

astounding effect throughout Europe. Those were days when the whole cultivated world vibrated to any touch of new philosophy. French had superseded Latin as the general medium of thought. French learning stood in the same relation to the rest of Europe as German learning does now; and any discovery of D'Alembert, Rousseau, or Maupertuis travelled with inconceivable speed from Versailles to Schönbrunn, from the Spree to the Neva. Kant in his distant home of Königsberg broke for one day through his habits, more regular than the town clock, and stayed at home to study the new revelation. The burthen of Rousseau's message was nature, such a nature as never did and never will exist, but still a name for an ideal worthy of our struggles. He revolted against the false civilization which he saw around him; he was penetrated with sorrow at the shams of government and society, at the misery of the poor existing side by side with the heartlessness of the rich. The child should be the pupil of nature. He lays great stress on the earliest education. The first year of life is in every respect the most important. Nature must be closely followed. The child's tears are petitions which should be granted. The naughtiness of children comes from weakness; make the child strong and he will be good. Children's destructiveness is a form of activity. Do not be too anxious to make children talk; be satisfied with a small vocabulary. Lay aside all padded caps and baby jumpers. Let children learn to walk by learning that it hurts them to fall. Do not insist too much on the duty of obedience as on the necessity of submission to natural laws. Do not argue too much with children; educate the heart to wish for right actions; before all things study nature. The chief moral principle is *do no one harm*. Émile is to be taught by the real things of life, by observation and experience. At twelve years old he is scarcely to know what a book is, to be able to read and write at fifteen is quite enough. We must first make him a man, and that chiefly by athletic exercises. Educate his sight to measure, count, and weigh accurately; teach him to draw; tune his ear to time and harmony; give him simple food, but let him eat as much as he likes. Thus at twelve years old Émile is a real child of nature. His carriage and bearing are fair and confident, his nature open and candid, his speech simple and to the point; his ideas are few but clear; he knows nothing by learning, much by experience. He has read deeply in the book of nature. His mind is not on his tongue but in his head. He speaks only one language, but knows what he is saying, and can do what he cannot describe. Routine and custom are unknown to him; authority and example affect him not; he does what he thinks right. He understands nothing of duty and obedience, but he will do what you ask him, and will expect a similar service of you in return. His strength and body are fully developed; he is first-rate at running, jumping, and judging distances. Should he die at this age he will so far have lived his life. From twelve to fifteen Émile's practical education is to continue. He is still to avoid books which teach not learning itself but to appear learned. He is to be taught and to practice some handicraft. Half the value of education is to waste time wisely, to tide over dangerous years with safety, until the character is better able to stand temptation. At fifteen a new epoch commences. The passions are awakened; the care of the teacher should now redouble; he should never leave the helm. Émile having gradually acquired the love of himself and of those immediately about him, will begin to love his kind. Now is the time to teach him history, and the machinery of society, the world as it is and as it might be. Still an encumbrance of useless and burdensome knowledge is to be avoided. Between this age and manhood Émile learns all that it is necessary for him to know. It is, per-

haps, strange that a book in many respects so wild and fantastic should have produced so great a practical effect. In pursuance of its precepts, children went about naked, were not allowed to read, and when they grew up wore the simplest clothes, and cared for little learning except the study of nature and Plutarch. The catastrophe of the French Revolution has made the importance of Émile less apparent to us. Much of the heroism of that time is doubtless due to the exaltation produced by the sweeping away of abuses, and the approach of a brighter age. But we must not forget that the first generation of Émile was just thirty years old in 1792; that many of the Girondins, the Marseillais, the soldiers and generals of Carnot and Napoleon had been bred in that hardy school. There is no more interesting chapter in the history of education than the tracing back of epochs of special activity to the obscure source from which they arose. Thus the Whigs of the Reform Bill sprang from the wits of Edinburgh, the heroes of the Rebellion from the divines who translated the Bible, the martyrs of the Revolution from the philosophers of the Encyclopædia.

The teaching of Rousseau round its practical expression Basedow. in the *philanthropin* of Dessau, a school founded by Basedow, the friend of Goethe and Lavater, one of the two prophets between whom the world-child sat bodkin in that memorable post-chaise journey of which Goethe has left us an account. The principles of the teaching given in this establishment were very much those of Comenius, the combination of words and things. An amusing account of the instruction given in this school, which at this time consisted of only thirteen pupils, has come down to us, a translation of which is given in the excellent work of Mr Quick on educational reformers. The little ones have gone through the oddest performances. They play at "word of command." Eight or ten stand in a line like soldiers, and Herr Wolke is officer. He gives the word in Latin, and they must do whatever he says. For instance when he says "claudite oculos," they all shut their eyes; when he says "circumspicite," they look about them; "imitamini autorem," they draw the waxed thread like cobblers. Herr Wolke gives a thousand different commands in the drollest fashion. Another game, "the hiding game," may also be described. Some one writes a name and hides it from the children, the name of some part of the body, or of a plant or animal, or metal, and the children guess what it is. Whoever guesses right gets an apple or a piece of cake; one of the visitors wrote "intestina," and told the children it was part of the body. Then the guessing began, one guessed caput, another nasus, another os, another manus, pes, digiti, pectus, and so forth for a long time, but one of them hits it at last. Next Herr Wolke wrote the name of a beast or quadruped, then came the guesses, leo, ursus, camelus, elephas, and so on, till one guessed right it was mus. Then a town was written, and they guessed Lisbon, Madrid, Paris, London, till a child won with St Petersburg. They had another game which was this. Herr Wolke gave the command in Latin, and they imitated the noises of different animals, and made the visitors laugh till they were tired. They roared like lions, crowed like cocks, mewed like cats, just as they were bid. Yet Kant found a great deal to praise in this school, and spoke of its influence as one of the best hopes of the future, and as "the only school where the teachers had liberty to act according to their own methods and schemes, and where they were in free communication both among themselves and with all learned men throughout Germany."

A more successful labourer in the same school was Salzmann, who bought the property of Schnepfenthal near Gotha in 1784, and established a school there, which still exists as a flourishing institution. He gave full scope to

the doctrines of the philanthropists; the limits of learning were enlarged; study became a pleasure instead of a pain, scope was given for healthy exercise; the school became light, airy, and cheerful. A charge of superficiality and weakness was brought against this method of instruction; but the gratitude which our generation of teachers owes to the unbounded love and faith of these devoted men cannot be denied or refused. The end of the 18th century saw a great development given to classical studies. The names of Cellarius, Gesner, Ernesti, and Heyne are perhaps more celebrated as scholars than as schoolmasters. To them we owe the great importance attached to the study of the classics, both on the Continent and in England. They brought into the schools the philology which F. A. Wolf had organized for the universities. Pestalozzi, on the other hand, was completely and entirely devoted to education. His greatest merit is that he set an example of absolute self-abnegation, that he lived with his pupils, played, starved, and suffered with them, and clung to their minds and hearts with an affectionate sympathy which revealed to him every minute difference of character and disposition. Pestalozzi was born at Zurich in 1746. His father died when he was young, and he was brought up by his mother. His earliest years were spent in schemes for improving the condition of the people. The death of his friend Bluntschli turned him from political schemes, and induced him to devote himself to education. He married at 23, and bought a piece of waste land in Aargau, where he attempted the cultivation of madder. Pestalozzi knew nothing of business, and the plan failed. Before this he had opened his farm-house as a school; but in 1780 he had to give this up also. His first book published at this time was *The Evening Hours of a Hermit*, a series of aphorisms and reflections. This was followed by his masterpiece, *Leonard and Gertrude*, an account of the gradual reformation, first of a household, and then of a whole village, by the efforts of a good and devoted woman. It was read with avidity in Germany, and the name of Pestalozzi was rescued from obscurity. His attempts to follow up this first literary success were failures. The French invasion of Switzerland in 1798 brought into relief his truly heroic character. A number of children were left in Canton Unterwalden on the shores of the Lake of Lucerne, without parents, home, food, or shelter. Pestalozzi collected a number of them into a deserted convent, and spent his energies in reclaiming them. "I was," he says, "from morning till evening, almost alone in their midst. Everything which was done for their body or soul proceeded from my hand. Every assistance, every help in time of need, every teaching which they received came immediately from me. My hand lay in their hand, my eye rested on their eye, my tears flowed with theirs, and my laughter accompanied theirs. They were out of the world, they were out of Stanz; they were with me, and I was with them. Their soup was mine, their drink was mine. I had nothing, I had no housekeeping, no friend, no servants around me; I had them alone. Were they well I stood in their midst; were they ill, I was at their side. I slept in the middle of them. I was the last who went to bed at night, the first who rose in the morning. Even in bed I prayed and taught with them until they were asleep,—they wished it to be so." Thus he passed the winter, but in June 1799 the building was required by the French for a hospital, and the children were dispersed. We have dwelt especially on this episode of Pestalozzi's life, because in this devotion lay his strength. In 1801 he gave an exposition of his ideas on education in the book *How Gertrude teaches her Children*. His method is to proceed from the easier to the more difficult. To begin with observation, to pass from observation to consciousness, from consciousness to speech. Then come measuring, drawing, writing, numbers, and so

reckoning. In 1799 he had been enabled to establish a school at Burgdorf, where he remained till 1804. In 1802, he went as deputy to Paris, and did his best to interest Napoleon in a scheme of national education; but the great conqueror said that he could not trouble himself about the alphabet. In 1805 he removed to Yverdon on the Lake of Neufchatel, and for twenty years worked steadily at his task. He was visited by all who took interest in education,—Talleyrand, Capo d'Istria, and Madame de Stael. He was praised by Wilhelm von Humboldt and by Fichte. His pupils included Ramsauer, Delbrück, Blochmann, Carl Ritter, Fröbel, and Zeller. About 1815 dissensions broke out among the teachers of the school, and Pestalozzi's last ten years were chequered by weariness and sorrow. In 1825 he retired to Neuhof, the home of his youth; and after writing the adventures of his life, and his last work, the *Swan's Song*, he died in 1827. As he said himself, the real work of his life did not lie in Burgdorf or in Yverdon, the products rather of his weakness than of his strength. It lay in the principles of education which he practised, the development of his observation, the training of the whole man, the sympathetic application of the teacher to the taught, of which he left an example in his six months' labours at Stanz. He shewed what truth there was in the principles of Comenius and Rousseau, in the union of training with information, and the submissive following of nature, he has had the deepest effect on all branches of education since his time, and his influence is far from being exhausted.

The *Émile* of Rousseau was the point of departure for an awakened interest in educational theories which has continued unto the present day. Few thinkers of eminence during the last hundred years have failed to offer their contributions more or less directly on this subject. Poets like Richter, Herder, and Goethe, philosophers such as Kant, Fichte, Hegel, Schleiermacher, and Schopenhauer, psychologists such as Herbart and Beneke, have left directions for our guidance. Indeed, during this time the science of education or *pædagogics*, as the Germans call it, may have been said to have come into existence. It has attracted but little attention in England; but it is an important subject of study at all German universities, and we may hope that the example given by the establishment of chairs of education in the Scotch universities may soon be followed by the other great centres of instruction in Great Britain. Jean Paul called his book *Levana*, after the Roman goddess to whom the father dedicated his new-born child, in token that he intended to rear it to manhood. He lays great stress on the preservation of individuality of character, a merit which he possessed himself in so high a degree. The second part of *Wilhelm Meister* is in the main a treatise upon education. The essays of Carlyle have made us familiar with the mysteries of the *pædagogic* province, the solemn gestures of the three reverences, the long cloisters which contain the history of God's dealings with the human race. The most characteristic passage is that which describes the father's return to the country of education after a year's absence. As he is riding alone, wondering in what guise he will meet his son, a multitude of horses rush by at full gallop. "The monstrous hurly-burly whirls past the wanderer; a fair boy among the keepers looks at him with surprise, pulls in, leaps down, and embraces his father." He then learns that an agricultural life had not suited his son, that the superiors had discovered that he was fond of animals, and had set him to that occupation for which nature had destined him.

The system of Jacotot has aroused great interest in this country. Its author was born at Dijon in 1770. In 1815 he retired to Louvain and became professor there, and director of the Belgian military school. He died in 1840. His method of teaching is based on three principles:—

1. All men have an equal intelligence ;
2. Every man has received from God the faculty of being able to instruct himself ;
3. Every thing is in every thing.

The first of these principles is certainly wrong, although Jacotot tried to explain it by asserting that, although men had the same intelligence, they differed widely in the will to make use of it. Still it is important to assert that nearly all men are capable of receiving some intellectual education, provided the studies to which they are directed are wide enough to engage their faculties, and the means taken to interest them are sufficiently ingenious. The second principle lays down that it is more necessary to stimulate the pupil to learn for himself, than to teach him didactically. The third principle explains the process which Jacotot adopted. To one learning a language for the first time he would give a short passage of a few lines, and encourage the pupil to study first the words, then the letters, then the grammar, then the full meaning of the expressions, until by iteration and accretion a single paragraph took the place of an entire literature. Much may be effected by this method in the hands of a skilful teacher, but a charlatan might make it an excuse for ignorance and neglect.

Among those who have improved the methods of teaching, we must mention Bell and Lancaster, the joint-discoverers of the method of mutual instruction, which, if it has not effected everything which its founders expected of it, has produced the system of pupil-teachers which is common in our schools. Froebel also deserves an honourable place as the founder of the Kindergarten, a means of teaching young children by playing and amusement. His plans, which have a far wider significance than this limited development of them, are likely to be fruitful of results to future workers.

Herbert
Spencer.

The last English writers on education are Mr Herbert Spencer and Mr Alexander Bain, the study of whose writings will land us in those regions of pedagogy which have been most recently explored. We need not follow Mr Spencer into his defence of science as the worthiest object of study, or in his rules for moral and physical training, except to say that they are sound and practical. In writing of intellectual education, he insists that we shall attain the best results by closely studying the development of the mind, and availing ourselves of the whole amount of force which nature puts at our disposal. The mind of every being is naturally active and vigorous, indeed it is never at rest. But for its healthy growth it must have something to work upon, and, therefore, the teacher must watch its movements with the most sympathetic care, in order to supply exactly that food which it requires at any particular time. In this way a much larger cycle of attainments can be compassed than by the adoption of any programme or curriculum, however carefully drawn up. It is no good to teach what is not remembered ; the strength of memory depends on attention, and attention depends upon interest. To teach without interest is to work like Sisyphus and the Danaides. Arouse interest if you can, rather by high means than by low means. But it is a saving of power to make use of interest which you have already existing, and which, unless dried up or distorted by injudicious violence, will naturally lead the mind into all the knowledge which it is capable of receiving. Therefore, never from the first force a child's attention; leave off a study the moment it becomes wearisome, never let a child do what it does not like, only take care that when its liking is in activity a choice of good as well as evil shall be given to it.

Mr Bain's writings on education, which are contained in some articles in the *Fortnightly Review*, and in two articles in *Mind* (Nos. v. and vii.) are extremely valuable. Perhaps

the most interesting part of them consists in his showing how what may be called the "correlation of forces in man" helps us to a right education. From this we learn that emotion may be transformed into intellect, that sensation may exhaust the brain as much as thought, and we may infer that the chief duty of a schoolmaster is to stimulate the powers of each brain under his charge to the fullest activity, and to apportion them in that ratio which will best conduce to the most complete and harmonious development of the individual.

It seems to follow from this sketch of the history of education that, in spite of the great advances which have been made of late years, the science of education is still far in advance of the art. Schoolmasters are still spending their best energies in teaching subjects which have been universally condemned by educational reformers for the last two hundred years. The education of every public school is a farrago of rules, principles, and customs derived from every age of teaching, from the most modern to the most remote. It is plain that the science and art of teaching will never be established on a firm basis until it is organized on the model of the sister art of medicine. We must pursue the patient methods of induction by which other sciences have reached the stature of maturity ; we must discover some means of registering and tabulating results ; we must invent a phraseology and nomenclature which will enable results to be accurately recorded ; we must place education in its proper position among the sciences of observation. A philosopher who should succeed in doing this would be venerated by future ages as the creator of the art of teaching.

It only remains now to give some account of the very large literature of the subject.

The history of education was not investigated till the beginning of the present century, and since then little original research has been made except by Germans. Whilst acknowledging our great obligations to the German historians, we cannot but regret that all the investigations have belonged to the same nation. For instance, one of the best treatises on education written in the 16th century is Mulcaster's *Positions*, which has never been reprinted, and is now a literary curiosity.

Mangelsdorf and Ruhkopf attempted histories of education at the end of the last century, but the first work of note was F. H. Ch. Schwarz's *Geschichte d. Erziehung* (1813). A. H. Niemeyer, a very influential writer, was one of the first to insist on the importance of making use of all that has been handed down to us, and with this practical object in view he has given us an *Ueberblick der allgemeinen Geschichte der Erziehung*. Other writers followed ; but from the time of its appearance till within the last few years, by far the most readable and the most read work on the history of education was that of Karl von Raumer. Raumer, however, is too chatty and too religious to pass for "wissenschaftlich," and the standard history is now that of Karl Schmidt. The Roman Catholics have not been content to adopt the works of Protestants, but have histories of their own. These are the very pleasing sketches of L. Kellner and the somewhat larger history by Stoeckl. When we come to writers who have produced sketches or shorter histories, we find the list in Germany a very long one. Among the best books of this kind are Fried. Dittes's *Geschichte* and Dröse's *Pädagogische Charakterbilder*. An account of this literature will be found in J. Chr. G. Schumann's paper among the *Pädagogische Studien*, edited by Dr Reiss. For biographies the pedagogic cyclopædias may be consulted, of which the first is the *Encyclopædie des gesammten Erziehungswesens* of K. A. Schmid, a great work in 11 or 12 vols. not yet completed, although the second edition of the early vols.

Bibliographic.

is already announced. The Roman Catholics have also begun a large encyclopædia edited by Rolfus and Pfister. No similar work has been published in France, but a *Cyclopædia of Education* in one volume has lately been issued at New York (Steiger,—the editors are Kiddle and Scherr), and in this there are articles by English as well as American writers. In French the *Esquisse d'un système complet d' Education*, by Th. Fritz (Strasbourg, 1841), has a sketch of the history, which as a sketch is worth notice. Jules Paroz has written a useful little *Histoire* which would have been more valuable if it had been longer.

In English, though we have no investigators of the history of education we have a fairly large literature on the subject, but it belongs almost exclusively to the United States. The great work of Henry Barnard, the *American Journal of Education*, in 25 vols., has valuable papers on almost every part of our subject, many of them translated from the German, but there are also original papers on our old English educational writers and extracts from their works. This is by far the most valuable work in our language on the history of education. The small volumes published in America with the title of "History of Education" do not deserve notice. In England may be mentioned the article on education by Mr James Mill, published in the early editions of the *Encyclopædia Britannica*. and Mr R. H. Quick's most excellent *Essays on Educational Reformers*, published in 1868. Since then Mr Leitch of Glasgow has issued a volume called *Practical Educationists*, which deals with English and Scotch reformers, as well as with Comenius and Pestalozzi. Now that professorships of education have been established we may hope for some original research. The first professor appointed was the late Joseph Payne, a name well known to those among us who have studied the theory of education. The professorship was started by the College of Preceptors. At Edinburgh and at St Andrews professors have since been elected by the Bell Trustees.

Valuable reports as to the state of education in the various countries that possess a national system were presented to the English Schools Inquiry Commission in 1867 and 1868, by inspectors specially appointed to investigate the subject. The reports on the Common School System of the United States and Canada by the Rev. James Fraser, on the Burgh Schools in Scotland by D. R. Fearon, and on Secondary Education in France, Germany, Switzerland and Italy, by Matthew Arnold, are included in Parliamentary Papers [3857], 1867, and [3966 v.], 1868.

The following is a list of some useful books on education generally:—Herbart, *Allgemeine Pädagogik*, Göttingen, 1806 ; Schwarz, *Erziehungslehre*, 2. Aufl. 1829 ; Diesterweg, *Wegweise für Deutsche Lehrer*, 1873 ; Niemeyer, *Grundsätze der Erziehung und des Unterrichts*, Halle, 1836 ; Beneke, *Erziehungs- und Unterrichtslehre*, 1832 ; Graefe, *Allgemeine Pädagogik*, 1845 ; Waitz, *Allgemeine Pädagogik*, 1852 ; Herbert Spencer, *Education—Intellectual, Moral, and Physical*. On special points on the history of education:—Grasberger, *Erziehung und Unterricht in Classischen Alterthum* ; A. Kapp, *Platon's Erziehungslehre*, Minden and Leipsic, 1833 ; *Die Bruderschaft des gemeinsamen Lebens*, by Delprat, translated into German, Leipsic, 1840 ; Heppé, *Das Schulwesen des Mittelalters*, Marburg, 1860 ; *The Schools of Charles the Great*, by Mullinger, 1877 ; Rosmini, *Vittorino da Feltrè*, 1801 ; Weicker, *Das Schulwesen der Jesuiten*, Halle, 1863. The works of Comenius and other educationists are most easily accessible in the *Pädagogische Bibliothek*, edited by Karl Richter, Leipsic (now in course of publication) ; J. Ramsauer, *Kurze Skizze meines Pädagogischen Lebens*, Oldenburg, 1838 ; H. Blockmann, *Heinrich Pestalozzi*, Leipsic, 1846 ; Krieger, *Jacotot's Lehrmethode*, Zweibrücken, 1830.

To these may be added:—M. Bréal, *Quelques mots sur l'Instruction publique*, 1874 ; Dr James Donaldson's *Lectures on Education*, 1874 ; A. Dröse's *Charakterbilder*, 4th ed., 1872 ; Dittes, *Gesch. de Erziehung*, 3d ed., 1873 ; M. and R. L. Edgeworth's *Practical Educator*, 1st ed., 1778 ; Marenholz-Bülow's *Erinnerungen an F. Fröbel*, translated by Mrs Horace Mann, Boston, U.S. ; R. de Guimp's *Histoire de Pestalozzi*, 1874 ; Isaac Taylor *Home Education* ; F. H. Kohle's

Grundzüge der evangelischen Volksschulerziehung, Breslau, 1873 ; L. Kellner's *Erziehungsgeschichte* ; H. Lantoiné, *Histoire de l'Enseignement secondaire en France*, 1874 ; J. S. Mill, *Inaugural Address at St Andrews* ; Pillans's *Contributions to Education* ; J. Paroz, *Histoire universelle de la pédagogie* ; Rollin, *Traité des Études* ; Krüsi, *Life of Pestalozzi* ; Dr Arnold, *Miscellaneous Works* ; Dr Stow, *Training System*, 11th ed., 1859 ; A. Stockl's *Lehrbuch der Geschichte der Pädagogik*, Mainz, 1876 ; T. Tate, *Philosophy of Education* ; Abbot's *Teacher* ; F. A. Wolf, *Ueber Erziehung*, edited by Körte, 1835 ; L. Wiese, *German Letters on English Education*, 1877 ; Bohn, *Kurzgefasste Geschichte der Pädagogik*. (O. E.)

Law Relating to Education.

To the foregoing historical statement may be added some account of the different systems of education administered by statute in the United Kingdom:—

England.—Until quite recently there was no public provision for education in England, and even now it is only the elementary education of the people that can be said to be regulated by the law. Parliament has indeed taken cognizance of the institutions founded for the higher education. The universities and the endowed schools have been enabled by various statutes to adapt themselves more completely to the wants of the times ; but they still retain their character of local, and one might almost say private, corporations. Their administration is subject to the control of no state authority, and in districts where such institutions do not exist there is no public provision for supplementing the deficiency. Elementary education, until the Act of 1870, was in the same way dependent on voluntary enterprise or casual endowment.

The first approach to a public system of education was by means of grants in aid of private schools, administered by a committee of the Privy Council. This system is not superseded by the Education Act of 1870, but means are taken to ensure the existence in every school district of a "sufficient amount of accommodation in public elementary schools." The school district is the borough or parish, except in the case of London and Oxford. When the amount of school accommodation in a district is insufficient, and the deficiency is not supplied as required by the Act, a school board shall be formed and shall supply such deficiency. Every elementary school is a public school in the sense of the Act if it is conducted according to the regulations in section 7, which in substance are:—

1. It shall not be required, as a condition of any child being admitted into, or continuing in the school, that he shall attend or abstain from attending any Sunday school, or any place of religious worship, or that he shall attend any religious observance or any instruction in religious subjects, in the school or elsewhere, from which observance or instruction he may be withdrawn by his parents, or that he shall, if withdrawn by his parents, attend the school on any day set apart for religious observance by the religious body to which his parent belongs.

2. Time for religious observance or instruction in the school must be at the beginning or end of school meeting, and must be shown in a time table conspicuously posted in the school.

3. School must be open to inspection, except that the inspector is not to inquire into religious knowledge.

4. School must be conducted in accordance with the conditions required to obtain a parliamentary grant.

When the Education Department are satisfied after inquiry that the supply of public elementary schools as thus defined is in any district insufficient, they may cause a school board to be formed, as they may also (1) when application is made to them to that effect by the persons who would be the electors if there were a school board (in a borough by council), and (2) when they are satisfied that the managers of an elementary school are unwilling or unable to maintain it, and by its discontinuance the supply for the district will become insufficient. The body of the Act describes the constitution, powers, duties, and revenues of school boards, as in the following brief summary:—

1. *Constitution*.—The school board is a corporation with perpetual succession and common seal, and power to hold land without licence in mortmain. It is elected by the burgesses in a borough, and by

the ratepayers in a parish, each voter having a number of votes equal to the number of vacancies, having the right to give all or any number of such votes to any one candidate, and to distribute them as he pleases. The number of members varies from 5 to 15 as may be determined. The London school board is elected under special regulations.

2. *Powers and Duties.*—Every school board, for the purpose of providing sufficient public school accommodation for their district, may provide or improve schoolhouses and supply school apparatus &c., and purchase or take on lease any land or any right over land. Sect. 20 contains regulations under which the compulsory purchase of sites may be made. The schools provided by the board must comply with the following conditions:—(1) They must be public elementary schools, in the sense defined above; (2) No religious catechism or religious formula, which is distinctive of any particular denomination, shall be taught in the schools. The board may delegate their powers (except that of raising money) to managers. Any breach of these regulations may subject the board to being declared in default by the Education Department, who will thereupon nominate a new board. The fees of children attending board schools are to be fixed by the board, with the consent of the Department, but the board may remit fees on account of poverty for a renewable period not exceeding six months, and it is expressly declared that "such remission shall not be deemed to be parochial relief" given to the parent. Further, free schools may be established where the Education Department are satisfied that the poverty of the inhabitants is such as to render them necessary. Section 25 enables the board to pay the fees of poor children attending any public elementary school, but "no such payment shall be made or refused on condition of the child attending any public elementary school other than such as may be selected by the parent (*sic*), and such payment shall not be deemed to be parochial relief." This clause, which excited a vast amount of opposition in Parliament, was repealed by 39 and 40 Vict. c. 59 (*see infra*).

3. *Revenues.*—The expenses of the board are to be paid from a fund called the school fund, constituted primarily by the fees of the children, moneys provided by Parliament, or raised by loan, or received in any other way, and supplemented by the rates, to be levied by the rating authority. In providing buildings, &c., the board may borrow money so as to spread the payment over several years, not exceeding fifty. (*See, as to this power, Elementary Education Act 1873, § 10.*)

School boards may by a bye-law require the parents of all children between five and thirteen to send them to school, and it is a reasonable excuse (1) that the child is receiving efficient instruction in some other manner, or (2) is prevented by sickness, or (3) that there is no public elementary school within such distance not exceeding three miles as the bye-laws may prescribe. Breaches of any such bye-law may be recovered in a summary manner, but the penalty shall not exceed five shillings including costs.

Finally, it is provided that in future no parliamentary grant shall be made to any school which does not come within the definition of "public elementary school in the Act."¹ Such grant shall not be made in respect of religious instruction, and shall not exceed in any case the income of the school from other sources. No connexion with a religious denomination is necessary, and no preference is to be given to a school on account of its being or not being a board school. Otherwise the minutes of the Committee of Council govern the administration of the grant, such minutes to lie one month on the table of both Houses of Parliament before coming into force.

The Elementary Education Act, 1873, amends the Act of 1870 in several particulars not necessary to be specified here.

The Elementary Education Act, 1876, which came into operation on the 1st January 1877, declares that it shall be the duty of the parent of every child (meaning thereby a child between the ages of five and fourteen) to cause such child to receive efficient elementary instruction in reading, writing, and arithmetic,—the duty to be enforced by the orders and penalties specified in the Act. The employment of children under the age of ten, or over that age without a certificate of proficiency or of previous due attendance at a certified efficient school, is prohibited unless the child is attending school in accordance with the Factory Acts, or by bye-law under the Education Acts. Section 10 substitutes for section 25 of the Act of 1872 the following:—

"The parent, not being a pauper, of any child, who is unable by reason of poverty to pay the ordinary fee for such child at a public elementary school, or any part of such fee, may apply to the guardians having jurisdiction in the parish in which he resides; and it shall

¹ "Elementary school" is defined to be one in which elementary education is the principal part of the education there given, and at which the fees do not exceed ninepence per week.

be the duty of such guardians, if satisfied of such inability, to pay the said fee, not exceeding threepence per week, or such part thereof as he is, in the opinion of the guardians, so unable to pay."

This payment subjects the parent to no disqualification or disability, and he is entitled to select the school. The following new regulations are made as to the parliamentary grant. A child obtaining before the age of eleven a certificate of proficiency and of due attendance, as in the Act mentioned, may have his school fees for the next three years paid for him by the Education Department—such school fees to be calculated as school-pence. The grant is no longer to be reduced by its excess above the income of the school, unless it exceeds 17s. 6d. per child in average attendance, but shall not exceed that amount except by the same sum by which the income of the school, other than the grant, exceeds it. Special grants may be made to places in which the population is small. Other clauses relate to industrial schools, administrative provisions, &c.

Scotland.—Previous to the Education (Scotland) Act of 1872, the public elementary education rested on the old parochial system, supplemented in more recent times by the parliamentary grants from the Committee of Council on Education. Under the old law the heritors in every parish were bound to provide a schoolhouse, and to contribute the schoolmaster's salary, half of which, however, was legally chargeable on tenants.²

The Education Act of 1872 establishes for a limited number of years a Board of Education for Scotland, to be responsible to the Scotch Education Department of the Privy Council, on which its functions are ultimately to devolve. The board makes an annual report to the department.

A school board must be elected in every parish and burgh as defined in the Act. The number of members (between five and fifteen) is fixed by the Board of Education, and no teacher in a public school is eligible. The election is by cumulative vote, and disputed elections are to be settled by the sheriff. The school board is a body corporate. Existing parish, burgh, and other schools, established under former Acts, are to be handed over to the school board.

The school board, acting under the Board of Education, shall provide a sufficient supply of school accommodation, and in determining what additional amount is necessary, existing efficient schools are to be taken into account, whether public or not. Provision is made for the transference of existing schools to the school board.

The clauses as to the school fund, and the power of the board to impose rates and to borrow money, are similar to those in the English Acts, and it is declared that sunk funds for behoof of burgh or parish schools shall be administered by the board, and that the board shall be at liberty to receive any property or funds to be employed in promoting education. Schoolmasters in office at the passing of the Act are not to be prejudiced in any of their rights, but all future appointments shall be during the pleasure of the board, who shall assign such salaries and emoluments as they think fit.

Sections 56–59 relate to the qualifications of teachers. A principal teacher in a public school must possess a certificate of competency or an equivalent as defined in the Act.

Section 62 contains provisions for the maintenance by the school board of higher class public schools in burghs, which are as far as practicable to be released from the necessity of giving elementary instruction, so that the funds may be applied more exclusively to the instruction on the higher branches. And when by reason of an endowment or otherwise a parish school is in a condition to give instruction in the higher branches, it may be deemed to be a higher class school and managed accordingly.

² The following are the Acts relating to education in Scotland recited in the Education Act of 1872:—Act of Scots Parliament, 1696 (1st of King William); 43 Geo. III. c. 54; 1 and 2 Vict. c. 87, and 24 and 25 Vict. c. 107.

Parliamentary grants are to be made (1) to school boards, (2) to the managers of any school which is efficiently contributing to secular education. No grant shall be made in respect of (1) religious instruction, (2) new schools, not being public schools, unless it appears that they are required, regard being had to the religious belief of the parents of the children for whom they are intended, or other special circumstances of the locality. Section 63 is the conscience clause, and it may be mentioned that the preamble of the Act states that it is expedient that managers of public schools should be at liberty to continue the custom of giving "instruction in religion to children whose parents did not object, with liberty to parents, without forfeiting any of the other advantages of the schools, to elect that their children should not receive such instruction." Section 69 imposes on parents the duty of providing elementary instruction for children between five and thirteen, and the parochial board shall pay the fee for poor parents. Defaulters may be prosecuted; and persons receiving children into their houses or workshops shall be deemed to have undertaken the duties of parents with reference to the education of children. A certificate of the child's proficiency by an inspector protects the parent or employer from proceedings under the Act. Other clauses relate to the non-educational duties imposed by various Acts on schoolmasters (now transferred to registrars), and to the "Schoolmasters' Widows' Fund," to which new masters are not required to contribute.

The Education Board, continued by Order in Council to 6th August 1877, has been further continued by statute to 6th August 1878.

Ireland.—The public elementary school system depends on grants made to the lord-lieutenant, to be expended under the direction of commissioners nominated by the Crown, and named "The Commissioners of National Education." The commissioners were incorporated by this name in 1845, with power to hold land to the yearly value of £40,000. The following statement, taken from the rules and regulations of the commissioners appended to their report for 1873, exhibits the leading points of the system as contrasted with that now established in England and Scotland.

"The object of the system of national education is to afford combined literary and moral and separate religious instruction to children of all persuasions, as far as possible in the same school, upon the fundamental principle that no attempt shall be made to interfere with the peculiar religious tenets of any description of Christian pupils. It is an earnest wish of Her Majesty's Government and of the commissioners that the clergy and laity of the different religious denominations should co-operate in conducting national schools."

The commissioners grant aid either to vested schools (*i.e.*, schools vested in themselves, or in local trustees to be maintained by them as national schools) or to non-vested (*i.e.*, private schools), and the grant may be towards payment of salary or supply of books, or, in the case of vested schools, towards providing buildings.

The local government of the national schools is vested in the local patrons or managers thereof, and the local patron is the person who applies in the first instance to place the school in connection with the board, unless otherwise specified. The patron may manage the school by himself or by a deputy. If the school is controlled by a committee or vested in trustees, they are the patrons. A patron may nominate his successor, and in case of death, his legal representative if he was a layman, and his successor in office if he was a clerical patron, will be recognized by the commissioners. The local patrons have the power of appointing and removing teachers, subject to a rule requiring three months' notice to the teacher. Every national school must be visited three times a year by inspectors.

In non-vested schools, the commissioners do not in general make any conditions as to the use of the building after school hours; but no national school house shall be employed at any time, even temporarily, as the stated place of divine worship of any religious community, and no grant will be made to a school held in a place of worship. In all national schools there must be secular instruction four hours a day upon five days in the week. Religious instruction must be so arranged that each school shall be open to

the children of all communions, that due regard be had to parental right and authority, and that accordingly no child shall receive or be present at any religious instruction of which his parents or guardians disapprove. In non-vested schools it is for the patrons and local managers to determine whether any and what religious instruction shall be given. In all national schools, the patrons have the right to permit the Scriptures to be read; and in all vested schools they must afford opportunities for the same, if the parents or guardians require it. (E. R.)

EDWARD, or EADWARD I., king of the Anglo-Saxons, was the eldest son of Alfred the Great, and succeeded his father, by the voice of the Witan, 26th October 901. He was then about thirty years of age, and had already in 893 distinguished himself by inflicting a disastrous defeat on the Danes at Farnham. His election to the throne was disputed by his cousin Ethelwold, who, leaguely himself with the Danes of Northumbria, waged with varying success a civil war of four years' duration. It was brought to a close in 906 by Ethelwold's death in battle, when Edward concluded a peace with the East Anglians and Northumbrians. The pacification was not, however, of a very satisfactory nature, and was not of long continuance, for in 910 Edward "sent out a force of West Saxons and Mercians, who greatly spoiled the army of the north," and in 911 the Danes, receiving large reinforcements from France, made repeated attacks on Wessex and Mercia. Against this common enemy Edward and his sister Ethelfleda, who became "lady of Mercia" in 912, formed conjoint measures. Ethelfleda drove the Danes from Mercia, and to secure her conquests erected the fortresses of Bridgenorth, Stafford, Tamworth, and Warwick; while Edward, by adopting the same methods in East Anglia and Essex, gradually accomplished the complete subjugation of the Danes. On the death of Ethelfleda in 922 he annexed Mercia to his own crown, and became king of all England south of the Humber. But this was not the whole result of his victories, for the Danes of Northumbria, the Welsh, the Scots, and the Britons of Strathclyde, either from dread of his power or from desire for his protection, voluntarily chose him to be their "father and lord." He died in 925. Inferior to his father in the higher moral and intellectual qualities, Edward manifested gifts superior to his as a legislator and warrior; and under him the Anglo-Saxon rule attained a fame and influence to which it had never before made a near approximation.

EDWARD, or EADWARD II., surnamed the Martyr, an Anglo-Saxon king, succeeded his father Edgar in 975, at the age of about thirteen years. He was the elder son of Edgar, and is said to have been recommended by him as his successor; but the party in the state opposed to the monks supported nevertheless the claims of his younger brother Ethelred, son of Elfrida, and only seven years of age. The influence of Dunstan was, however, sufficiently great to overbear all opposition, and in a somewhat summary fashion he presented Edward to the Witan at Winchester, and consecrated him king. During his short reign the only circumstances worthy of notice are the quarrels between the two parties in the state, and the rapid decline of the authority of Dunstan and the monks. The death of Edward, which occurred in 978, was the result of a base act of treachery on the part of Elfrida. He was returning exhausted from the chase at Wareham when he was lured to her residence, and was stabbed in the back while partaking of hospitality before her palace gate.

EDWARD, or EADWARD III., king of the Anglo-Saxons, surnamed, on account of his reputation for superior sanctity, the Confessor, was the son of Ethelred II. and Emma, daughter of Richard I. of Normandy, and was born at Islip, Oxfordshire, probably in 1004. On the election of Swend to the throne of England in 1013, Emma with