

learnt at school, for the greater number of parents, working men and women, were employed so much from home that they were obliged to leave their children to the care of others almost as much occupied as themselves, and therefore it was that a school was so unspeakably valuable in giving the means of forming those habits when the mind was young and tender, and readily susceptible of impressions. The school, he repeated, was greatly to be prized, because there the character was formed and principles inculcated which would give direction to the after career of the young. It was one great advantage of these schools that the children could there become acquainted with the words, the phrases, and the truths of God's Bible. A great deal of which was read in after life would be unintelligible to many if they had not been taught early to understand the proper meaning of words. A great deal of what was read in church and what was preached would give them very little information unless they had become accustomed to read the history and discourses of our Lord in the Bible, but when their education had been properly attended to these subjects came back to their minds when they were present at the services of the Church. Then, at school they would learn to avoid habits which were bad, and which, without instruction, they might think harmless; they would, under careful guidance, learn to do that which was right—the truth would become wrought into their minds, and would become a part of themselves; God's Word would become a principle with them—a principle of life and action. He did not mean to say that education however good, however carefully attended to, would necessarily make Christian men and women. They knew, unhappily, that it did not, and that the instruction given in early youth often seemed to produce very little fruit. Neither of the two men lately executed in Lincoln, for one of the most terrible crimes that had ever been perpetrated in the country, could be called uneducated, and one of them, as they might have seen by his letters in the newspapers, was a man of more than an average intellect, and acquainted with his Bible. And this should tell them, whatever might be their privileges, not to be high-minded, but to fear, and never to let go the all important truth that it is nothing that man can do, but God's spirit alone, that can save and enable them to keep in holiness. But, notwithstanding this, he ventured to assert that taking the world in general there was more uprightness and probity among those who had not, and while they should not think that sending their children to school would necessarily produce a religious and virtuous character still they should thank God that He had given this opportunity for improving them, and for having them brought up in the way that they should go.

(5) IMPORTANCE OF REGULAR ATTENDANCE AT SCHOOL.

They must not expect that children would derive much advantage from the school unless they attended very regularly. He knew, as an old schoolmaster, that the boys who came irregularly did very little good; what they learnt one day they forgot another; they picked up bits and scraps and had nothing whole, and what was still worse, they contracted habits of irregularity. He would, then advise those who sent their children to school to enforce habits of punctuality. He knew the excuse was often made that there was something for the children to do at home; but he would urge the parents to make a little sacrifice and allow the children to go regularly, otherwise they would throw away their money on the school. But there was a more important matter than this.

(6) DUTIES OF PARENTS IN REGARD TO THE SCHOOLS.

Whether the children did well at school depended on the example set them by their parents. All knew how imitative children were; they had sharp eyes and ears, and were more likely to follow what they saw their parents do than what they heard at school, and therefore, fathers and mothers should remember that their children were looking up to them and forming their lives and habits on their conduct. There was another point which he should bring to the attention of parents. No human teaching could have any effect on the character unless God's blessing went with it. Now, he would ask them to make this new school the object of their prayers; when they were praying for themselves, they should ask Him to bless the school—to bless the teachers—that the seeds sown there may bring forth a perpetual harvest of honesty, goodness, and holiness of life. A great deal of the efficacy of the school would, of course, depend on the teachers, but on this point he would not trouble them by saying more than that those teachers only were likely to have God's blessing, and to reach the hearts of those about them, who made their teaching a religious duty. They should not merely try to prepare the children for the duty of this life, but to train them for eternity, and with this view they should endeavour to conduct the school in a Christian spirit, and let the children see that the precepts which they inculcated were embodied in their lives. In this lay the reality and the power of Christian education. He earnestly prayed

that the school might be the source of countless blessings to the present and to future generations. (Applause.)

3. RIGHT HON. LORD BROUGHAM, F.R.S.

PROGRESS OF EDUCATION IN ENGLAND—MIDDLE CLASS SCHOOLS.

During his remarks on this subject in the House of Lords, the noble Peer stated, that he had the honor of presiding over the celebrated Education Committee which sat in 1816, 1817, and 1818, by whose labours the subject of national education was invested with an importance and an interest which it had ever since sustained in the public mind. On the recommendation of that committee he introduced a Bill into Parliament, but was prevented from proceeding with it on account of the objections of the Dissenting body, who had always been his most able coadjutors in the cause of education. A long time elapsed before an opportunity presented itself of again pressing the subject on the attention of Parliament; but he might mention that before 1818 there were in England 19,400 day schools, and 5,400 Sunday schools, the former educating 674,000, and the latter 525,000 children; and that before a single farthing was paid for the purpose by the State, there were being educated in day schools 1,500,000, and in Sunday schools 1,250,000 children. The noble and learned Lord then traced the progress of the grants for education under the auspices of the Committee of Privy Council, and expressed his gratification at the great improvement which had latterly taken place in the administration of the fund. Another plan had been proposed, however, which he hoped would not be lost sight of—that of empowering town councils to levy an education rate in towns under their control, and by means of that rate to educate the children of any religious denomination, leaving the parents to decide upon the kind of religion which their children should be taught. The petition which he had presented laid it down as a general proposition, that the middle classes had the same right to attention from the Government and Parliament as the working classes. The upper classes and their schools could take care of themselves. The schools of the working classes had, under the system established by the Committee of Council on Education, obtained the advantages of inspection, of the training of masters, and of pupil teachers. What the petitioners called upon their lordships and the Government to do, was to give to the middle classes the advantages which the upper classes enjoyed without any interference, and which the working classes had obtained under the system adopted by the Committee of Council. According to a calculation which he had made, founded upon the income-tax returns and those of the registrar-general, it was probable that there were in the country about 120 middle-class schools, and what was desired was that these establishments should be placed under the superintendence and care of the Committee of Council; that was that any master of such a school might apply to that committee to have his school inspected, and if upon inspection its condition was found satisfactory, he should receive a certificate. Such certificates would have all the value of an academic degree, and would encourage those who had become schoolmasters to perform their duties efficiently, and induce other persons to undertake the task of tuition. Another point of great importance was the supply of good school-mistresses. At present the most serious consequences resulted from the inefficiency of female teachers; and there could be no doubt, if they were improved, that young women would become better wives and mothers. The insufficiency of education was, unfortunately, greatest in those districts where it was most wanted. The defect in the large towns was greater than in the country districts, in the proportion of 13 to 11. In the metropolis it was greatest of all. Of course, anything like compulsion would be utterly out of the question, still less was it consistent with sound policy or with true religion to make any advantage dependent on any man's faith. Persecuted truth would always lift its head more loftily and succeed more certainly, but to persecute error was often to delay its downfall. The Bishop of Lincoln thought the plan of inspecting middle-class schools would be productive of much advantage. (Hear, hear.)

4. HIS ROYAL HIGHNESS PRINCE ALBERT.

(1) THE SCIENTIFIC PECULIARITIES OF THE PLACE OF MEETING.

At the recent meeting of the British Association of Aberdeen, under the Presidency of the Prince Consort, His Royal Highness proceeded to say:—The Association meets for the first time to-day in these regions and in this ancient and interesting city. The choice appears to me a good one. The travelling philosophers have had to come far, but in approaching the Highlands of Scotland they meet nature in its wild and primitive form, and nature is the object of their studies. The geologist will not find many novelties in yonder mountains, because he will stand there on the bare backbone of the globe, but the primary rocks, which stand out in their nakedness, exhibit the grandeur and beauty of their peculiar form, and in the splendid