

hold up to the imitation of all those who share its benefits the example of a disinterested patriotism, of an unceasing devotion to his country's service, of an honesty of purpose, and of a determination in the performance of his duty by which the long and brilliant career of the Duke of Wellington was so eminently distinguished.

"I can express no better wish for my own son, who bears the name of that great man, than that he should take as his guide through life the example of one with whom it will ever be his high distinction to have been connected.

"I heartily join with you in commending this infant institution to the Divine blessing, and in praying that, with its increasing prosperity, the benevolent intentions of its founders may be fully realized."

Her Majesty read this composition with a pathetic emphasis, the power of which was visible in all present. The Duchess of Wellington, in particular, was sensibly affected.

A brief prayer suitable to the occasion having been offered up by the Archbishop of Canterbury, a glass tube containing specimens of the current coins of the realm was deposited by the Queen in an aperture of the stone, and with them a piece of vellum, on which the following inscription was engrossed:—"The first stone of Wellington College, founded in honor of the memory of the Great Duke and for the education of the orphan sons of officers of the Royal army and of the army of the Honorable East India Company, was laid by Her Most Gracious Majesty Queen Victoria, June 1st, 1856." The massive block was then lowered gradually into its place, and, having performed the usual masonic operations, by means of a silver-gilt trowel, a mallet of ebony and ivory, and a plumb and square of ebony and silver, the Queen declared the foundation-stone to be "well and duly laid." The Earl of Derby gave the signal for three rounds of cheers, the people responding enthusiastically, and so the ceremony ended.

EDINBURGH UNIVERSITY.

There is a very keen contest going on for the Logic Chair in the Edinburgh University, left vacant by the lamented death of Professor Hamilton. Of the variety of candidates, Professors Fraser and Ferrier, it is said, stand the best chance of success. Neither of the Professors belongs to the Established Church; but both are attached to the principle of our Establishment. The mere circumstance, however, that Professor Fraser holds office in a Free Church College, while his rival is a Professor in the University of St. Andrews, may, the Scottish papers think, have some weight with such members of the Edinburgh Town Council as are ready to sacrifice important interests to mere sectarian feeling. Professor Fraser is a son-in-law of the late Professor Wilson, and is known in the literary world chiefly by his edition of the *Noctes* of his famous father-in-law, and by a philosophical work lately published, "The Institutes of Metaphysics: the Theory of Knowing and Being." Professor Fraser, a distinguished pupil of Hamilton, has been for about ten years Professor of Logic and Metaphysics in the New College, Edinburgh, and for nearly as long a period has edited the *North British Review*, to which he has contributed a number of profound articles on purely philosophical subjects. In several respects, the two candidates are nearly on a level. Both are men of high character and distinguished general ability. The one has taught philosophy at Edinburgh, and the other has taught philosophy at St. Andrews, with approbation and success. Both of them are Scottish metaphysicians of high pretensions, and likely to do something remarkable on the field of philosophy. But while Fraser holds by the great doctrines of the "Scottish School," as revived and fortified by Hamilton, Ferrier rejects these doctrines with contempt. The friends of Professor Fraser, therefore, contend that on philosophical grounds he has claims far superior to those of his principal opponent; and assert that to place Professor Ferrier, "a teacher of semi-Hegelian views," in the chair, would be "an act of national stultification."—*Globe Correspondence*.

THE FREE CHURCH OF SCOTLAND AND THE LORD ADVOCATE'S EDUCATION BILLS.

The General Assembly of the Free Church, now meeting in Edinburgh, had under discussion on Wednesday the bills before Parliament relating to education in Scotland. Several of the speakers expressed approval of the Lord Advocate's Parish Schools Bill as removing the test, while others objected to it, as providing no sufficient security for religious education. Eventually the following resolution, approving the bills of the Lord Advocate, was carried by a majority of 191 to 34:—"That the General Assembly, while adhering to the resolution of former assemblies as to the importance of securing the godly up-bringing of the young and providing full guarantees for the religious character of any national

system of education which may be introduced into the country, were of opinion that the bills now before the House of Commons on the one hand removed serious obstacles to the right settlement of the educational question, and on the other hand gave an opportunity for a movement in the direction of supplying the educational wants of burghs; and therefore that the assembly approve generally of both bills, and remit to a committee to set forth the views of the church in favor of a right national system, and to pray the House of Commons to pass the same with such amendments as to their wisdom might seem meet."

NATIONAL EDUCATION IN IRELAND.

The Irish Chief Secretary in resisting Mr. Walpole's motion to modify the Irish School system, remarked Mr. Horsman, that the change proposed would be highly detrimental to the national interests, to the cause of education, and to the public peace in Ireland. He agreed with Mr. Walpole that religion should be the basis of education in Ireland; he differed from him when he supposed that religion did not enter very largely into the instruction given in the national schools. Royal commissions and parliamentary committees had declared that no plan of education could be effectual in Ireland unless it was well and clearly understood that no attempt would be made to influence or disturb the peculiar religious tenets of any sect or denomination. Was the house now prepared to say, he asked, that a system of education which involved such interference would be successful? If not, they could not adopt this motion, which declared, in effect, that it was advisable to interfere with religious tenets, and violated the fundamental principle upon which the national system of education in Ireland was founded. This system was embraced by nine-tenths of the population, and was rejected by only a part of the clergy and laity of the Established Church, who thereby excluded themselves from the grant. Since 1833, when the National system commenced, the number of its schools and pupils had increased yearly, numbering in 1854, 5,178 schools and 551,000 scholars, comprehending children of all denominations, who associated in harmony as if they had been all of one creed; and although there were 20,000 teachers, there had been no religious squabbles, and it had not been alleged that there was a single case of proselytism. He contrasted the rules of the National Board with those of the Church Education Society with respect to religious instruction, and deduced from the falling off of the society's schools the conclusion that they were unpopular, because the society acted upon the false principle of endeavouring to make converts. He appealed to the testimony of eminent public men, who had been opponents of the National system, in commendation of its practical operation, and to the emphatic declarations of Lord Derby, when in power, and of Lord Eglintoun, against such a change as was now sought to be made in the system. He could not, he said, reconcile Mr. Walpole's conduct, in his present course, with his presumed opinions upon this question as a member of Lord Derby's Cabinet in 1852. He denied that the united system had failed; even supposing it had failed as a united system, the first object was to give a good secular education; but he adduced evidence showing that a very large proportion of the schools were united schools. The system had failed only in conciliating a part of the clergy in the Established Church of Ireland, who had set themselves in hostility to it and to the Legislature; and who, to the regret of many of their friends called for a relaxation of it by the adoption of a plan repeatedly condemned, and which was repugnant to the principle of perfect religious freedom.—*Speech in the House of Commons, 17th June*.

EDUCATION IN ENGLAND

The entire sum taken for this year is £451,213, which exceeds the vote of last Session by £54,292. An interesting Table of the progress of the operations of the Committee of the Privy Council was submitted to the House of Commons by Sir G. Grey, from which it appears that, six years ago, the number of certificated masters and mistresses of schools was 980, at present the number is 3,432; then, the number of schools under inspection was 3,098, now it is 6,966, exclusive of workhouse schools; the children present, at the Inspector's examination numbered, at the former period, 214,873, and on the last occasion 569,076. During these six years the annual quota of Queen's Scholars has increased from 39 to 972; of Trained Students, examined and passed, from 205 to 1,254; and of Pupil Teachers, from 4,660 to 8,524. Any one who looks at these figures will see that the existing system is working effectually, is expanding fast, and capable of further expansion to any desirable extent. The increase of the estimate for the present year by £54,292 is caused by several liberal regulations, but particularly by a new grant of £10,000 for industrial