

of the Christian citizen. Schools are multiplied; the abstruse sciences of the alchemists of the days of chivalry are unfolded even to the capacities of the child; the Bible is circulated in every land, and in every tongue; and the profoundest intellects of the day are engaged in rendering attractive the hitherto sealed book of popular instruction and enlightenment. But who, from such a standpoint, ever caught a glimpse of the distant goal before us? Or who, from so brilliant a past, has ever gazed upon its corresponding future? Not one! Down the vista of history we see the rise and fall of nations, the beginning and ending of wars, the failures and the perfections of art, but the end of that mighty contest between light and darkness, that great experiment of the age in which we live, we have never yet witnessed. Nor shall we ever see it. On us, as nations, and on us as individuals, devolves, however, the solemn responsibility of guiding, directing and counselling (each in the sphere in which Providence has placed him) in the great work in which we are all engaged, fervently imploring that "wisdom and counsel and might" be imparted to the nations promoting so momentous an interest, and that the blessing of Almighty God would abundantly rest upon the exertions of all Christian men engaged in that noble cause and labour of love—the free and universal Education of the people!

PART II.

ENGLISH AND MISCELLANEOUS ADDRESSES.

I. SCIENCE AND SOCIAL PROGRESS.

(From a Speech at Birmingham, in 1855, by His Royal Highness Prince Albert.)

No human pursuits make any material progress until science be brought to bear upon them. We have seen, accordingly, many of them slumber for centuries; but from the moment that science has touched them with her magic wand, they have sprung forward, and taken strides which amaze and almost awe the beholder. Look at the transformation which has gone on around us since the laws of gravitation, electricity, and the expansive power of heat have become known to us! It has altered our whole state of existence—one might say the whole face of the globe! We owe this to science, and science alone; and she has other treasures in store for us, if we will but call her to our assistance. It is sometimes objected by the ignorant, that science is uncertain and changeable; and they point to the many exploded theories which have been superseded by others, as a proof that the present knowledge may be also unsound, and, after all, not worth having. But they are not aware that while they think to cast blame upon science, they bestow, in fact, the highest praise upon her. For that is precisely the difference between science and prejudice: that the latter keeps stubbornly to its position, whether disproved or not; while the former is an unarrested movement toward the fountain of truth—caring little for cherished authorities or sentiments, but continually progressing—feeling no false shame at her shortcomings, but, on the contrary, the highest pleasure when freed from an error, at having advanced another step towards the attainment of Divine truth, a pleasure not even intelligible to the pride of ignorance. We also hear, not unfrequently, science and practice—scientific knowledge and common sense—contrasted as antagonistic. A strange error! For science is eminently practical, and must be so, as she sees and knows what she is doing; while mere common practice is condemned to work in the dark—applying natural ingenuity to unknown powers to obtain a known result. Far be it from me to undervalue the creative power of genius, or to teach shrewd common sense as worthless without knowledge. But nobody will tell me that the same genius would not take an incomparably higher flight, if supported with all the means which knowledge can impart—or that common sense does not become, in