

Mayor of London for several successive years in the reign of King Henry III. ("Hear, hear," and applause.) I look upon my schoolmaster's descent as the more noble of the two; and I am perfectly certain that not only the schoolmasters now assembled, but all the intelligent persons who are here, will go along with me in that feeling. (Hear, hear.) Schoolmasters will feel not merely that their labours are now brought more into the sunshine, and that they receive the reward which it is no shame for any man to be proud of receiving, when they produce their successful candidates; but the more intelligent among them will receive extremely useful hints by the course the examinations have taken, as to the best means of discharging their duty. (Hear, hear.) I will not go into details in which I might run myself aground, for despite all my lineage I am not so practically acquainted with the subject as many others now here. But there is one thing I would venture to point out. I would press upon them the importance of that which the University of Oxford adhered to, to the great disappointment of many persons,—namely, the sticking to the elements, and saying that nothing shall supersede accuracy in the lower and rudimental parts of education. (Hear, hear.) I do not know how that may be with some masters in this country, I can speak for myself. My good uncle—it is now nearly 60 years ago, for I began my Latin before I was six years of age—when we came to a new book, I remember especially Homer, said "Now, boys, this is a new language. You have been reading Xenophon and Lucian. You are now going to read Homer; he spoke in a different language, he thought in a different way from the authors you have read. Let us go by steps. Every word, little or great, every *καί* and *γε*, every noun and verb, every single word in that book did he make us give an account of. For the first fortnight, three weeks, or a month, about five lines took an hour to get through; and very tedious it must have been to a man who possessed great delicacy of mind, and could enter into the whole beauty of the poet as a poet. Yet he submitted to that drudgery because he knew well how it would pay. The consequence was that at the end of a month we knew the book we had gone through—the 100 or 200 lines—so accurately that we might be said, as far as boys could do, to know the book. We knew it grammatically, and nothing came too hard for us after that. That I venture to suggest as an example that might be of use to all schoolmasters. ("Hear, hear," and applause.) I have said I do not know how this is in this country among the masters. I have not the smallest doubt how it must have been with those whose pupils have been successful. I will tell you a story which I have upon the best possible authority. It does not apply to any schoolmasters here, or within many hundred miles of this county. An examiner was about, and he had a class before him—the first class in arithmetic. They were able to answer questions; they had gone through all the higher branches of arithmetic, and were prepared to answer anything. But he said, "I will give you a sum in simple addition." He accordingly dictated a sum, and cautiously interspersed a good many ciphers. Suppose, for instance, he said "a thousand and forty-nine." He found there was not one in the class who was able to put down that sum in simple addition; they could not make count of the ciphers. That showed him the boys had been suffered to pass over far too quickly the elementary parts of arithmetic. (Hear, hear.) The examiner took them in grammar, and quoted a few lines from Cowper—

"I am monarch of all I survey,
My right there is none to dispute."

"What governs right?" There was not a boy could say, till it was put to them "none to dispute my right." Then

"The beasts that roam over the plain
My form with indifference see."

None could tell what governed "see," or what "see" governed after it. These are instances that I think it not useless to mention, for the purpose of drawing the attention of intelligent schoolmasters to the necessity of attending—not merely once in the beginning, but going back from time to time—to the elements. ("Hear, hear," and applause.)

(3) ENCOURAGEMENT TO POOR AND INDUSTRIOUS BOYS.

Let me impress upon you that the best motto you can take for yourselves in this respect is that which was taken by a most eminent man, who made his way from a hair-dresser's shop to be Lord Chief Justice Tenterden. What was his motto? When a man is made a judge he is made a sergeant, and as sergeant he gives rings to some of the great officers of State, with a motto upon it. His motto was "Labore." He did not refer to his own talents. It was not "invita Minerva." To his immortal honor be it said—from the hairdresser's shop in Canterbury to the Free School in Canterbury; from the Free School in Canterbury to Corpus Christi College; from Corpus Christi College to the bar; from the bar to the bench; from the bench to the peerage—he achieved all with unimpeachable honour, and always practising that which was his motto at last. One of the

most gratifying scenes I ever witnessed was when that man went up to the House of Peers in his robes for the first time, attended by the whole bar of England. (Hear, hear.)

2. RT. REV. DR. JOHN JACKSON, LORD BISHOP OF LINCOLN.

(1) NECESSITY FOR SCHOOLS—OUR FACULTIES GIVEN US TO BE IMPROVED.

At a recent meeting held at Reepham, near Lincoln, to celebrate the opening of a new school, the Lord Bishop said he felt that a parish without such an institution was deficient in one of the most important agencies which God commanded them to employ for their own benefit and the benefit of their fellow creatures. As to this point, many might say that he attached more importance to it than the subject possessed. He did not think that, nor could he assent to that opinion. Almighty God had given them all limbs and strength, and mind with its various endowments, and He clearly gave these that they should improve them for His service, that the whole man, both mind and body, should be fitted to serve Him. Now, what would they think of a man who allowed any part of his bodily faculties to fall into disuse? Would they not say that he was doing that which God had not intended? They had heard of the faquers who thought they were serving their Maker by keeping their limbs without motion until they were not able to use them, and then spent the remainder of their lives in begging. It did not seem to him that such men were worthy of charity. Did not God give them all the faculties of their minds, and did He not require them to use them for His glory? In China it was considered a great part of beauty that a woman should have a small foot, and with that object, the feet in early life were cramped into a narrow compass until the instep grew so broad as to look like a crow's foot. He did not complain of the matter of taste, but when those poor women grew up they were unable to walk, and quite unfit to make themselves useful as wives and mothers. This was entirely wrong. Well, if the Creator had given men bodies and minds, with certain powers, strength, memory, judgment, and imagination, all to be useful, should they take no pains to improve them?

(2) ADVANTAGES OF EDUCATION TO THE LABORING CLASSES.

But, it is asked, what would be the use of education to those who had to get their living by manual labour?—a man is not likely to plough anything the better, nor is a young woman likely to make a more useful servant because they can write and know geography. It was difficult to argue with such people, and with the idea here intended he could not agree, and he could never be persuaded to believe that a tool was not improved by being sharp, or that they could cut the better with a blunt instrument. It was a wise man's saying that if the iron be blunt they must put out more strength, but wisdom was profitable to direct. Of course reading did not help a man to make a straight furrow, nor did geography assist him in his work. But he knew that habits of intelligence and quickness did make a person a better workman in every sort of work, and he knew further, that these habits were acquired by the young while they were at school. The truth was the mind was then brought out and made useful for all the purposes of after life, and he did not see how the system of ignorance was to be defended. Large sums of money were spent in training horses and dogs, every attention was devoted to the development of their powers, and yet,—one could hardly speak of it without indignation,—human beings were to be left without education, without that training which would fit them to take their stations in the world, and to enjoy rationally those pleasures which God had provided.

(3) ADVANTAGES OF EDUCATION EVEN IN OUR AMUSEMENTS.

And he would observe, in passing, that amusement, relaxation could not be thoroughly enjoyed without some degree of education. He knew that in this working-day world the greatest part of the time of all must be spent in labour; but all were to have some time of leisure, and God intended that there should be leisure and amusement. Now, it was worth considering that there were two modes of relaxation, the one physical, the other intellectual; and who would say that the latter was not to be preferred? He was sure no one would tell him that there was more pleasure in sitting in a public house than in reading a book. But even bodily amusement, games for instance, were more thoroughly enjoyed by men whose faculties had been quickened by education. They were, of course, more important reasons why they should rejoice at seeing schools established.

(4) FUTURE CHARACTER GENERALLY FORMED AT SCHOOL.

They knew that in schools a great part of the habits of life were formed, and the foundation of a virtuous life lay in being trained early to do what was right. Not merely what persons liked, but they should be taught religion, obedience, punctuality, and self-command—the elements, in fact, of the Christian character. Now all these could scarcely be learnt by most persons unless they were