

461,000 to 1,082,000, and the number of children present at inspection from 473,000 to 1,287,000.

There are also a large number of schools throughout the kingdom which do not receive government assistance and are not visited by the inspectors. The number of children in such schools is probably less than that in the schools of the other class.

From the same source we learn that the expenditure by the state for public education has increased from £189,000 in 1852 to £813,000 in 1861. In 1853 the grants under the revised code commenced and amounted to £83,000, out of a total expenditure of £721,000. In 1861 the grants under the revised code had advanced to £402,000 out of a total expenditure of £649,000.

Since 1852 the population of Great Britain has increased by two and a half millions. The total population is more than twenty-four and a half millions. It will be readily seen that the appliances for educating the young Britons are inadequate, that they have not increased in the ratio of the increase of population, and that Mr. Fawcett and his friends are quite right in agitating for a more efficient school system.

### 3. SCHOOL AGE IN ENGLAND.

In the schools in Great Britain inspected by her Majesty's Inspectors of Schools, 608 of every 10,000 of the scholars on the school registers in the year 1856 were under four years of age; and 653 in the year 1866. In 1856, 1,648 of every 10,000 were between four and six years of age; and 1,794 in 1866. The proportion of scholars not more than six years old increased, therefore, considerably, being 2,256 of every 10,000 in 1856, but 2,447 in 1866. Not so with the scholars between six and ten years of age; there were 4,784 of these in every 10,000 scholars in 1856, but only 4,715 in 1866. The proportion of scholars above ten years of age decreased still more; there were 2,960 of them in every 10,000 scholars in 1856, but only 2,838 in 1866.

### 4. IRISH NATIONAL SYSTEM OF EDUCATION.

At a recent Social Science Congress at Belfast Dr. Andrews, Vice-President of Queen's College, Belfast, presided over the department, and gave a brief outline of the history of the education movement in Ireland, as well as of the two great societies in England. He deprecated compulsory education as in North Germany, and bore testimony to the general success of the National system in Ireland. Whenever the patrons did their duty it worked well, "though it may not be the model system its enthusiastic admirers think it." The section became so crowded when the papers came on to be read that the members had to adjourn from the college where they first met to Elmwood Presbyterian Church. Professor Nesbitt, A.M., read the first paper. He said that after carefully considering the Protestant and Roman Catholic proposals for a denominational system he could not see any essential difference in them. They asked to have the English system extended to Ireland, but, with one important reserve, they did not want its voluntary element. In England the Government contributed only one-fourth to the income of these schools, while in Ireland it contributed five-sixths. He combated the argument that to adopt the denominational system would be only to recognize an existing fact, there being 2,638 un-mixed schools out of the 6,595 schools which were under the National Board. He denied that that showed any disinclination to mixed education. The population was very unequally divided as regarded religious belief, and un-mixed schools were only to be found where mixed schools would be impossible, the people being all of one denomination. In Ulster, where the population was pretty equally divided—50.5 being Roman Catholic, and 49.5 Protestant—they found more than 83 per cent. of the schools were mixed; but in the other provinces the condition of the population made it impossible that anything like that should be reached. During the last year there had been an increase of mixed schools in every province in Ireland, but a still more satisfactory test of the prevalence of mixed education was the extent to which children of different creeds were taught in the same schools. In Ulster, of 152,638 Protestant Pupils, 136,105, or more than 89 per cent. of the whole, attended mixed schools, and, by a curious coincidence, the proportion of Protestants in mixed schools throughout the entire kingdom was exactly the same as that found in Ulster. He contrasted the low character of the religious education given in the Denominational schools in England with that given in the "godless" model schools in Ireland, and contended that there would be a disadvantage to minorities, especially in adopting the English system, and he warmly defended the model schools against the denunciations of the Roman Catholic Bishops.

The Rev. C. Seaver read a paper stating "the case of the Church Educational Society." He showed that it was formed for supporting schools organized before the present system of National education was introduced, and strictly in accordance with the suggestions

of the Commissioners of Education appointed in 1812. He spoke of its model and training schools in Dublin as being in a very efficient state. That it had 1,510 indirect connections, and many others conducted on the same principle, but precluded by the circumstances of their formation from being connected with any society. There were 67,227 children on its rolls, of whom 46,704 were Church, 12,608 Protestant Dissenters, and 7,885 Romanists. For the support of these schools there had been raised by voluntary effort, during the past year, 45,619l. He then complained that, although it was ready to admit Government inspectors and general books of secular instruction, it was refused aid unless it consented to the rules of the National Board.

The Rev. J. Scott Porter followed with a paper in support of the National system, as not only the best in itself, but best suited to the circumstances of this country. He recommended, however, a radical change in the management; he thought the following measures were necessary:—

"1. An Act of Parliament fixing the number of Commissioners, defining their powers, and prescribing the principles on which to administer the funds intrusted to their management. The present charter should be set aside, and the Commissioners acting under it superseded. Neither in the first appointment of the new Board, nor in filling up any vacancy, should the Crown be restricted to the members of any Church or denomination, ministerial responsibility being pledged for the choice of the fittest candidates, whatever their faith. 2. The Act should prescribe the like rule to be observed by the Commissioners in the appointment of secretaries, inspectors, teachers, and of all subordinate officers of whatever description, provided no clergyman of any church, nor member of any religious order, be capable of holding any office whatever in connection with the system of national education. (3.) The connection of the Board with non-vested schools should cease and determine from a given date. The Act should give the Commissioners power to purchase any existing non-vested schools which they may deem suitable for the purpose, provided they are not erected upon premises belonging to or connected with any monastery, nunnery, church, chapel, or meeting-house, or other fabric used for ecclesiastical purposes. (4.) No national school-house should be allowed to be used even temporarily as a place of worship."

A discussion then took place, the Rev. Mr. Rutledge advocating the claims of the Church Education Society, the Rev. Mr. Mac-naughten defending the National system; the Rev. W. Arthur, President of the New Wesleyan College, expressing his belief that the Denominational system would tend to give a preponderating influence to clerical power. Mr. C. J. Coffin (Boston) humorously described the system of National education in the United States, to which he belonged, remarking that in that country they had in their National system of education a grand machine, into the hopper of which they threw about 100,000 Irishmen per annum, 100,000 Dutchmen, some 20,000 Swedes and Norwegians, and a few Frenchmen and people from other parts of the world, numbering about 500,000 in all, and they ground them all up, and just now they were mixing in 3,000,000 of blacks; and the question was, What was to come out at the other end of the hopper? The first thing that came out was a population speaking the English language, and educated by their common school system. He explained the leading features of that common school system, and said that it was, in many respects worthy of imitation. He concluded by urging the importance of progress in education, reminding the meeting that America was interested in the question because Ireland sent over to America every year a large number of its population, and they wanted them to be sent over in the best possible condition. Mr. Vere Foster maintained the success of the National system. He remarked that there was scarcely a spot to be found in Ireland, excepting in islands and highlands, and promontories, that was two miles distant from a National school. Now, in England and Wales there were 10,400 parishes into which the Government system of education has not yet penetrated. Mr. Foster proceeded to give some statistics showing that the English system was not so popular with the Catholics as the Irish system. He maintained that in Ireland, wherever there was a mixed population, that mixture was to be found in the National schools of the district. Mr. Fisher, of Waterford, called attention to the fact that the number of people able to read in Ireland was less in 1861 than in 1841. It was true there was a diminution of the population then; but while there was a diminution of the darkness there was no increase of the light. Major O'Reilly, M.P., accounted for the swellings of the numbers of Roman Catholics who availed themselves of the Government grant in England by the greater cost of the buildings. He considered that the National system ought to be such as to allow schools to be attended and taught by Roman Catholics or by Presbyterians, according as the population preferred it, allowing the children of the minority to be protected by a strong conscience clause. He thought that there ought to be freedom given, under the Government system, for the