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GREAT MEETING.—NATIONAL EDUCATION.

The great meeting of the friends of education, which in anticipation had excited such strong and general interest in the town, was held on Thursday evening last, in the Theatre Royal; that building having been engaged with a view to the reception of a numerous assemblage, especially of ladies, in the tiers of boxes, and also of the working classes and others in the gallery. The pit was boarded over, so as to be on a level with the stage, which was thrown open to the full extent. The stage was canopied over and around, so as to resemble an eastern pavilion; the draperies of pink and white were simply and tastefully arranged; and the only device in the theatre was a large tablet on the wall at the back of the stage, bearing the inscription "National Education." The president's table was a semicircular one in front of the right stage door; it was illuminated by a brilliant star in gas. Other tables diverged from it across the stage and pit; all of them very plentifully furnished with a dessert of fruit, confectionary, &c. A party of glee singers were in attendance. The seats at the tables were all filled with the guests; the dress circle of boxes presented a brilliant appearance, the ladies being generally in full dress; the upper tier of boxes was also well filled with ladies and gentlemen accompanying them; and the gallery appeared to be crowded with tradesmen, operatives, &c. From 2,100 to 2,200 persons were present.—Altogether the scene was a splendid one; and, when it is considered that the numerous and respectable assemblage were attracted thither by the important subject of education, we may venture to assert that this meeting has hitherto had no parallel in England.

At seven o'clock the chairman and the principal guests entered, and took their seats amidst the plaudits of the assembly.—MARK PHILIPS, Esq. M. P. presided: at his right were Thomas Wyse, Esq. M. P. (Waterford); Dr. Jerrard, of the London University; Mr. Mathias, of Philadelphia, U. S. Jos. Brotherton, Esq. M. P. and Peter Ainsworth, Esq. M. P. (Bolton). On his left Edw. J. Stanley, Esq. M. P. (North Cheshire); George Wm. Wood, Esq. M. P. (Kendal); Mr. Wilderspin, the promoter of infant school education; and Mr. Abalom Watkins. Another table, in front of the president's, was also assigned to distinguished friends of education, amongst whom we saw Charles Hindley, Esq. M. P. James Heywood, Esq. Henry Ashworth, Esq. Robert Philips, jun. Esq. W. R. Callender, Esq. Thos. Ashton, Esq. of Hyde; W. B. Worthington, Esq. Rev. R. B. Aspland, of Dukinfield; Mr. James Simpson, of Edinburgh; Mr. Peter Clare, &c.

The CHAIRMAN, in opening the business of the meeting; said he had satisfaction in stating that the toasts which the committee had placed in his hands did not, in the slightest degree, partake of any political complexion. It had been at one time anticipated by the committee, that Lord Brougham would have honoured the meeting with his presence; but a letter had been received from that distinguished friend of education, which he would read to the assembly:—

St. Leonards, Oct. 16, 1837.

Sir,—I have had the honour of receiving your letter, conveying to me the desire of the Manchester committee that I should attend the meeting about to be held for the truly important purpose of promoting education in this country, and freeing us from the evil distinction which, I much fear, we now possess, of doing less towards the attainment of so vast an object, than any other of the more civilized nations of the world.

It is unnecessary for me to assure you how highly I feel myself honoured by the committee's invitation, and how deeply I lament my ability to accept it. The health of some parts of my family, which brought me from Westmoreland two months earlier than I almost ever left it before, makes it still impossible for me to visit Lancashire before the meeting of parliament.

Permit me to offer my congratulations to the well-wishers of this great cause upon the occasion of so many of its friends assembling together. I regard it as an event of signal importance—one which can hardly fail to aid materially the exertions that must be made in the approaching session—one which I am quite certain will be productive of the happiest consequences, in case those exertions should, from whatever cause, prove unsuccessful. I would fain hope that the disappointment of our just expectations is not likely to happen. Nevertheless, in these times, it is good to be prepared for the worst.

Nothing in your letter has given me greater satisfaction than the statement, that those most respectable individuals of the working classes who have distinguished themselves by the pursuit of knowledge take an interest in the meeting. The education of the working classes generally is, beyond all comparison, the most important subject to which the attention of the country can be directed. But I desire not to be misunderstood. Little as I should wish to mix political matters with a question in which all parties ought to agree, because all have the same interest in it, I must yet protest against the supposition that we can ever regard any extension of education as a substitute for the enjoyment of political rights. On the contrary, I consider that the amplest extension of those rights is only prevented by the limited enjoyment of the advantages of education; and truly, I know of no class in the whole community more worthy of possessing those rights, or more likely to use them conscientiously and independently, and for the interests of the state both safe and beneficially, than the well-informed artisans, who have already struggled with the difficulties of their situation, and have provided for their own instruction, notwithstanding the manifold defects of our present system (if we can call it a system) of education.

Excessively wishing all success to the meeting, and again expressing my wish that I could have attended it, I have the honour to be your faithful, obedient servant,
W. R. C. FLEMMING, Esq.
BROUGHAM.

Another distinguished individual, who on all occasions had exhibited the deepest interest in the cause of education,—the Bishop of Norwich,—it was also hoped would have honoured the meeting by attending it; but he likewise had written, stating his reasons for not accepting the invitation, and this letter he would also read:—

Palace, Norwich, Oct. 23.
Sir.—Could I possibly absent myself from the professional duties of my diocese at the time you are so good as to request my attendance at a meeting for the promotion of general education, I would with pleasure accept your invitation, as I know of no subject more interesting, or more urgently calling for the support of all who have the welfare of the country at heart. I trust that the time is not far distant when men of every rank and station in life, and of every profession and religious denomination,—more especially of that of which I am an active such a general feeling in its favour, as to combine religious and our full knowledge, and establish schools by which individuals may, with one mind and spirit, unite for the attainment of some admirable object.—I remain, yours faithfully,
E. NORWICH.

His (Mr. Phillips's) right hon. colleague, Mr. Poulett Thomson, it was hoped would have been able to be present; but his official duties required his immediate attendance in town. He (the chairman), however, could say, that he knew him to be friendly to the object of this meeting, having for a long time directed his attention to the question of national education. The chairman, after bespeaking indulgence towards himself, recommended to the gentlemen who were to address the meeting to abstain from anything in their observations that might touch at all upon politics. The question of education he hoped would be discussed in a national, and not in a party point of view.—(Applause.) In giving the first toast, "Her Majesty the Queen," the chairman expressed his conviction, that the greatest possible benefit must arise to this country from our living under the sway of a virtuous and intelligent, because a well-educated sovereign.—[The toast was received with three rounds of the Kentish fire, the ladies waving their handkerchiefs, &c. The national anthem was sung, ladies and gentlemen standing, and the choruses heartily joined in by the latter.] The next toasts were The Queen Dowager; The Duchess of Kent; The Duke of Sussex (president of the Royal Society), and the King of the royal family; and Infant Education.—Mr. Wilderspin, in responding to the last toast, said, he appeared there not as a theorist, but as a practical man, having had 24,000 infants under six years of age under his care in England, Scotland, and Ireland. Regarding a child as a creature of imitation, and to be best acted on through the operation of the senses, Mr. Wilderspin detailed the leading principles of his mode of teaching in infant schools, and bestowed much time in pointing out the evils and great defects of dame and boy's schools, and in all the education of the present day, which, he argued, utterly overlooked and neglected the culture of the affection, and the moral feelings.—The next toast was "The Philosophical Society, and the other literary and scientific institutions of Manchester."—Mr. Gzo. Wm. Wood, in replying to it, noticed the origin, founders, and presidents of the principal literary and scientific institutions of the town; and adverted to the Sunday, national, and Lancastrian schools, and their operations. He also made some observations on a recent report of the Rev. Mr. Clay, the chaplain of the Preston House of Correction, showing that religious knowledge appeared to be exactly coincident with the state of education amongst the prisoners, and that a very large proportion of the prisoners possessed scarcely the mere elements of reading and writing. The facts in this report alone were sufficient to show, that a very large portion of the humbler classes of society were without the means of education; and this was surely a subject of pressing importance for the people of Great Britain to inquire into, and consider whether it ought to be allowed to remain. His attention had been directed the day before to a publication having reference to this meeting; and having read the pamphlet to which he referred, he found in it little deserving of notice, and most assuredly nothing to which he should have called the attention of the meeting, were it not for the respect which he felt for the sacred character and important functions of every minister of Christ's holy gospel, in a Christian country; and the more especially as the rev. author of this pamphlet described himself as an "accredited guardian of the moral and religious interests" of this community. This pamphlet was founded upon an erroneous assumption,—it was open to an objection which he was unwilling to apply to any gentleman an inhabitant of the town, but which, if it had proceeded from the pen of a stranger, he would have said might be characterized as founded upon that ingenious species of sophism which first builds up something which it attributes to another, and then demolishes the phantom of its own creation.—(Applause.) It purported to be "A letter to the inhabitants of Manchester, on the proposed system of national education." What system of national education had been proposed to them? He knew of none; and most assuredly with regard to the object of this assembly, no system of national education was to be offered to their consideration. They were asked, whether they should be willing to permit the mutilation of the Scriptures. He trusted that it was not necessary, in order to procure the blessing of education for their fellow-countrymen, that any mutilation of the sacred volume should take place.—(Applause.) Was he to be told in a Christian and protestant land, that an effort to give moral and religious education to vast multitudes living around us in ignorance, many of them in sin, was a scheme which it was wrong in the inhabitants of Manchester to take into their consideration? It would, indeed, be a lamentable fact if the education of the people were at variance with the genuine interests of protestantism. He should, indeed, blush for his country, and for that protestantism which he held in common with most present, to think that such a state of things could by possibility exist. He recommended those present to give their sanction to no schemes, but to hear what might be urged on the subject of national education; and he would say, in the words of the rev. author of the pamphlet himself,— "Inhabitants of Manchester, be not trembled by plausible pretences."—"Hear," and cheers.) Ascertain your ground before you venture upon it. (Hear.) You have the character of being a prudent people, vindicate your claim to that distinction at the present juncture.—(Hear.) Yes, the ladies and the gentlemen of Manchester would vindicate their character as prudent people by not being afraid, in a protestant land, of coming forth to hear what gentlemen of respectability and character might offer to their attention,—he was sure they would not be deterred from doing so by what seemed to be more like the fears of a popish mind, and a popish party, than of a protestant and a man of a Christian church.—(Great applause.)—The CHAIRMAN next gave the toast of the evening, "National Education," and called upon its distinguished friend and advocate, Mr. Wyse, to respond to the toast.—(Great cheering.)

Mr. WATKIN.—Inhabitants of Manchester, be not trembled by plausible pretences, into sanctioning a scheme which appears to be unneccessary, unfair, unwholesome, and injurious.—So say I.—Ascertain your ground before you venture upon it.—So say I.—You have the character of being a prudent people; vindicate your claim to that distinction at the present juncture.—So say I.—Do not, by your presence, swell the influence of a meeting, which, to say the least of it, presents itself under a most suspicious guise.—Let the magnificent manifestation of feeling, on this occasion, give the writer a reply.—("Hear," and great applause.) No; it is no ordinary meeting. In times of great political and sectarian hostility, it is no political, no sectarian, no exclusive meeting. We are assembled here, not to give ascendancy to any men, or any party; but light and heat to all. We are here for all men, and look forward to all time. At our doors, no tickets have been given for one side of the question. Our interests are not for ourselves alone. There is no sect here but Christianity; no men here but the citizens of a free state, guided only by benevolence, divided only by the proper division of labour in the one noble vineyard of the cultivation of the human mind.—(Applause.) This, then, is our answer. The object of our meeting, I thought, had been known to all to be one which hardly required an advertisement from the "guardian" of the moral interests of Manchester.—(Laughter.) Our object is simple, fair, honest, and well, just, and necessary. What is the question before us? Why, whether education is a good or not; whether we have education in England; and whether we have not the power also of having it. I wish to ask the Englishmen of the 19th century, whether they think that ignorance is the best guardian of their rights and privileges; whether they cannot, by measuring themselves with other nations, ascertain where they fall, and how they may equal them; and, having made up their minds, to come on other occasions and petition the legislature to give effect to their determination.—Mr. Wyse then proceeded to describe four classes of men, who oppose education. One class opposed to it as an evil in itself; another admitted its propriety, but were divided upon its meaning; a third assented to its meaning, and imagined they had it, but had it not, and a fourth were convinced they were without it, yet crossed their arms and remained idle. The people philosophized better than their masters—they at least were not against education. And was the aristocracy against it? By what pre-eminence would they wish to hold their place? Was it by being less ignorant than the ignorant, or by being more enlightened than the enlightened?—(Hear.) The noble ought to value instruction as well as the peasant; and if he would keep with the people, or before the people, he must advance into the van of their education, as well as into that of their wealth and station. Not by pressing them back, but by pressing on with them, he will keep his station in society, for what produced disorder and derangement but this— that each man was not in the place he should occupy; that intelligence was produced in too large accumulation below, and in too small accumulation above; and this inequality in intellectual nature took place by the same laws as in the physical world, and consequent disruption and disaster followed.—(Cheers.) And was it the church that would oppose education,—a church protesting against the authority of man, calling on man to inquire for himself, and to judge according to his inquiries? Was such a church to stand around in this hour against the progress of light against the people? Was it to say that it deposited light against the people? Was it to say that it deposited which it had warned man, merely to wield it under another shape against him? Was it to say, that when it opened the book of life, and prided itself upon that achievement, it should set its seal upon that other book of revelation; and prevent man from finding out new evidences of the providence of God, and new motives for adoring his omnipotence and goodness? Such a church he did not believe the protestant church to be, and he must vindicate its faith against its non-protestant friends. A few weeks ago, and at the assembled intelligence of Great Britain, we had heard one member of that church glorying that he had not in those times when bid and blind men persecuted the truth, and offered up a Galileo as a sacrifice at the shrine of luxury and falsehood. He shared in this exultation, for it was noble, just, and right; it was a triumph over the books of men, and the opened dungeon, in favour of the truth of man.—(Cheers.)—but were there no Galileos in the 19th century, not only in their minds but in their souls,—no Galileos who had borne upon their brows the scars of injudicious censure, and suffered from the whisper that had tried to be away their honest fame? Were there no Galileos even in England, and no inquisitors to follow them with their persecuting torments? He could not see the church of England, truly understood, from such persecution, but if such a church were, it would be, not the church of the publican, but the church of the priest; a church which could stand against education; for what did education look for but the truth?—(Applause.) Was it the temple of a Dagon, that if it should appear, it would be a terrible and terrible thing? The church of England, then, could not be against education. Was the church of England? No. The disciple of him who cured the blind man, who suffered little children to come unto him, and who had his name to be known unto all generations,—was his disciple to write prohibition upon knowledge, and to lay an embargo upon thought? Was, then, the church an enemy of education? Assuredly not. Could he hope to tame the nominalism of society by appearing it up? Did he hope that the blind slave was less powerful than he who could see, if he graded into resistance? If the lion was fed, "was said, he growled not; and rose to the keeper that forgot for a single day his duty. Woe to that society, powerful and mighty as it might be, great as it might be in its strength, which, being ignorant, was only quiet when gorged and glutted? Where was the enlightened man who reposed in tranquillity upon a society which was merely bought into peace by being gorged like the brute?—(Hear and cheers.) If he was a book to bars and bolts, and whips for his guardians, he could not long be able to keep the Orson of the nineteenth century in his cage; out of order liberty should come; and out of order liberty should arise order. Where order was, there must be anarchy; and with anarchy, anarchy in one shape or other. In order to have liberty, we must have intelligence, which alone could give

us liberty as we ought to have it, and teach us to use it as we ought. And if there were men who came forth to condemn education, had he not a right to plead against them with ignorance? Had he not a right, if they spoke to him of the evils of instruction, to ask them, "Where are the blessings of ignorance?"—(Hear.) If they said to him, "You over-educate," might he not say to them, "You under-educate." If you fear the people when they have too much light, fear them more when they have too much darkness.—(Cheers.) Did not history justify him in this? Was not the whole open page of the past proof against these people? What was antiquity? Why was it a continued state of insurrections and tumults even in the midst of all its glories and liberties? Because there were two races in the world; the race of the masters, and the race of the servants; because if the Roman people had their capitol, at the base of that capitol were the serviles, waiting with anxiety for its destruction. He would call these eulogists of ignorance to accompany him through the history of the middle ages, and still the same scenes were found. Descending lower, and coming to our own country, in the time of Henry VII, there was nearly one out of every seven persons either in prison or liable to be hung. And if he went to Scotland, now so celebrated for its calmness, order, and intelligence, he found, so lately as 1699, the historian of that time recording the fact that not less than a hundred thousand vagrants were roaming over the country. If he recurred to his own country, there worse than all were shown the evils of ignorance. After adverting to the massacre at Lyons, in 1830, contrasted with the almost peaceable revolution at Paris, in the same year, as a still more recent instance in point, Mr. Wyse said he had done with these men and their facts, and would pass to those who were for education, and yet knew not what it was,—that party who had exclaimed that they would have no education except for certain classes of society; but intelligence was too strong for them, even in that day, and they were obliged to dole out Sunday School instruction. Next arose the school systems of Bell and Lancaster. Lancaster listened not to them; Bell did, and he was obliged to compromise. They would have reading forsooth, but would withhold writing; for they could conceive no danger in reading, but enormous evil in writing; so, to retain reading, Bell sacrificed writing, thinking he had made a compact with posterity,—as if the people were parties to the contract,—as if, whenever they found a pen and had read a letter, they would not use it and write one. The Laucastrian system was anathematized as being a base, unfair, unwholesome, and unjust system; yet now this same class lamented, that Sunday schools were not overflowing. Infant schools, as they had heard from Mr. Wilderspin, had also had their red, proving days of persecution; yet now the complaint was, since this party had become their patrons, that there were not infant schools over the whole land. Might we not then hope to pass from education system to education system, and thus gradually progress from parts to the whole, till from this and that system we might ultimately end in national education? He had said that this class knew little of education. Their cry was, "We must have the Bible; no education without that. We must have the Bible and the whole Bible;" and the time was, too, when they said, "and nothing but the Bible." Did they still act upon that assertion? He had again said, and again said, that he believed intellectual and physical, without moral education, was nothing less than putting deadly fire-arms in the hands of fools or madmen. He contended, then, for morality, and the best code of morality was the Christian code, and the best book to teach that code was the Bible itself; but when he said "teach," was he to be content with precept, and not to look for deed? He would have religion not circumscribed about man, but infused into him. He should not be content unless he could point to the fruits of a truly moral education, and say that man is a Christian by his conduct. No matter how well a man might talk Christianity, he should not be content with the best reader of the Bible, if that man blasphemed the Bible by his life. Therefore he would say, with the knowledge of the Bible, give training also, constant training, act upon act till it became character, and till character became conduct. That was his Christianity; his Bible reading; and he would ask those gentlemen who asserted that he would exclude the Bible, if they would not give him this, what would they give him in exchange? He knew that the Bible was not to be understood unless studied; and they knew not how much the young mind might hereafter be disgusted, if too prematurely applied to the reading of the Bible as a task. Consult the faculties of the child; above all, strengthen his faculties, in order that he might know what religion is, and how he might partake of its blessings. It was for this purpose that he would cultivate the intellect, together with the moral feelings and affections. He would have the religion that would bear inquiry—the conviction that would exist only upon examination; not the mere echo of an echo.—After dwelling on the importance of physical education in connexion with intellectual and moral training, Mr. Wyse said he would have education not as a fraction but the whole; no part of man to be left out; no part of his whole existence to be omitted; and above all every craft and class should have access to education. Let us not write "national" upon our schools, while we opened them only to sects or factions. The well was given for all to drink at. Let all taste of its waters. He knew of no untarian nation, no methodist nation, no catholic nation, no protestant nation; he knew only of the British nation. Mr. Wyse then adverted to the attempts of the opponents of education to show, that there were a sufficient number of schools in the country, and that the attendance was sufficient at those schools. He read, from various reports of the Manchester Statistical Society, the results of carefully conducted inquiries into the state of education in Manchester, Salford, Bury, Bolton, Liverpool, &c. and also referred to some similar results ascertained in Kent and other agricultural districts, and summed up these statements by saying, that at this moment, with schools for 1,500,000 children, schools were needed in England for 1,500,000 more; in other words, not half the population of England, of the age to receive education, were at this hour in schools. He read extracts from reports of societies, to show that the Sunday school and other public instruction was greatly defective; that in the towns already mentioned, schools, books, teachers, all was deficient in quantity, and wretched in quality. He then referred to the Prussian system of education, and its extension in Germany, Belgium, Holland, Switzerland, Sweden, Denmark, &c. He trusted that the day was about to dawn, when we should at last vindicate our education from the stain of pauperism, from the operation of patronage, from the restraints of fanaticism, from the divisions of sectarianism—that we should no longer be the scorn and scoff of sister nations, the jest of every civilized people upon the continent. He argued most auspiciously for the cause of education. Every step he had taken, for the last few months, had been to him a new argument of hope, a new conviction that the friends of education were right, a new guarantee of final success. Let them go on, then, and prosper, all joining in the same march, and remembering, that if the cloud and the night are dark, they are succeeded by the bright dawn of day. Not in the bustle and tumult of a crowd, or in the blaze of the noon-day sun, were they to read their success, but in the small twinkling of the distant taper in the cabinet of the sage, and in the quiet interchange of the thoughts of enlightened men one with another. That had been the first pledge of their success; so were all great reforms begun by few at first; but he thanked God that it was the people who ended them.—(Loud cheers greeted the hon. gentleman as he resumed his seat, after having spoken upwards of two hours, with an eloquence of which the above imperfect and compressed report can convey but a feeble impression.)

Mr. ABSALOM WATKIN gave, as a toast, "The ladies who have honoured us with their presence on this occasion, and may the importance of that early education for which we are indebted to females be duly appreciated." In the course of his address, Mr. Watkin said, that the presence of the ladies, on this occasion, was evidence of the interest they took in the great cause of education; to manifest that interest they had braved not only the unpleasantness of the weather, but the aspersions upon their motives which had been appended to the insinuations by which this meeting had been assailed.—(Loud cheers.) The friends of education thanked the ladies for the courage they had displayed; they hailed it as a proof, that where their duty was concerned, they were not to be turned from their purpose by malignant aspersions, and that if the men failed in the great task they had undertaken to perform, it would not be because the women of England had withheld their support.—(Cheers.) The next toast was—"The Universities of the British empire;" which was responded to by Dr. FERRARD, of the London University (and formerly principal of Bristol college), who noticed the distinguishing features of that university, and its more liberal institutions, compared with those of Oxford and Cambridge. In reference to the proposed college in Manchester, he expressed the opinion, that it was much better to have a *senatus academici*, than to attempt to govern in the way in which some educational institutions were constituted. The next toast was, "Our fellow-labourers in the cause of education all over the world," with which was coupled the name of Mr. MATTHEWS, of Philadelphia, U.S., who, in acknowledging the toast, said, that in nearly all the states, provision was made by legislative enactment for the support of common schools; in some cases, by a direct personal tax; in others, the dividends of banks were taxed for their support; and, in some instances, a large proportion of the public lands was devoted to promote the purposes of education. Many of the states had education funds permanently invested, the interest of which was devoted to these purposes, in addition to the legislative funds. Vermont had a permanent fund of 20,000 dollars. New Hampshire, one of 64,000. Maryland, 75,000; the small state of Delaware, 170,000; New Jersey, 215,000; Georgia, 230,000; Virginia, 1,500,000; and in Connecticut, nearly 2,000,000 of dollars. In these states the annual expenditure for education was of course large. In New Jersey, it was 20,000,000 dollars annually; in South Carolina, 40,000; in Virginia, 45,000; in Connecticut, 75,000; in New Hampshire, 100,000; in Vermont, 125,000; in Massachusetts, 360,000; and in the State of New York, 617,578 dollars. In Connecticut, in 1829, the total number of children of both sexes between the ages of four and sixteen, attending these schools, was 142,077, the total amount of the population of the state being at that time short of 500,000. In this state, the character of the common or public schools was so high, the higher branches of education being taught in them, that the children of the rich were sent to them in preference to the private schools, as they were absolutely better than the private schools. In the state of New York, in 1835, the whole number of children between the ages of 5 and 16, in the districts which had made reports, was 543,005, and the number actually attending the common schools was 541,401, leaving only 1,604 children in the large and populous state of New York not absolutely attending public school; and, of course, of these 1,604, the greater portion were attending private schools. In general, the public schools of the states were controlled by directors chosen by the people in town meeting, or by ballot at the annual election. Each township or town had a committee of from three to five citizens, and the townmen thus chosen had full power to erect schoolhouses, employ teachers, purchase books, prescribe the mode of education, and, in many cases, to assess a tax themselves for the support of the schools, power being vested in them by law for that purpose. Sectarian tuition was not allowed to be taught in the public schools; neither was the Bible in all cases used in them. Selections from the Bible and from other works were used in preference, in order to avoid giving offence to any.—(Hear.) In Pennsylvania, his own native state, the adoption of a universal system of education was quite recent. Previously to its establishment, five years ago, the children of the poor were sent to any private day-school in their immediate neighbourhood, the cost being defrayed by the county commissioners. The acceptance or rejection of the bill requiring the people to erect school houses, and authorizing a tax for their support, was left to the votes of the people in each county; and at the first election more than two-thirds of the county adopted the bill. In the city and county of Philadelphia the operation of the public school bill as now in vogue was most admirable: school houses were multiplied as fast as scholars offered; the system was very liberal, and in addition to that taught in the common schools, a school was progressing, in which would be taught the higher branches of education, and that school would be filled with the most promising scholars throughout the city and liberty, so that an opportunity would be afforded for these wretchedly displayed talent or genius to acquire a first-rate classical

education, no matter how poor their parents might be.—(Loud applause.) In short, in America, the conviction was strong and general, that education diminished crime; men of education were found more tractable, more willing to obey the laws, better husbands, better fathers, better citizens. With these striking proofs of the advantages of education before us, could we do better than persevere in this cause, not only in England and America, but throughout the whole world?—(Cheers.)—The next toast was, "The Statistical Society of Manchester," to which Mr. JAMPS HERWOOD replied; and after noticing the society's labours in the cause of education, the fruits of which were before the public in its reports, he said, that the committee of that society would recommend the establishment of infant schools on a large scale, throughout the borough of Manchester. They had ascertained that there was not a sufficient number of teachers, or of school rooms; and a great want of normal schools, where teachers might be trained and taught; and it seemed to him that the establishment of normal schools should be the first object to which the legislature should direct its attention.—E. J. STANLEY, Esq. M. P. (secretary to the treasury), in proposing the health of the chairman, said he felt as deeply as any one present the importance of the question of national education, and how desirable it was that some steps should be immediately taken towards rectifying the deficiencies which all must lament. At the same time he felt most deeply the difficulties in the way of any proposition that might be made for this object,—difficulties, however, which he considered neither insuperable nor such as ought to deter any man from fairly looking them in the face.—In acknowledging the toast, the CHAIRMAN said he had long been desirous to see some good, well-aided, and rational system of national education; and he was convinced that the statistical reports as to the state of education in the large towns in this neighbourhood ought to call upon every reflecting mind to direct attention to some better means of conveying education than any we at present possessed. He sought not to propose any particular system; but he thought that great good would result from this meeting in directing the attention of his fellow-townsmen to the subject, and placing them in communication with each other, and with those who had written and thought earnestly upon the subject; and he hoped they might hereafter be able to come to some sound and rational conclusion as to what might be the best system of education to pursue in future. He gave "Our friends of the industrious classes."—JAMES SIMPSON, Esq. of the Scotch bar, in acknowledging the toast, exhorted the working classes to petition the legislature for national education.—In closing the proceedings, the CHAIRMAN urged his friends to deliberate on what they had heard; to propose nothing rashly; and, when they did act, to act in concert, and with the same great and leading principle to guide their efforts.—The chair was vacated and the assembly separated about a quarter-past twelve, after an evening of intellectual gratification, such as can rarely be experienced by many, and which could not fail to leave all who participated in its social pleasure, not merely delighted, but more deeply than ever convinced of the pressing importance of the great subject under consideration.