

or deficient. In a great majority of the Board schools the religious education was carried out in accordance with the ideas and suggestions set out in the Circular. To his mind the great value of the Circular was that it was the first document of the kind in which the fundamental principles of the Christian faith had been laid down, and if even an attempt was made to repeal that document, it would provoke bitter controversy outside. The two facts which had been strongly impressed upon his mind whilst he had been in the chair were that the great mass of the parents, particularly amongst the humbler orders, would desire to have a system of Christian and daily religious instruction. It could not be given otherwise than through the permanent organized teaching staff (hear, hear). The work in which they were engaged was as important as any. The Statesmen might have policies, and politicians programmes, but they came to nought unless the electorate had in their early days been brought to a proper conception of their personal, civic, and national responsibility. They were engaged in that all important work. He had spent a great portion of his time in one public work or another, but he had never had his time better occupied than during the past ten months, when he had been associated with this great educational Board. He could say without exaggeration that there was no part of his life to which he could look back with greater pleasure than to that spent in co-operation with the members of the Board (applause).—*The Times*.

CHANGES.—The changes are on all hands, are pressing, importunate, and, I might say, overbearing. It would seem as if "reverence, that angel of the world," had from some regions taken flight, and that in her place were idols, or mocking shadows, or gorgeously—

apparelled lay figures. This absence of reverence shows itself everywhere, but perhaps it is possible to classify even such a negative quality and put its leading features under three great categories—(a) reverence for all that constitutes the religious element in life; (b) for that which is the groundwork of "social" propriety, and, I may say, even of decency, as our predecessors would have thought; and (c) for the constituted order of relative dignity in "family" life. Thus, much that now passes for wit, humor, cleverness, or fine and advanced thought may be easily resolved into offences either against the religious sense of others—that is, trespasses in the direction of profanity—or against the long-recognized standards of propriety, in topics of conversation, in literature and art; or sins in many directions against the widest meaning of the old commandment, "Honour thy father and thy mother." If all shade of profanity, impropriety, or rudeness were eliminated from what now passes current in books, in plays, and in conversation we should, I think, often find little or no humor left, but only a vapid attempt at seeming cleverness or at best some silly pun. As physicians and surgeons, we can, I think, do much to counteract this, as it seems to me, growing tendency of the present day. In the nursery, in the school-room, and yet a little later we would give advice, and that of useful sort. Little girls and little boys may strip themselves as high as may be and paddle on the sands of the salt-sea shore with relative impunity; for they rarely venture into water over ankle deep; but, when a few more years have passed, and, exposed as society now sanctions, they roam on another shore of that "ocean of time whose waves are years, treacherous in calm, and terrible in storm," they may be overtaken by the tide they have courted, and to them