

position as being the advocate of a State system of education? Their former position was a perfectly logical one very much on account of this difficulty of religious instruction, and of separating it from secular instruction. They were opposed to the State in any way interfering with education. They have given up that position. They have found that such was the need of the country that, as patriots, they were obliged to give it up; but now they are in favor of the State providing it, and it appears to me that they cannot take the same ground that they did—for instance, with regard to State religion, that they cannot say, "We will have nothing at all to do with instruction in religion" because it is the general belief of parents it has been the custom, and is their wish, that at the same school, and by the same teacher there should be instruction in religion as well as other matters; and, therefore, as they had decided that the State should give this instruction, they must take the consequences of having to deal with that enormous multitude of their fellow-citizens who prefer that the two things should be united together. It seems to me that a system of State education can be conducted upon two principles—upon the principle of teaching to the children everything that they can learn within the time which is allotted to them, with the power in their parents to withdraw them from that kind of teaching which they think is wrong to receive; and that is the principle of the Education Act; or it can be conducted upon the principle of teaching nothing but that upon which everybody is agreed, and that seems to be the principle of the League and my friends amongst the Nonconformists, to whom I am trying to reply now as a friend of education. As an educational reformer, it seems to me that the principle of limitation would be utterly destructive of any sound and real education. I could not consent to a secular system of education as a legislator, as a member of the Government, or of Parliament, I feel that it would be wrong for the law thus to taboo religion. I hold still to the faith of my old Quaker Fathers, to this extent, that I am not one of those who think we ought to draw this line between religion and other subjects. I will conclude by saying that my aim in this work has been to provide the schools for the children in the country, and to secure if possible that those children shall attend these schools; to raise the quality of the education that is given to them; to see that it is one which will enable them to fight the battle of life—that is all which I believe the law can do. If the time should ever come when the parents of England—for without female suffrage the mothers of England will have something to do with the teaching of their children—if, I say, the time should ever come when the fathers and mothers of England wish that State education should be conducted purely upon the secular system, they must find some other individual than myself to do their business.—*Daily Witness*.

#### **Installation Address of the Rt. Hon. Benjamin Disraeli, Lord Rector of Glasgow University.**

On Wednesday (19th November, 1873) Mr. Disraeli was installed as Lord Rector of Glasgow University, in Kibble's Crystal Palace, a building capable of accommodating 5,000 persons, which was filled to overflowing. A "capping" ceremony, in which LL. D., degrees were conferred on the new Lord Rector, Sir W. Stirling Maxwell, Dr. Hooker, Sir E. Colebrooke, Mr. Gordon, M. P., and Dr. Rainey, preceded the installation address. After a few introductory remarks in acknowledgment of the honor conferred upon him, he said that, in view of

the fact that the young men before him were about to enter life at a period which promised to be momentous—perhaps he should say which menaced—he thought it would be appropriate to offer some observations which might tend to assist them in their coming trials. The man who desired to succeed in life required two kinds of knowledge, the first of which was self-knowledge, the acquisition of which was a theme upon which philosophers had written treatises for countless ages. By severe introspection only could self-knowledge be obtained; but, supposing that a man had acquired the indispensable insight into the true range of his powers and the right bent of his character, the next thing required was an acquaintance with the spirit of the age in which his faculties were to be exercised. The spirit of the present age was a spirit of equality, but equality was a word of wide import, round which various schools of thought might assemble and arrive at conclusions not only different but contradictory. He held that civil equality—that was the equality of all citizens before the law, and that a law which secured the personal rights of all citizens—was the only foundation of a perfect commonwealth—that was, a Government which secured liberty, order and justice. Having alluded in touching terms to the misfortunes of France, Mr. Disraeli said it was civil equality which was aimed at in Britain, social equality in France; but social equality did not satisfy the latest philosophers,—they wanted material equality also. They would destroy private property, and acknowledge only the rights of labour. This was not the only or the highest happiness, nor a safe basis for a commonwealth. The spiritual was stronger than the physical. By religion alone could men be guided to their benefit. Mr. Disraeli concluded by observing that he who conceived best his relations to God was best prepared to fulfil his duties towards man. In the perplexities of life he himself had found in those beliefs solace and satisfaction, and he now delivered them to the students, to guide their consciences and their lives.

#### **Dr. Donaldson on the Higher Schools of Scotland.**

The annual meeting of the members of the Association of the Masters of Higher Schools of Scotland, was held on Friday, January 9th, in the High School, Edinburgh—Dr. Donaldson, president, occupying the chair. The Secretary (Mr. Macdonald, of the High School) having read the roll of membership, and stated that all the higher-class schools, with the exception of Elgin, were now represented in the Association, the Chairman delivered an inaugural address for the year. At the outset he expressed a hope that the people of this country would see fit to remodel the system of secondary education, in respect to which, he said, there could be no doubt we were very far behind Continental nations. (Hear, hear.) Speaking of the circumstances which contributed to bring about this state of matters, he dwelt at some length upon the position of the teachers, pointing out the fact there were many scholarly men in Scotland, who had gone through a University training, and who were acting with efficiency as teachers of secondary schools, whose incomes did not teach \$1000 a year, whereas an inspector of primary schools, who had only to correct exercises in spelling and arithmetic, and who was expected to know a little about geography, history, and Latin, started with an income of \$1250, with another \$1250 for travelling expenses, and ultimately rose to the position of having a salary of \$5000, with an assurance of having, after serving for a certain number of years,