *compulsory Education* is required;—in other words, for parents who will not spontaneously and voluntarily discharge a certain set of important duties. But *is compulsion necessary?* Will the end justify the means? I have no hesitation in replying,—Certainly. If inadequate training or bad training affected the individual only, we might leave him to be punished by the operation

* “State and Prospects of the Church in Liverpool,” p. 31.

of moral laws. But, as every ignorant or misguided man is more or less of a dead weight on the community, and threatens to require and demand either support watchfulness or punishment, neglect of education is a virtual *crime* as well as a *sin*; and on the other hand, the promotion of education is not only morally good but a portion of State policy. The man who gives his child an inadequate supply of food is punished by the civil magistrate; and why should we be so strict in material things and so lax in things mental and moral? "To minimise the possibility of danger, a parent is obliged to submit his child to vaccination; and so it is hard to see why he should be permitted to rear recruits for our reformatories, jails, and workhouses, any more than he should be permitted to rear a brood of wolves or rattlesnakes, and let them loose among our children."*

8. *A Conscience Clause.*—Now, in order that Education may permeate every stratum of society, it should (1) be improved in character, so that like good medicine it may produce the largest amount of healing effect; (2) the means of support should be increased and laid more equally upon the shoulders of the community; and (3) all stumbling-blocks should be removed. I will notice here only the last of these points. I believe that in every School which professes to be public, there should be in practice a "Conscience Clause;" and if it exist on the simple ground of equity, without the interference of statute law, all the better. In large towns this is to a great extent unnecessary, for there religious communities sort themselves, or act on the principle of self-classification; but as Adam Smith has shown, the division of labour cannot exist unless the market is sufficiently large. Now, in rural districts where only one School can be supported, and even that

* "State and Prospects of the Church in Liverpool," p. 32.

with difficulty, it is idle for the minister of the popular faith to say, "We do not want your children—why do you trouble us?" If the School be a *private* one, there is some reason in his appeal; but if it be supported in whole or in part by public funds, it is his business to show why he lays any prohibition upon education, and virtually closes his doors to those in whom his supporters (the State) have an interest. Besides, there is an ancient statute of universal application, which has never yet been repealed, enacting that "all things, whatsoever ye would that men should do to you, do ye even so to them."

9. *Importance of Religious Education.* The further question, however, is openly discussed,—Why take cognisance of Religious Education at all? Why not throw controverted subjects overboard, train the intellect merely, and live in peace? To this there are various replies. One is, that it might then be said, in England as it was long ago in Palestine, "they have healed the hurt of the daughter of my people slightly, saying Peace, peace, when there is no peace."—A second is that Revolution and Reform are not the same thing, nor are the terms convertible in any known language; and such a course of procedure would be like amputating a man's head in order to get rid of a dirty face. It would surely be easier to wash the latter.—Another is, that some religious bodies carry the niceties of their faith into ordinary School subjects, as History, Geography, and Astronomy; in the same manner (but not to the same extent,) as some of the Eastern nations intertwine their faith and their cosmogony. To remove all possibility of objection, therefore, would be to emasculate even our secular education, and to pare down the common platform till we should hardly be able to find standing room. On the theory of perfect secularism, it would be difficult, to use no stronger term, to teach the History of England during the sixteenth and seventeenth centuries. The strong point, however, is, that Religious Education is practised *too little*,

rather than *too much*. Every reader of our newspapers is aware that many of the most revolting crimes of the day are attributable to the absence of all religious feeling, and to the denial of a future state of existence. Many thousands openly avow their disbelief in things spiritual, and generally in Revealed religion; and thus they live without God and without hope. They are simply, according to their own showing, human animals making the best of this world during their short time, *per fas et nefas*, but no more accountable hereafter than the Gorilla or the Chimpanzee. I am no bigot and no alarmist, nor can I sympathise with those who would prefer the darkness of ignorance, on the one hand, to mere secular education; or on the other, to its admixture with some form of Christian faith which they disapprove. But I am convinced that a system of mere secular education would tend largely to increase this class of persons, aggressive and offensive if not dangerous, in spite of all the supplementary Religious Education which the new circumstances would call into existence.

10. *The Denominational System*.—Whatever may be the defects of the Denominational System, it is unquestionable that it has achieved a great work in England. And, as I desire of course to tell the whole truth, let me add that not the least is the conversion of many of the clergy of the old school, who doubted the expediency of educating the common people at all. They have not all died out yet; but he would be a bold man who would now stand up before any audience in the kingdom, as the advocate of Ignorance. From being if not the opponent, in too many instances merely the luke-warm supporter of Education, the Church has come to be virtually the educator of the country;—and no class of the community have made such sacrifices in the cause as those who used to fear its rivalship,—viz., the Clergy. Silently and not slowly, a school or set of schools rises under the shadow of every church spire; until she is found educating about 80 per cent.

of those who require Government aid, though claiming only 67 per cent. as those to whom she specially ministers.* Yet, strange to say, it is just at this time that the advocates of secular education interfere. The Sibyl demanded the same price for six books which had been refused for nine; and so, men who are losing rapidly in the weight of argument, often try to supply the deficiency by an increase of boldness. The Church has done her duty and performed more than her share;—why then is it that some say she must do so no longer? Enormous sums have been raised that children might be trained for eternity as well as for time,—the money is taken, the material aids are accepted, buildings, furniture, &c.,—but the contract is to be broken, the conditions are to be declared illegal! Instead of supplementing that which is imperfect, the cry is to subvert that which is good!

11. *The Congregational System Fails.*—I have spoken of the defects of the existing state of things, one of which requires special notice. The connexion of religion with education has a tendency to make schools *congregational*, not merely those connected with the Church of England, but those belonging to Nonconformists. In the former case, the clergyman has a specified area and population, a definite “cure”; and for the people within those limits both church and schools are intended. In the latter case, though there may be no such limits, the support of the schools falls naturally upon the worshipping congregation of the church or chapel. But these areas of voluntary taxation become in special cases quite too small; and amid the dense pauper populations of our great towns, apart from external aid, (which is now seldom and more-seldom given beyond the parochial limits of the donor,) the support of a school under the present system becomes utterly impossible.

* “Journal of the Statistical Society,” for June, 1855,—Dr. Hume’s Evidence before a Select Committee of the Lords on Church Rates, 5th August, 1859.

12. *Rich and Poor Districts.*—I have written so fully and so frequently on this subject, that I will merely refer and not repeat.* But, in general terms, the results are such as are inseparable from the voluntary system in education, especially in large towns, each minute section of which consists of a population chiefly of one grade. The facts are somewhat like the following.

a. Some Ecclesiastical districts are too rich; they require *no* public support, and should not have *National* schools at all. Others are too poor; from 50 to 80 per cent. of the children cannot pay even a penny a week; and it is absurd and cruel to make such places conform to the regulations which are suitable enough in average cases.

b. The supply of aid is in the *inverse ratio of the demand*; that is to say, where the necessity is greatest the assistance is least, and where the necessity for external aid disappears, it exists in lavish abundance.

c. The following is an illustration of the *degree* in which the evil exists; but it does not by any means show its intensity. In district A, the necessity for a National school is three times as great as in district B; but in the latter *6d.* a week is readily procurable, while *1d.* cannot be got in the former,—and voluntary subscriptions amounting to £5 can be had in the latter as easily as £1 in the former. To maintain the work of education, therefore, and to secure the necessary funds, the task is fifteen times as great in the one case as in the other. It is useless to expect from every clergyman the self-sacrifice which is necessary. Accordingly some abandon the work

* Report of the Select Committee of the Lords on the Means of Divine Worship in Populous Places, (1858) p. 461;—Dr. Hume's Condition of Liverpool Religious and Social, (1858) pp. 23, 24;—Authorised Report of the Church Congress held at Liverpool, (1860) pp. 358, 359;—Dr. Hume's State and Prospects of the Church in Liverpool, pp. 23, 30.

of Education in despair ; and though we cannot avoid regretting this, it is not easy to blame them. Why should they be expected to perform,—not only without recompense, but often at a great sacrifice of time, health, and perhaps money,—an extra task in which the whole community are deeply interested ?

13. *An Education Rate.*—How is this evil to be remedied ? It might be remedied (1) by a School Aid Society, which would raise funds from the town at large for the benefit mainly of its poorer portions ; ignoring, to a large extent, in the matter of education, the conventional or legal limits of Parishes and Ecclesiastical districts. We have a similar society in town, known as the “ Church Aid Society,” founded in 1859, and it has done a great deal of good,—indeed, it has almost prevented the closing of some of our poorer churches. But I have long despaired of ever seeing a School Aid Society, even for the Established Church. The Clergy in the more favoured parts of the town have little or no sympathy with their brethren who bear the heaviest load ; and, while the poor live and die often in brutish ignorance, strange stories are told of lavish expenditure where the real poor are unknown, and “ sailing close to the wind,” (or being “ inexact ” in expression), when replying to the questions of the Committee of Council.* (2) The other remedy is an *Education Rate* ; and this, in the modified form stated in this paper, I heartily recommend. I would not have this rate as a *substitute* for the present means of support, which are good so far as they go, but as a *supplement* to them. As the people connected with the Irish Poor Law system say, it should be a “ rate in aid.” We have a small but inadequate “ rate in aid ” at the present moment. The Church of England School Society votes to sixteen of the poorest Church schools in the town, sums varying from £5 to £20 per annum ; and in 1869 these grants amounted to £205 in

* “ State and Prospects of the Church in Liverpool,” pp. 22, 23, *note*.

all. This is a step in the right direction, and shows what ought to be done. There are advantages connected with *local* taxation, as people are able to see the appropriation of their money and have a voice in its control; and again, there are advantages in *imperial* taxation, as some districts might give a lukewarm support to schools, just as some towns of considerable size and pretensions, have refused to found public libraries.

14. *A Supplement only required.*—Admitting then, what it appears to me impossible to deny, that an Education rate is not only desirable but necessary, for the two purposes of (1) equalising the burden on rich and poor localities, and (2) supplying the wants of those who are “in the lowest deep “a lower deep,” the question arises, what is to be gained by going beyond this? Why should we abolish a system which works well so far as it goes? Why give back to willing subscribers, intelligent parents, and the consolidated fund, sums which are ungrudgingly paid; and wring from the community, by taxation, a sum much larger than is actually necessary? Agreeing as I do in the principle of Compulsory Education, and also in that of Local Rates, I fear that some indiscreet advocates of both would push them to extremes which would end in disaster. A rate of a penny in the pound, in the Borough of Liverpool, is equal to about £8000: and a rate of 3d. would amply suffice (1) to subsidise handsomely all the poorer schools of the town, (2) to pay for visitors who should see that every child attended school, and (3) to educate those who are themselves too poor. I should retain, of course, the principle of the existing Education Aid Society,—the parents selecting the school, and thus using up all available accommodation. But, if our present system be swept away to make room for an untried novelty, I venture to predict that a rate of 6d. in the pound will barely suffice, and taxation has already reached such a pitch in

Liverpool, that this could not, and I fear would not, be endured.

15. *Social Difficulties to be avoided.*—Thus, the Educational revolution which is desired by many, is complicated with needless difficulties of a pecuniary and religious nature. But these are not all, there is a possibility of social difficulties. At present the children of our towns are classified by their parents according to grade and creed; but if a system of unyielding uniformity be adopted, large numbers of intelligent working-men, who preserve their self-respect, will be virtually pauperised. It is one thing to accept Government aid, or the bounty of voluntary subscribers; it is quite another thing to be reduced to the dead level of the destitute vagrant, unless a suitable private school can be found in the neighbourhood. If special schools, in various low neighbourhoods, be not prepared, “respectable” children, in the best sense of the term, may have to associate with those of the tramp, the pauper, and the felon—uncleanly in person, in habits, in thought, and in language. It is not unlikely that some of these difficulties might be obviated, but it is well to contemplate their possibility.

16. *Religious Education compatible with Local Rates.*—With a certain class of Educational Reformers, the absence of religious instruction is always regarded as a necessary accompaniment of local rates; but I confess I cannot see the connexion. About the year 1850, a system of Education for Lancashire was proposed, the necessary funds to be raised by a rate, and the administration of them to be in the hands of a Committee representing the various religious denominations of the Union or District. Religion as such was to be abolished, but religious prejudices, distinctions, and antagonisms were to be retained! Also, there might have been three-fourths of the people of one creed—say Roman Catholics, Wesleyans, or members of the Established Church—yet the

representative of that creed might have found himself face to face in the Committee with the representatives of five or six others, who could out-vote him at any moment, though jointly representing only one-fourth of the population! Happily, the system made very little progress beyond the mere suggestion. But it is one thing to say that the Education Committee in a given locality *must* be of certain religious denominations, and it is quite another to say that they *may* be of any. In the former case, while ignoring religion, we insist on sectarianism as a qualification; in the latter, while ignoring sect, we may or may not promote religion.

17. *Example of Liverpool.*—Liverpool is a case in point: and affords a conclusive reply to those who say that the support of education by rates is inseparably connected with a mere secular system. The Town Council of the Borough are elected without reference to their religious belief, and at this moment they probably consist of gentlemen professing at least six different creeds. Now there are two large Schools, one at the North and the other at the South end of the town, for the education of the poor, both of which are supported at an annual cost of about £3000, out of the ordinary income of the Town Council; and they are managed by a Committee, chosen like the other Committees, out of the whole body. In 1835, when the Municipal Reform Act came into operation, a large number of the new Councillors elected were the advocates of secular education merely, and this fact soon told upon the Schools, as the system was assimilated in a great measure to the Irish National System, and the use of the Scriptures was prohibited.* This excited such a commotion in the town, nearly one-third of the population of which consists of Roman Catholics, that in six years the innovating political party were vanquished; the Scriptures were soon

* Some say that this never was the case; but certainly such was the public impression, and was the basis of action on the part of both the opposing parties.

after restored to the Schools; and these are now conducted as ordinary Church Schools,* though several members of the Committee of management, including the Chairman, are Nonconformists. The Roman Catholics, for whose advantage the former change was alleged to have been made, soon erected several excellent sets of Schools for themselves, in general in those same parts of the town. I may be allowed to repeat, therefore, that there is no necessary connexion between the support of education by local rates and the exclusion of religious teaching from the Schools. And if the Town Council of Liverpool would only increase the Corporation Schools from two say to eight, ten or twelve, making some of them special in character,—like ordinary Ragged Schools, and for the exclusive use of the “gutter children;”—we should have very little left to wish for. Every town has something of a special character, and the principle might not act so well in other places as in Liverpool, though occasionally under more favourable circumstances;—but if municipal authorities were empowered to levy rates and to support education and manage it, I have no doubt that in nine cases out of ten Religious instruction would be preserved,—but side by side of course, with a stringent Conscience clause.

18. *Compulsion—how?*—After all, how shall we “compel them to come in?” What is the form of compulsion, if all these points were satisfactorily settled? Is it to be direct or indirect? On the parent or on the child? By fine, imprisonment, or physical infliction? I will not waste time by attempting to reply to these inquiries; but will merely remark that no practical difficulty has been found in other countries, and why should it exist here? I am persuaded that if the

* The Schools are opened and closed with prayer: the Scriptures are read: a Sunday School is conducted in each by the teachers: and the Town Council pay £20 per annum to a neighbouring Clergyman for seats in his Church to accommodate the Sunday School children of the North School. Those connected with the South School attend one of the Corporation Churches.

pecuniary difficulty were got over, a little moral persuasion, on the occasion of visits from the Teachers, the Scripture Reader, the Clergy and other ministers of religion, would go far to accomplish all that remained. But some people, from whom better might be expected, are always seeing lions in the path, and inventing reasons for not doing what is right and necessary. It is true that a few idlers and outlaws might still remain in the streets, till frightened by seeing the truncheon of the Education Beadle; but even these would at length surrender at discretion.

19. *What is Religious Education?*—But what, after all, is Religious Education? For it is to be feared that many speak of it without attaching to the term very definite ideas. Does it mean repeating the mere words of the Catechism, without attaching to them any ideas? Or is it, as persons say who caricature the instruction, the repetition of sounds approximate to the words, but from which no sense can be extracted? Or is it the mere reading of a portion of the Scriptures? Or the opening and closing of the school with prayer? It is certain that each of these, even the very lowest, is called by the name; but it is equally certain that even the highest is not entitled to the name, if the exercise be gone through as a mere mechanical form. What is of more importance, and is essential in every case, is that a religious tone and spirit should pervade the school; and this depends less upon the regular performance of what is required by the Rules than upon attendant circumstances. A godly master or mistress impresses the young and influences them for good when no words are spoken; and consistency of character and daily conduct are facts that are readily noticed by the young, in either their observance or violation. I have often observed that when the residence of the clergyman is near the schools, there is in general a better religious tone, for he visits with greater frequency and facility, and can drop in more unexpectedly. It appears to me that some of these points are

habitually over-looked, and that no amount of mere intellectual instruction in the Catechism or Scriptures necessarily reaches the higher standard of *religious* education. It is hard to convince a teacher that intellectual acquirements on Biblical subjects do not necessarily constitute religion. The same error, which is common north of the Tweed, clings to many of our people in England—make a man a *critic* and call him a *christian*. In saying this, I do not mean that religious instruction should be abolished, but that it should be made a reality: yet this can never be the case where even the Commandments are prohibited, or where a quotation from the Sermon on the Mount constitutes a violation of the rules of the School.

20. *Suggestion from Manchester*.—Some of the advocates of the Manchester system are in favour of a sort of middle course;—viz., that the Government Inspector should cease to examine on religious subjects, but that he should require from the Clergyman a written assurance that religious knowledge was fairly imparted. In this way religious education would remain in the schools, though the Government would have nothing to do with it officially. An arrangement of this kind would certainly meet some of the difficulties of the present time; but there would be a danger that the certificate would degenerate into a mere form, as is too frequently the case with the assurance (1) that the Pupil Teachers have been duly instructed, or (2) that the Registers have been examined, and (3) the accuracy of the summaries tested. How seldom some of these points are certified from actual knowledge, is well known to many.

21. *Uses of Diocesan Inspection*.—The knowledge of this danger might bring more than an adequate remedy. It would almost certainly lead to regular Diocesan Inspection in Church Schools, not as a *substitute* for the Government inspection but as *supplementary* to it. In his Primary Charge,* the Bishop of

* Delivered October 1868;—see p. 21.

Chester stated that when he was a parish minister he had found the two to work well together, the inspections occurring at six months' distance from each other. My own decided impression is that on *intellectual* grounds also, such an arrangement would be most useful to the schools. There are several points that teachers have a tendency to overlook, and which this double inspection would tend to keep prominently before them. For example (1) it is hard to convince any one who can shew four or five favourable reports of former years, that these are not an excuse, but on the contrary increase the culpability, if the duties are neglected *to-day*. (2) There are hundreds who will not be convinced that bodily presence within four walls is not necessarily teaching a school. (3) Though the School may consist of a hundred pupils of all grades, the teacher's principal, and sometimes almost exclusive, attention is given to the twenty or twenty-five who compose the senior classes. And (4) though salary is paid equally for the whole year, few think it necessary to employ their full energies for more than a few weeks immediately preceding the inspection. These remarks apply to female teachers more forcibly than to males; but they are more or less applicable to both, and everywhere.—There is a further set of errors, which, though not introduced by the Revised Code, have increased greatly since it was adopted. It enacts that the three subjects in which school children shall be examined are Reading, Writing, and Arithmetic; and the consequence has been, not only that other subjects are ignored or carelessly taught, but that there is a persistent attempt on the part of teachers to jump at the *end*, without patiently availing themselves of the *means*. For example (5) every one knows that it is impossible to teach Arithmetic successfully, or except in mere name to teach it at all, if the Tables be not properly known, and something also of the reasons of the rules. But this implies a frequent drilling in elementary matters, and that is inconvenient or disagreeable: so

the result is that a mechanical mode of solving arithmetical accounts is taught in our schools,—till the wonder is that any beyond a small per centage ever become able to calculate. (6) In like manner it is impossible to Read accurately, and especially it is impossible to write from Dictation, without understanding the structure of words; in short, spelling should be taught not only by the eye, but also, as in the olden time, by the ear. Yet I would almost be correct in saying that in many instances it is not taught at all; that even advanced boys and girls can readily be found who are unable to tell the number of syllables in a word, or to name that on which the accent is; the lazy and injurious system of “look-and-go-on” having become popular with teachers from whom better might be expected. Let a man of education imagine how long it would require for a boy to learn a foreign language, living or dead, if the ordinary rules of Grammar were not taught, or if the pupil were left to find them out for himself. (7) We are getting more and more into the habit of degrading and abusing the faculty of memory by learning words! words! mere words! The child has therefore to perform two distinct processes one of them usually after an interval of years; viz., first to learn certain words, and second to find that they mean a certain thing. A piece either of prose or poetry which is first intelligently understood, or made plain to the judgment, is grasped in one-third of the ordinary time by the Memory, and retained ten times as long as by the usual process. I repeat, therefore, that more frequent inspection of all Schools would be of immense advantage to Education: but as this cannot be expected from the Government, it must be looked for in some other direction. Local Boards might have Inspectors for their own Schools; and for Schools connected with the Church of England, Diocesan Inspection should be systematised and made permanent.