

sons, as I believe, for which we may safely look for a continuance of the present prosperity of our School. The first of these is, the *soundness* of the education which we here endeavour to give. And, Sir, I do not fear to say that what I mean by a sound education is an education based upon classical training. Of course I do not mean to advocate an *exclusively* classical education, or to underrate the importance of other subjects; but I do maintain that for the work of training a boy's mind there is no instrument that I know of like a thorough teaching of Latin. It may sound a bold thing 'to claim public confidence on such a ground as this; but it is not so bold as it would have been some ten or fifteen years ago. I think that people have a good deal changed their views of education within those years. They seem to have ceased to feel confident that it is a sufficient condemnation of any system merely that it is one which approved itself to the wisest and most learned men of a considerable number of centuries. They seem to be rapidly giving up the false idea that the work of education is merely to store the mind and memory with a certain amount of useful information. In fact our work here is mainly not to inform but to *train*, to draw out and strengthen the power of the boy's mind. And the earliest means of such training is to be found in the cultivation of God's great gift of speech, in teaching the boy the laws of language in the shape in which he is most ready to apprehend them. And here it is that Latin and Greek are so valuable—the former, I was going to say so indispensable. Latin is a far more extensively inflected language than any of those of modern Europe, and consequently presents the great facts of Grammar to a boy's mind, as all knowledge ought to be presented to such a mind—not as an abstract principle, but as a concrete truth; not as a deduction from a general rule, but as the exhibition of a simple fact. It is vain to ask what use will a boy's Latin be to him in after life. He may never open a Latin book after he leaves School, and yet what he has acquired *in learning* Latin may be of the greatest possible use to him. If you want to make a boy a sound French scholar, or a sound German scholar—aye, or I may add a sound English scholar—the surest and speediest way is to begin by making him a fair Latin scholar. I could tell you, Sir, to convince you that I am speaking not merely from theory, but from experience, of cases where in examining a class in purely English subjects I could tell at once which of the boys stood high in Latin. It is, therefore, I conceive, a very great mistake to prevent a boy from pursuing classical studies, merely because he is intending to engage in commerce in after-life; and it has been to me a source of great satisfaction that amongst us this mistake is so seldom made, and that the parents of many lads who have joined us without any previous classical training have been induced to allow their sons to begin Latin as the surest mode of acquiring a sound knowledge of Grammar.

But Sir, there is another and a higher reason why we may look for public confidence and support. It is a good thing to cultivate our boys' bodily health, and to train their minds, but it is a far better thing to educate their hearts. It is our privilege here, Sir, not to have divorced education from religion and from religion expressed in the form of a definite creed. Here again times have changed, and it is not now the hardy thing it once would have been to challenge public confidence on such a ground as this. Fifteen years ago the cry was all for a system of secular education, entirely separated from religious teaching, or with only such a religious teaching as should exclude all distinctive peculiarities. Now I believe the class is daily growing larger of those who would send their sons to a school avowedly in strict connection with a denomination not their own, rather than to one from which religious teaching is excluded, or where religion, in order to accommodate it to the prejudices of all, has been made a mere religion of negations. In this place at any rate our course is clear. The best lessons which our boys are taught are not those which are given in this room, but which we are enabled to teach