

## SIR EDWARD'S BOYHOOD.

Boys, when I look at your young faces, I could fancy myself a boy once more! I go back to the day when I, too, tried for prizes, sometimes succeeding sometimes failing. I was once as fond of play as any of you, and, in this summer weather, I fear my head might have been more full of cricket than of Terence or even Homer; but still I can remember that, whether at work or play, I had always a deep, though a quiet determination, that, sooner or later, I would be a somebody or do a something. That determination continues with me to this day; it keeps one hope of my boyhood fresh, when other hopes have long since faded away. And now that we separate, let it be with that hope upon both sides—on my side, upon yours,—that, before we die, we will do something to serve our country, may they make us prouder of each other—and, if we fail there, that at least we will never wilfully and consciously do anything to make us ashamed of each other.

## RELIANCES ON DIVINE AID.

But even in this we must not rely on ourselves alone; we must look for aid to Him who reads every heart and strengthens us in every trial. In the proceedings of this day nothing so touched and moved me—nothing made me so confident of your future—as the circumstance connected with the gift of the Holy Scriptures, which you so feelingly desired me to receive at the hands of your instructor, and the reverence with which the gift was accepted. It would be presumptuous in me to add to what your master has said, with the authority of his sacred calling and the eloquence of his earnest affection. Only one word would I say upon the habit of private unwitnessed prayer. All of you have been taught to address your Creator in private as well as in public. Continue that habit throughout life—listen to no excuses to lay it aside—you cannot yet conceive its uses in the sharp trials of manhood. All of us must meet temptations, none of us can escape errors; but he who prays in private never loses the redeeming link between human infirmity and divine mercy. To borrow an image from one of the great authorities of our English church, prayer is like the ladder which the patriarch saw in his dream, the foot of it set upon the earth, but the top of it reaching heaven, and angels ascending and descending: ascending to bear on high our sorrows, our confessions, our thanksgivings; descending to bear back to us consolation, pardon, and the daily blessings that call forth new thanksgivings. And now nothing remains for me but to thank you for the credit you reflect on this country, and to wish you happy homes and merry holidays.—*English Educational Times.*

## EDUCATION AND CRIME—THEIR RATIO.

By T. WHITELAW.

The perusal of an article published in a recent number of a monthly Journal propounding the perverting doctrine that the increase of crime is in direct ratio to the spread of Education, prompts us to make a few remarks in disproof of an assertion which we cannot help regarding as an insult to the common sense and intelligence of the age, and which if suffered to pass uncontradicted, might be quoted against us at a future time. The tone of the article throughout implies a blighting censure on the benevolent efforts of the best and wisest amongst us, and amounts to an unworthy libel on Education, which, after religion, is the greatest purifier of society, the most powerful element of civilization and progress. For what is the business of Education? What its object? Not to eradicate any principle of our nature; for the man whose soul has been expanded by philosophy and sublimated by virtue and religion, possesses the same faculties as the being whose soul has been cramped and enervated by brutal ignorance, and corrupted and debased by revolting crime. But it is the object,—the grand object of education to direct all our faculties towards their proper objects,—to foster what is fair and good, and to check the development of that which is hideous and vile. The question naturally now arises as to whether education accomplishes this intended purpose? The answer undoubtedly is in the affirmative. If we reason either from analogy, or from the representations of eminent educationists, or from prison statistics, we can arrive at no other conclusions than that *wherever the mind of man has been enlightened and edified by sound intellectual and moral education*, there are fewer prisons, fewer workhouses, less delinquency in old age, and less depravity in youth.

The writer, as a case in point, instances France, which, no doubt, extensive reading has enabled him to show, has been very much *civilized* by education. For he says that "the amount of crime in all the departments is without a single exception proportional to the instruction received." For this statement he is indebted to the "Statistique Morale," whose correctness is disputable. However, taking its correctness for granted, a comparison of the state of morality in France at the present time, low as it may be, with that of 1801, when there was no National Educational system in that country, presents a gratifying proof of the moralizing effects of education.

Scotland, Switzerland, Holland, Massachusetts, Connecticut, and model educational Prussia have long been acknowledged educated

countries, and so by comparative "statiques," and general acknowledgment, have been ranked among the most *virtuous nations*.

Mr. Hill, Recorder of Birmingham, the Rev. Mr. Clay, B. D., Chaplain of the Preston House of Correction, Mr. Porter, Mr. Kay, and Mr. Haughton—all gentlemen whose position, abilities, and experience most fully qualify them to give an opinion on this matter are one, as to *ignorance* being the *cause of crime*.

In England, where, with the richest and most powerful aristocracy, the poor are *very much worse educated* than the poor of any European nation, excepting Russia, Turkey, South Italy, Portugal, and Spain, we find crime, like a moral Upas-tree, deeply bedded in the soil of ignorance, producing in the social world, fruit the most deadly, and tumults the most terrific. We have no need of withering sarcasms, or valuable apothegms to prove the truth of our assertion, even if they were logically admissible. But for the sceptic and incredulous believer in education we will adduce a few facts from trustworthy sources. And first we shall quote Mr. Clay. That Rev. gentleman says, "That out of the prisoners in Preston Gaol, 36 per cent. came into the gaol unable to say the Lord's Prayer, and 72 per cent. came in such a state of moral debasement that it is in vain to give them instruction, or to teach them their duty, since they cannot understand the meaning of the words used to them." The head constable of Preston says, "That in the years 1853-4 he had 16,000 males in custody, of whom 9,641 or more than 58 per cent. could neither read nor write." Captain Willis, head constable of Manchester, says "He had 8,294 males in custody in 1853-4, of whom 2,676 or 32 per cent. could neither read nor write and 5,303 or nearly 64 per cent. could read and write imperfectly." Captain Greig, head constable of Liverpool, says, that out of "25,111 prisoners, only 570 or two per cent. of the whole, could read and write well; of those who could read and write imperfectly there were 11,031 or about 43 per cent., while those who could neither read nor write, numbered 11,650 or about 48 per cent. of the entire number of the apprehensions,"—thus showing the connexion between *ignorance and crime*. Mr. Hill, late inspector of prisons, also shows the close connexion between ignorance and crime, for he says, "even the mere powers of reading and writing, without reference to exercise in their intelligent use, are comparatively rare among *criminals*. To what extent the simple power of reading is often a protection from habits of crime may be judged of from the fact that a home missionary in Edinburgh told me that in all his visits to the poor, he never met with a single person, who was at the same time addicted to crime, and in the habit of reading. *What an argument for public libraries!*—*English Literary.*

## Papers on Practical Education.

## THE INFLUENCE OF THE TEACHER'S WORK ON HIS PERSONAL CHARACTER.

"The teacher"—short words, and soon spoken; but how much do they suggest! It is the sweetest, most unassuming title of him who lives to impart knowledge and "train up the young in the way they should go." It is a name which has acquired a peculiar softness, and yet dignity, from its association with Him who was the Great Teacher, who taught as never man taught, spake as never man spake, whose every gesture, as well as His words and actions, were pregnant with the deepest meaning, and told with marvellous effect on His astonished followers. When we view the Lord Jesus surrounded by His disciples, and think of the meek and lowly One instructing them to learn of Him, we have then the most perfect example of what the true teacher is, what he does, and to what all his actions tend.

I have said that the word "teacher" seems to me our sweetest title. Connected as it is with the Latin *doceo* and our own *docile*, it seems to picture to my mind the teacher as a being surrounded by pupils full of eagerness in the pursuit of knowledge—children feeling a pleasure in being taught, and a teacher more willing to lead than to drive—

"Whose kind and gentle sway  
Persuades them day by day  
To live in peace and love."

But our other titles are also eminently suggestive, though not so attractive as this. We are sometimes called *masters* and *schoolmasters*. The name conjures up before me my boyhood, with the master of the old school stalking in majesty, monarch of all he surveys, wielding from his chair of state the fathomable osier to sound every corner of his domain, and the little urchins much more anxious to avoid the touch of the sceptre than to con the mysteries of the A B C. This is a literal description of the spot in which I first got initiated into the wondrous power of a certain number of odd-looking characters, the most trustworthy of whom seemed to me to be the well-proportioned O. He who ruled us was a *master*,—for he displayed his might,—and a *school-master*, and no more; for out of school we shrank from him, fearful to rise above the horizon which bounded his highness' vision. It is but justice, however, to the worthy individuals to whom this description