

own, and no inconvenience, therefore, arose beyond that of some little waste of teaching power. But in the rural districts the cause was different. There the great majority of parents were of the one way of thinking, and as a consequence there was a small minority who were not in general powerful or wealthy enough to establish schools or to employ teachers upon their own behalf, but who were compelled to make use of those schools existing in the neighbourhood. Under these circumstances, it was natural, and perhaps inevitable, that those who had to send their children to the school of a denomination which was not their own should at first feel some little jealousy or distrust of what was done. The inference which he drew, therefore, was that in such cases those representing the great majority were bound scrupulously and honourably to respect the rights of those who belonged to the minority. If this principle were adhered to, and the denominational system were worked in a spirit of moderation, fairness and justice, and if in addition they exerted themselves each in his own place to fill up those lamentable gaps in educational arrangements which still existed, he saw no reason why the present system should not continue in force for a very long time indeed. For his own part he hoped it would do so. He believed it to be the best system, because it gave a greater stimulus to individual action, greater

play to individual freedom, and showed a greater respect for individual rights and feelings than could be done by any other system more directly and immediately connected with the State. In conclusion his Lordship said—I hope those who are to manage this school will accept one or two hints, which, indeed, their own good sense would suggest. I hope they will remember that children must play as well as work, that young legs get very fidgety with sitting still, and that young brains get weary with a very little continuous effort. I hope they will remember that not kindness only, but courtesy in manner and justice in act are as keenly appreciated by even very small children as they are by grown people. I am sure they will bear in mind that not cram—not efforts or trials to overburden memory—not preccious displays of intelligence in one or other particular case, are the objects to look to in a school like this, but that what we want to produce, or rather to develop, is the largest possible number of healthy brains and healthy bodies, and that what we most desire to inculcate is that habit of patient and persevering labour, guided by sense of duty, and directed to useful ends, that moral and industrial discipline, not affecting the intellect alone, but the whole nature, a diffusion of which among all classes is the best guarantee of material prosperity, and the best security against national disorder.—*Ex.*

It needs to be said again and again, that they are not the best teachers who do most for their pupils. They are the best who have most skill and power in stimulating, encouraging, and directing pupils in the exercise of their own powers. The highest type of teaching is that which makes pupils self-helpful.—*Ohio Educational Monthly.*

THE RELIGIOUS ELEMENT IN SCHOOL AND COLLEGE.—In the schools and colleges

of our country there should be a ruling religious element. It will be a good day for the world when every school and college will be conducted by active Christian teachers, who by precept and example will "allure to brighter worlds and lead the way;" who will show the harmony of truth as it appears in nature and revelation; who will give that direction to thought, as will lead them to look through nature up to nature's God.—*Prof. Bacon, Winona, Miss.*