

the misery and suffering which follow in their train. As we proceed we shall find that much conduct which even some men who are considered educated men approve, when examined by the light of our principles, proves to be wrong, and to produce unhappy effects. We shall find, also, that, from a want of knowledge of the consequences which we have traced, efforts to avert suffering are frequently misdirected, and only aggravate what they are intended to remedy.

But the first steps will be to learn that, for men to live at all on this earth, they must work; to live decently and comfortably they must work diligently, intelligently, and skilfully. Intelligent work is impossible without knowledge; knowledge is not to be had without the desire, accompanied by application, to get it. The desire and application are thoughts and habits to be formed and fostered in childhood, first by the affectionate care of others, and afterwards by self-discipline. The pursuit of knowledge thus commenced ripens into one of the most intense of our pleasures, while it is providing against immunity from suffering in the future.

Important as these subjects are in themselves, they assume a greater importance on account of the use of the science of conduct in a particular educational method—I mean that sharpening of the wits that is known as the Socratic method.* This method applies in education to two kinds of science—one in which every question is accompanied by a practical scientific experiment from which, by simple observation, the answer can be

derived; the other, the sciences which are based on operations and actions that are universally going on around us, and respecting which all persons have some knowledge. Of the latter kind is our science. I do not attempt originality in describing it. This would be dangerous with such a subject, but, on the other hand, I raise no party banner.

What I know of this subject I have learnt from my friend, Mr. W. Ellis, who has thought over it for many years, and whose teaching it has been my privilege to listen to when I commenced my own work as a teacher, and on many subsequent occasions. The name of Mr. William Ellis is mentioned by Professor Bain in his work "Education as a Science," as distinguished in this department of knowledge, but as the science he has taught is included by the Professor amongst those that "cannot be accounted sciences of method, discipline or training," it seemed to me that the Professor did not comprehend the full use of this science in cultivated observation and reason, as it has been taught by Mr. William Ellis, in his philanthropic labours. Chiefly on this account I have ventured to bring this subject before you to-night.

Here I must conclude. I have only just approached what I feel it is my special province, as a practical teacher, to say; but I thank you for your patient attention, and, if you will allow me, I will undertake, on a future occasion, to shew more particularly how these principles may be used to correct the faults that are brought to our notice in our school children, and by their means to strengthen our children to resist temptation to misconduct and error in the future.—*Educational Times.*

* Here the lecturer read, by way of illustration, a dialogue between Meno and Socrates, on "What is Virtue?" and then a lesson on the subject of the lecture, consisting entirely of simple questions and answers.