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destinies of nations are in His hands, but, as you well know, He acts ordinarily by secondary means; He acts by human agents, and it is in our power to make that a blessing, as He intended it, or a curse, which He did not intend, according as we use that which He puts in our hands. The river will flow on. If you attempt to stop it, it will overwhelm you in ruin. If you neglect its course, you may lose the benefits it would otherwise confer. But if you direct its course wisely it will be a source of fertility to the land through which it flows. (Applause.) Something like that is what this country ought to do, and what I think it is now doing in respect of education. If the poorer classes are to be raised in political power in this country, to make that a blessing you must cultivate them intellectually and morally for discharging the duties to be thrown upon them. (Hear, hear.) Therefore it is that I think the University of Oxford conferred the largest benefit that it had in its power to confer upon this country at large when passing simply from the education of the higher classes, and those who were destined for the Church, it spread out its hands in a frank and liberal spirit to all classes of society, and offered to connect everybody with itself, in a certain measure, who would only fit himself for it by proper application. (Applause.) It is obvious, and everybody must see, that the more the classes of society lower than those who may be able to take the benefit directly of university education avail themselves of this privilege, the more will they fit themselves for all those acts of power and administration of government to which in the course of things they may probably be called. (Hear, hear.)

(2) SCHOOLMASTER'S PROFESSION—IMPORTANCE OF THOROUGHLY TEACHING THE ELEMENTS—EXAMPLES.

I now pass on to the schoolmasters of the County who have taken part, or who shall take part, in preparing pupils for these examinations. They must feel that their position is considerably raised by it. When I say raised, don't let me be supposed for one moment to imply that it is a profession that is required in the estimation of society to be raised. My grandfather was a schoolmaster. I was a pupil of an uncle whom I loved and honoured as my father. I was a pupil at Eton of a cousin whom I loved as an elder brother. One of my brothers, as many of you know, has been for years labouring in the school at Eton—successfully I may say, certainly diligently—for a great number of years as assistant-master. I come of a family of schoolmasters; and let me assure those who are here of that profession, that I hold that part of my descent with as much pride, and greater pride, than I do my being able to trace it upon the other side to a gentleman who happened to be Lord

RECENT SPEECHES ON SCIENCE AND EDUCATION.

1. HON. SIR JOHN T. COLERIDGE (JUDGE Q.B.)

(1) POLITICAL AND SOCIAL AMELIORATION PRODUCED BY EDUCATION.

At the distribution of certificates to the successful candidates at the late Oxford Local Middle-Class Examination, held at Exeter, the Hon. Sir John T. Coleridge, after the distribution of the certificates, addressed the meeting. He said: passing by for a moment what of course I do not undervalue—the higher motives upon which we ought to value national education—there is one point of view in which it strikes me it has not been so often presented to the minds of assemblies like the present, but which I think is of the greatest importance. No one who has considered the history, not merely of this country but of Christendom in general, for centuries back, can fail to perceive that there has been for centuries a gradual advancement towards the approximation of the different classes of society, and to increasing power with regard to the government of what are called the labouring classes. (Hear, hear.) This approximation seems to me to be so orderly, to have proceeded so regularly, to have gone on so widely—I may say so universally—through Christendom, that I cannot but think that we may trace in it the finger of Him who governs the world; and that it must be for good. (Hear, hear.) It must be for good if we rightly use and direct the dispensations of the Almighty, as far as we are concerned. The