

the Old and New Towns are equestrian statues of Charles II., the duke of Wellington, and John, fourth earl of Hopetoun; and also statues of the duke of York, Lord Melville, &c. The monument to the poet Burns, erected on a prominent site on the southern terrace of the Calton Hill, is in the style of a Greek peripteral temple inclosing a cella designed to form the shrine of a fine marble statue of the poet executed by Flaxman. But it proved to be too confined to afford a satisfactory view of the statue. This has accordingly been replaced by a bust from the chisel of Brodie; and the statue, after being placed for a time in the university library, now forms a prominent feature among the works of sculpture in the National Gallery.

*Manufactures.*—The principal manufactures may be classed under the following respective heads:—(1) Printing, lithographing, engraving, bookbinding, and type-founding; (2) brewing, distilling, coopering, and manufacture of aerated waters; (3) furniture work, paper-banging, and coach-building; (4) india-rubber work; (5) machinery and brassfounding; (6) tanning; (7) glass work; (8) confectionery.

The city is supplied with water from various extensive reservoirs formed in the valleys of the Logan Water, the Bavelaw Burn, and the North Esk, in the Pentland Hills, lying to the south of the city. A bold project was started in 1872 for securing an inexhaustible supply by bringing in the water from St Mary's Loch, a beautiful lake about three miles in length, at the head of the Vale of the Yarrow, in Selkirkshire; but the plan met with considerable opposition, and was abandoned for a less comprehensive measure, sanctioned by Parliament in 1874, whereby additional reservoirs have been constructed in the neighbouring valleys, and an adequate supply of water secured for the growing requirements of the city.

The population of the parliamentary borough of Edinburgh amounted in 1831 to 136,294, in 1851 to 160,302, and in 1871 to 196,979 (89,245 males and 107,734 females). In 1877 the population was estimated at 218,729, and the annual value of real property was £1,538,738. The city returns 2 members to parliament, and its corporation consists of a lord provost, 6 bailies, a convener of the trades, a dean of guild, and 32 councillors.

Reference may be made to W. Maitland's *History of Edinburgh* (1753), Arnot's *History of Edinburgh* (1789), R. Chambers's *Traditions of Edinburgh* (1824), and D. Wilson's *Memorials of Edinburgh in the Olden Time* (1846-48). (D. W.)

**EDMUND, St** (c. 1190-1240). Edmund Rich, archbishop of Canterbury, was born about the close of the 12th century, at Abingdon, then the seat of a great Benedictine convent. He was one of six children. His father was a rich trader and man of the world, his mother a pious woman, who carried out remorselessly the ascetic conception of a religious life. She fasted much and slept little, wore a hair chemise and iron stays, and made her household so uncomfortable by her arrangements that her husband, with her consent, retired to a monastery at Eynesham, as likely to be a more enjoyable home. The story of Edmund's birth and early years is strewn with marvel and miracle. Trained by his mother, he caught her ascetic spirit, and became a willing imitator of her self-tormenting ways. At the age of twelve he was sent to a school at Oxford, where he studied diligently, but continued his ascetic exercises. Naturally susceptible in a high degree to the charm of beauty, he nevertheless vowed a vow of celibacy, and espoused himself to the Blessed Virgin Mary. At Oxford he was prostrated by a brain fever; his mother attended him, and by her desire he received the clerical tonsure. Shortly after, his father apparently being dead, he was sent to Paris to study at the university. He was

called home to attend his mother on her death-bed; and during the next twelve months he lived in retirement in the convent of Merton, in Surrey. He then returned to Oxford, and at once took an honourable place among the teachers of the university, which he retained for some years. He is distinguished as one of the scholars who introduced the study of Aristotle; and he heartily co-operated with those who were striving to recover for Oxford the popularity and prosperity as a place of study which it had recently lost, in consequence of a disturbance (1209) between town and gown, and the migration of students and masters in very large numbers. Edmund ultimately resolved to devote himself to theology, was ordained priest, and took his degree in divinity. "He is the first of our archbishops," says Dean Hook, "to whose name we find the title of S.T.P. attached—the first doctor of divinity." About 1222 he was appointed treasurer of Salisbury Cathedral, and in this office, which he held about eleven years, and to which the prebend of Calne was attached, he endeared himself alike to rich and poor. In 1227 Dr Edmund was one of the preachers of the sixth crusade. In 1233 he was elected to the vacant primacy. Three elections had previously been made by the chapter, which the Pope for various reasons had refused to confirm; and this, the fourth, was made by the Pope's suggestion, as a compromise acceptable to "Pope, king, and monks," says Fuller, "three cords seldom twisted in the same cable." The *pallium* was sent to England without waiting for the decision of the chapter. The position of the primate was at that time one of peculiar difficulty, and it was with unfeigned reluctance that Edmund accepted it,—feeling, says Lingard, "that the timidity of his conscience would not suffer him to acquiesce in the disorders of the age, and that the gentleness of his temper did not fit him for the stern office of a reformer." The new archbishop attached himself and steadfastly adhered to the national party, whose great object was to insure the independence of the kingdom, the maintenance of the Great Charter, and the exclusion of foreigners from civil and ecclesiastical offices. Early in 1234, before his consecration, he convened a council at Westminster, by which a remonstrance was addressed to the king, requiring him, on pain of the censures of the church, to dismiss his foreign councillors, especially Peter des Roches, bishop of Winchester, through whose influence the strongholds of the kingdom were then in the hands of foreign mercenaries. The consecration of the archbishop was celebrated at Canterbury on the 2d April 1234, and the king was present with all his court. One week later the primate held a second council, and was commissioned by it to threaten the king with excommunication if he did not comply with the terms of the former council. This measure was effectual. The archbishop was then sent into Wales to negotiate a peace with the Prince Llewelyn. In May he held a council at Gloucester, and here was accomplished a temporary reconciliation between the king and the people. In January 1236 the primate had the costly privilege of a royal visit, Henry III. going to Canterbury to await the coming of his bride-elect, Eleanor of Provence; and on the 14th the marriage ceremony was performed by the archbishop. A few days later he officiated at the coronation of the queen. But the hopeless divergence of aims between the king and the archbishop, and the inflexible courage and decision of the latter, induced Henry to apply secretly to the Pope, Gregory IX., to send a legate to reside in England, whose authority might nullify that of the archbishop. Meanwhile, the latter issued, in 1236, his constitutions, which are of no little interest on account of the indications they furnish of the state of the church and of general society. The picture is not a flattering one. In 1237 arrived the legate, Cardinal Otho, who at once won

his way into the royal favour. In November he held a council at St Paul's, but failed to carry his main points against the opposition of the clergy. He stood high, however, with the king, and used or abused his prerogatives for effecting his own purposes. Archbishop Edmund now found himself in opposition to both the king and the Pope; and his position was rendered still more difficult by his excommunication of Simon de Montfort and his bride Eleanor, sister of the king, whose marriage after having taken a vow of perpetual widowhood he felt bound to condemn. In 1238, with a view to obtaining the support of the Pope for his project of monastic reform, Edmund went to Rome. But in this mission he failed. Not only was his purpose frustrated, but he was treated with marked insult by the Pope; and he returned to England sad at heart and burdened with pecuniary difficulties. He soon found that he was reduced to a cipher; he saw the Papal exactions continually growing—"vexed," says Fuller, "at the polling and peeling of the English people"—and saw that the legate's great object was to crush him. In 1240, therefore, he left England, and took up his abode at the abbey of Pontigny, in France, where Thomas Becket and Stephen Langton had previously found an asylum. At his landing he was met by the queen of France, who brought her sons, among them (St) Louis, to receive his blessing. His health was now broken down, and he "sighed out the remainder of his life" in quiet retirement, broken only by occasional preaching. Becoming weaker and weaker, he removed, for the sake of a better climate, to the priory of Soissy, and there he died, November 16, 1240. His tomb, within a year, began to be famous for miracles; and in 1246, after much resistance on the part of the Pope, the archbishop, the staunch foe of Papal extortions, was canonized. He left a work entitled *Speculum Ecclesie*, which he appears to have completed at Pontigny.

Two contemporary biographies of St Edmund are extant, one by his brother Robert Rich, the other by Bertrand, prior of Pontigny, the usual admixture of miraculous and incredible details being found in their accounts. (W. L. R. C.)

**EDMUND, or EADMUND** (840-870), the last of the kings of East Anglia, was born in 840. He was chosen by Offa as his successor when that king resigned and retired as a penitent to Rome. "The just and holy man"—so Simon Durham describes Edmund—began his reign over the East Angles in 855, and ruled peacefully and uneventfully till his kingdom was invaded by the Danes in 870, when in a battle with Ingvar he was defeated and taken prisoner. The Anglo-Saxon Chronicle says: "The same winter King Edmund fought against them, and the Danes got the victory and slew the king, and subdued all the land, and destroyed all the ministers which they came to." Abbo of Fleury, who writes a life of Edmund, relates the story of his death on the authority of Dunstan, who heard it from the lips of Edmund's sword-bearer. The Danes sent messengers to Edmund, who was dwelling at Hagilsdun (near the present Hoxne), upon the river Waveney, offering to allow him to reign under them on condition that he abjured his religion and divided with them his treasures. Edmund refused these conditions, and being taken prisoner, was bound to a tree, and, after being scourged with whips and pierced with arrows, was finally beheaded. The manner of his death raised him to a place in the roll of martyrs and saints; and on the spot where his head is said to have been miraculously discovered a church was erected, which was succeeded by one of the richest monasteries of England, that of Bury St Edmunds. Here the remains of Edmund are said to have been interred.

**EDMUND, or EADMUND I (ATHELING)**, (922-946), king of the Mercians and West Saxons, was the son of Edward the Elder, and succeeded his brother Athelstan in 941,

being then, it is said, only eighteen years of age, but having already gained the esteem of the people by his courage shown three years before at the battle of Brunanburh. When he succeeded his famous brother, the Northumbrians, judging the opportunity favourable, brought over Anlaf from Ireland, and set him up as their king. The Danes of the kingdom joined them, and the result of the campaign was that Edmund was compelled to make a treaty, by which he ceded a large portion of his territory to his enemy. Two years afterwards, however, on the death of Anlaf, he not only freed his kingdom, but also subdued the Britons of Cumbria or Cumberland, and bestowed their lands on Malcolm I. of Scotland, on condition of his co-operating with him in military service. On the 26th May 946 an outlaw named Leof had slipped into the banqueting-hall of Edmund, who was celebrating the festival of St Augustine at Pucklechurch in Gloucester, and the king in sudden anger, or because he suspected his designs, endeavoured to remove him, whereupon the outlaw plunged a dagger into his bosom and killed him.

**EDMUND, or EADMUND II**, (989-1016), son of Ethelred, and the last of the line of West Saxon kings, called on account of his boldness and great strength Ironside, was, on the death of Ethelred the Unready, in April 1016, proclaimed king by the citizens of London and such of the Witan as were in the city. At that very time Canute the Dane was preparing an expedition against London, and he was proclaimed king by the Witan of England, which met at Southampton. In command of a magnificent fleet he anchored before London, and by cutting a ditch round that part of the city not washed by the Thames, completely surrounded it; but the citizens, fighting with great valour, repulsed all his attacks. Meanwhile Edmund was acknowledged by the West Saxons, who flocked from every quarter to his standard; and determining to make a diversion in favour of London, he met and defeated the enemy at Pen, near Gillingham, in Dorsetshire. Canute was forced to raise the siege of London, and encountering Edmund at Seorstan, in Wilts, would have been signally defeated, had not the traitor ealdorman Eadric raised the head of a fallen thane which resembled that of the king, and called to the Saxons to flee, for their king was dead. Edmund, who was on the top of a hill, saved his subjects from flight by taking off his visor and showing his countenance; but from the disorder into which they had been thrown by the untoward incident they were unable to follow up their victory. Canute retained possession of the field of battle, but stole away during the night and resumed the siege of London. Afterwards the Danes were defeated at Brentford on the Thames, and at Otford in Kent, and fled to the Isle of Sheppey; but being recruited, they met Edmund at Assandun (Ashdown, in Essex), where a battle was fought which virtually decided the fate of the West Saxon kings. Through a second act of treachery on the part of Eadric, who fled at the decisive moment of the battle, with the portion of the army that he commanded, the Saxons were signally defeated, and their chief nobles left dead on the field. Edmund, undaunted by his great losses, wished still to continue the struggle, but Eadric and the Witan persuaded him to be reconciled to Canute, and to consent to a division of the kingdom. Edmund retained London and all England south of the Thames, together with East Anglia and Essex, Canute taking possession of the other and larger portion. Edmund died on the 30th November of the same year, some affirm by the hand of Eadric. He was buried in the great minster of Glastonbury, and on his death Canute became sole king of England.

**EDOM.** See **IDUMEA.**

**EDRISI, IDRISI, or ALDRISI**, the most eminent of the Arabian geographers, flourished in the 12th century. The

various parts of his life afford subjects of controversy rather than of precise information. The place and even the country in which he was born is the first subject of dispute. A Nubian and an Egyptian origin have both been assigned to him on the basis of a doubtful reading in his work, which speaks of "the Nile of Egypt which cuts our land." In 1663 Bochart stated that he had found in a manuscript of Leo Africanus that Edrisi was born at Mazara, in Sicily, in 1098. Next year, however, the manuscript was edited by Hottinger, in an appendix to his *Bibliothecarius Quadripartitus*, and it then appeared that the person supposed to be Edrisi was there named Esseriff Essachallf Esseriff, or Scheriff, is indeed a usual appellation of Edrisi, but as it is only an honorary title and not a proper name, it does not help the identification. The most positive assertion on the subject is that of Casiri, who says (*Bibliotheca Arabico-Hispanica*, ii. 9), that if Edrisi, as appeared probable, were the person designated by the Mahometan writers as Abu-Abdallah Mohamad Ben Mohamad Ben Abdallah Ben Edris, he was born at Septa, or Ceuta, on the coast of Morocco, in 493 A.H. (1099 A.D.) Casiri not only qualifies his statement, but he does not mention the authorities from which it is derived; so that its acceptance rests only upon the confidence reposed in his learning and accuracy. Edrisi was long a mighty name in Northern Africa, but in 919 the dynasty was subverted by Mahedi Abdallah, and the proscribed wrecks of the family, according to D'Herbelot, afterwards sought refuge in Sicily. If we may trust the information of Casiri, Edrisi pursued his studies at Cordova, and from the accurate description he has given of Spain, it is probable that he had travelled through a great part of that country. Various circumstances prove that he removed to Sicily, and began to compose his great work under the patronage, and indeed at the express desire, of Roger II, king of that island. It was completed about 548 A.H. (1153 A.D.)

His work has appeared under various titles. The first and fullest seems to have been, *The going out of a Curious Man to explore the Regions of the Globe, its Provinces, Islands, Cities, and their Dimensions and Situation*. This is sometimes abbreviated. Sionita published it under the name of *Relaxation of the Curious Mind*; but the alternative title of *Nubian Geography*, which he and his companion imposed, is altogether arbitrary. It contains a full description of the whole world, as far as it was known to the author, who is said to have received reports from a number of learned explorers despatched expressly to collect information for his use. The world is divided into seven climates, commencing at the equinoctial line, and extending northwards to the limit at which the earth was supposed to be rendered uninhabitable by cold. Each climate is then divided by perpendicular lines into eleven equal parts, beginning with the western coast of Africa and ending with the eastern coast of Asia. The whole world is thus formed into 77 equal square compartments. The geographer begins with the first part of the first climate, including the western part of Central Africa, and proceeds eastward through the different divisions of this climate till he finds its termination in the Sea of China. He then returns to the first part of the second climate, and so proceeds till he reaches the eleventh part of the seventh climate, which terminates in the north-eastern extremity of Asia. The inconveniences of the arrangement are obvious; but the author appears to have been writing an illustrative treatise to accompany an actual representation of the world which he had engraved on a silver disk or possibly a silver globe.

Two valuable manuscripts of Edrisi exist in the Bibliothèque Nationale at Paris, and other two in the Bodleian Library. The first of the English MSS., which was brought over from Egypt

by Greaves, is written in the Arabic character peculiar to Northern Africa. It is illustrated by a map of the known world, and by 33 other maps, containing each part of a climate, so that there are maps only for the first three climates. The second manuscript, brought by Pococke from Syria, is written in the Arabic character used in that country, and bears the date of 906 A.H., or 1500 A.D. It consists of 320 leaves, and is illustrated by one general and 77 particular maps, the latter consequently including all the parts of every climate. The general map was published by Dr Vincent in his *Periplus of the Erythraean Sea*. A copy of Edrisi's work in the Escorial was destroyed by the great fire of 1671.

The geography of Edrisi, in the original Arabic, was printed at Rome in 1592, at the Medicean press, from a manuscript preserved in the grand-ducal library at Florence. Both the paper and printing are exceedingly neat, but the volume swarms with typographical errors and forms only a clumsy epitome of the original work. The description of Mecca, which is unaccountably omitted, has been supplied by Pococke from his manuscript. In most bibliographical works this impression has been characterized as one of the rarest of books; but Adler, in a visit to Florence, found in the palace there 1129 copies, which were exposed to sale at a moderate rate. In 1619, two Oriental scholars, Gabriel Sionita and Joannes Hezronita, published at Paris a Latin translation of Edrisi's work, bearing the title of *Geographia Nubiensis*; but it is far from accurate, particularly in the proper names. George Hieronymus Velschius, a German scholar, had prepared a copy of the Arabic original, with a Latin translation, which he purposed to have illustrated with notes; but death prevented the execution of his design, and his manuscript remains deposited in the university library of Jena. Casiri (*Bib. Ar. Hisp.*, ii. 13) mentions that he had determined to re-edit this work, but he appears never to have executed his intention. The part relating to Africa, pre-eminent certainly in point of importance, was very ably edited in 1796 by Hartmann, who collected together all the notices relating to each particular country, and annexed the statements of the countrymen and contemporaries of Edrisi, so that his work forms nearly a complete body of Arabian geography, as far as relates to Africa. He afterwards published *Hispania*, 3 vols., Marburg, 1801-1818.

A translation into French of the entire work, based on one of the MSS. of the Bibliothèque Nationale, was published by M. Jaubert in 1840, and forms volumes v. and vi. of the *Recueil de Voyages* issued by the Société de Géographie; but a good edition of the original text is still a desideratum. A number of Oriental scholars at Leyden determined in 1861 to undertake the task: Spain and Western Europe were assigned to Professor Dozy; Eastern Europe and Western Asia to Doctor Engelmann; Central and Eastern Asia to Defrémery; and Africa to Professor Goje. The first portion of the work appeared in 1866, under the title of *Description de l'Afrique et de l'Espagne par Edrisi, texte arabe publié par R. Dozy et M. J. de Goje*; but the other collaborators have hitherto found it impossible to furnish their quota.

**EDUCATION.** This article is mainly concerned with the history of educational theories in the chief crises of their development. It has not been the object of the writer to give a history of the practical working of these theories, and still less to sketch the outlines of the science of teaching, which may be more conveniently dealt with under another head. The earliest education is that of the family. The child must be trained not to interfere with its parents' convenience, and to acquire those little arts which will help in maintaining the economy of the household. It was long before any attempt was made to improve generations as they succeeded each other. The earliest schools were those of the priests. As soon as an educated priesthood had taken the place of the diviners and jugglers who abused the credulity of the earliest races, schools of the prophets became a necessity. The training required for ceremonials, the common life apart from the family, the accomplishments of reading and singing, afforded a nucleus for the organization of culture and an opportunity for the efforts of a philosopher in advance of his age. Convenience and gratitude confirmed the monopoly of the clergy. The schools of Judea and Egypt were ecclesiastical. The Jews had but little effect on the progress of science, but our obligations to the priests of the Nile valley are great indeed. Much of their learning is obscure to us, but we have reason to conclude that there is no branch of science in which they did not progress at least so far as observation and careful registration of facts could carry them. They

were a source of enlightenment to surrounding nations. Not only the great lawgiver of the Jews, but those who were most active in stimulating the nascent energies of Hellas were careful to train themselves in the wisdom of the Egyptians. Greece, in giving an undying name to the literature of Alexandria, was only repaying the debt which she had incurred centuries before. Education became secular in countries where the priesthood did not exist as a separate body. At Rome, until Greece took her conqueror captive, a child was trained for the duties of life in the forum and the senate house. The Greeks were the first to develop a science of education distinct from ecclesiastical training. They divided their subjects of study into music and gymnastics, the one comprising all mental, the other all physical training. Music was at first little more than the study of the art of expression. But the range of intellectual education which had been developed by distinguished musical teachers was further widened by the Sophists, until it received a new stimulus and direction from the work of Socrates. Who can forget the picture left us by Plato of the Athenian palæstra, in which Socrates was sure to find his most ready listeners and his most ardent disciples? In the intervals of running, wrestling, or the bath, the young Phadrus or Theætetus discoursed with the philosophers who had come to watch them on the good, the beautiful, and the true. The lowest efforts of their teachers were to fit them to maintain any view they might adopt with acuteness, elegance, readiness, and good taste. Their highest efforts were to stimulate a craving for the knowledge of the unknowable, to rouse a dissatisfaction with received opinions, and to excite a curiosity which grew stronger with the revelation of each successive mystery. Plato is the author of the first systematic treatise on education. He deals with the subject in his earlier dialogues, he enters into it with great fulness of detail in the *Republic*, and it occupies an important position in the *Laws*. The views thus expressed differ considerably in particulars, and it is therefore difficult to give concisely the precepts drawn up by him for our obedience. But the same spirit underlies his whole teaching. He never forgets that the beautiful is undistinguishable from the true, and that the mind is best fitted to solve difficult problems which has been trained by the enthusiastic contemplation of art. Plato proposes to intrust education to the state. He lays great stress on the influence of race and blood. Strong and worthy children are likely to spring from strong and worthy parents. Music and gymnastics are to develop the emotions of young men during their earliest years,—the one to strengthen their character for the contest of life, the other to excite in them varying feelings of resentment or tenderness. Reverence, the ornament of youth, is to be called forth by well-chosen fictions; a long and rigid training in science is to precede discussion on more important subjects. At length the goal is reached, and the ripest wisdom is ready to be applied to the most important practice.

The great work of Quintilian, although mainly a treatise on oratory, also contains incidentally a complete sketch of a theoretical education. His object is to show us how to form the man of practice. But what a high conception of practice is his. He wrote for a race of rulers. He inculcates much which has been attributed to the wisdom of a later age. He urges the importance of studying individual dispositions, and of tenderness in discipline and punishment. The Romans understood no systematic training except in oratory. In their eyes every citizen was a born commander, and they knew of no science of government and political economy. Cicero speaks slightly even of jurisprudence. Any one, he says, can make himself a jurisconsult in a week, but an orator is the production of a lifetime. No statement can be less true than that a perfect orator is 2

perfect man. But wisdom and philanthropy broke even through that barrier, and the training which Quintilian expounds to us as intended only for the public speaker would, in the language of Milton, fit a man to perform justly, wisely, and magnanimously all the offices, both public and private, of peace and war.

Such are the ideas which the old world has left us. On one side man beautiful, active, clever, receptive, emotional, quick to feel, to show his feeling, to argue, to refine; greedy of the pleasures of the world, perhaps a little neglectful of its duties, fearing restraint as an unjust stinting of the bounty of nature, inquiring eagerly into every secret, strongly attached to the things of this life, but elevated by an unabated striving after the highest ideal; setting no value but upon faultless abstractions, and seeing reality only in heaven, on earth mere shadows, phantoms, and copies of the unseen. On the other side man practical, energetic, eloquent, tinged but not imbued with philosophy, trained to spare neither himself nor others, reading and thinking only with an apology; best engaged in defending a political principle, in maintaining with gravity and solemnity the conservation of ancient freedom, in leading armies through unexplored deserts, establishing roads, fortresses, settlements, the results of conquest, or in ordering and superintending the slow, certain, and utter annihilation of some enemy of Rome. Has the modern world ever surpassed their type? Can we in the present day produce anything by education except by combining, blending, and modifying the self-culture of the Greek or the self-sacrifice of the Roman?

The literary education of the earliest generation of Christians was obtained in the pagan schools, in those great imperial academies which existed even down to the 5th century, which flourished in Europe, Asia, and Africa, and attained perhaps their highest development and efficiency in Gaul. The first attempt to provide a special education for Christians was made at Alexandria, and is illustrated by the names of Clement and Origen. The later Latin fathers took a bolder stand, and rejected the suspicious aid of heathenism. Tertullian, Cyprian, and Jerome wished the antagonism between Christianity and Paganism to be recognized from the earliest years, and even Augustine condemned with harshness the culture to which he owed so much of his influence. The education of the Middle Ages Middle Ages was either that of the cloister or the castle. They stood in sharp contrast to each other. The object of the one was to form the young monk, of the other the young knight. We should indeed be ungrateful if we forgot the services of those illustrious monasteries, Monte Cassinó, Fulda, or Tours, which kept alive the torch of learning throughout the dark ages, but it would be equally mistaken to attach an exaggerated importance to the teaching which they provided. Long hours were spent in the duties of the church, and in learning to take a part in elaborate and useless ceremonies. A most important part of the monastery was the writing room, where missals, psalters, and breviaries were copied and illuminated, and too often a masterpiece of classic literature was effaced to make room for a treatise of one of the fathers or the sermon of an abbot. The discipline was hard; the rod ruled all with indiscriminating and impartial severity. How many generations have had to suffer for the floggings of those times! Hatred of learning, antagonism between the teacher and the taught, the belief that no training can be effectual which is not repulsive and distasteful, that no subject is proper for instruction which is acquired with ease and pleasure,—all these idols of false education have their root and origin in monkish cruelty. The joy of human life would have been in danger of being stamped out if it had not been for the warmth and colour of a young knight's boyhood. He was equally well