

not hesitate to say that the old studies are the best studies; and that if you want to find the man—I am not speaking of individual cases, but as a general rule—if you want to find the man who has the greatest aptitude, the greatest facility in acquiring what is new, the most thorough mind for the acquisition of new forms of thought and new pursuits, and the greatest facility in the description of them to another—for the solution of this practical problem and enigma in public life, give me the man who has had a thorough classical training: who has drunk the writings of the old masters into his bones and his marrow; who has stood in the race of competition with school-boys and with collegians; and who has proved his powers under the course of study there placed before him. (Cheers.) Mr. Gladstone then said that they should be prepared to show the spirit and the principles on which education is founded. We ought not to shrink from discussion. I do not think it necessary that we should envelope ourselves in the mist of antiquity, or that we should make a mere pretext of antiquity, and refuse to open our eyes from the fear of changes. Let us take the right end of the question, and then fearlessly plunge into discussion if necessary, and stand on experience and authority. If we were to find that nearly the whole of Christian Europe, since the revival of letters, had been making a lamentable mistake as to the best mode of human culture, it would be most melancholy. Those men who so freely condemn preceding generations—what amount of claim can they have to respect when they are numbered with their fathers? While they have so freely condemned those who have gone before, they cannot expect for themselves anything but that of which they have set such a bad example. It is common to quote that wonderful saying of Lord Bacon,—and every saying of his is wonderful; he looked like the inspired master of infallible wisdom,—

“Antiquitas seculi, juvenus mundi.”

And people quote that sentiment, implying that they are thereby entitled to overthrow all that human experience has hitherto established. No doubt Lord Bacon was perfectly right. It was the youth of the world, and modern times ought to be wiser; but how wiser? By employing all the wisdom that former times accumulated: by assuming possession of that. That is the starting point to any further progress. But if instead of that we throw overboard all that men in former times acquired, we are again in a new youth—a fresh start and a fresh accumulation of knowledge. And if such a mode is adopted, I do not see that we shall pursue the search under more favourable circumstances or with a more happy result than the generation who have gone before us. One other purpose—and a more noble purpose of classical literature—I cannot help alluding to. We live in times when there is a very heavy strain on religion—when the understanding of man, I will not say because it is more vigorous, but because it is more restless and sceptical than before, is more than ever disposed,—I will not say professedly,—but is disposed to question how far all our civilization and all our eternal blessings are due to Christianity, or to an indefinite something different from Christianity, or different from Christianity as understood in former times. They let slip the great gift of revelation, and say we can get on very well without it. Now, to those who are under the pressure of that temptation—and I must confess my belief that it is most formidable, seeing that we live at a time when it is nearly universal—is it possible that any experience can be more salutary to us than that presented to us in the histories of the Greek and Roman people? These histories say to us on the one hand and on the other, in various tones, but taking them in combination they undoubtedly say, that with the powers of the mind developed in a degree which we have no reason ever to expect to be surpassed, and with regret I have some reason to ask whether we can expect their results ever to be equalled—we see the human faculties carried to a point rarely if ever to be attained—we see the social organization not less wonderful than the qualities of the individual man, but the divine light was gone, and that gone, to what did they all come? It was a course of progressive moral decline. (Hear, hear.) As ages went on, and as the works of genius accumulated, and as the highest point of possible accomplishment in art was attained, the heart of man became more and more corrupt, and the basest vices were everywhere installed side by side with those wonderful accomplishments of human intellect and genius. I would ask, is it possible to see vices more awfully and clearly developed than when we turn back to the histories of Greece and Rome? And when we see that all their lofty intellectual attainments could not teach the secret of human happiness and could not stop the folly of the human heart—when we see that man became more and more the victim of his own vices, until he became a crumbling mass of pollution—do we not learn a lesson of deep practical import? We learn that it is not only in the education of the intellectual faculties, but, above all, in the precious treasures of the gospel, that we are to look for those influences which are to guide us safely through life. Having given utterance to the hope that we should never be driven from the ancient education of this country, Mr. Gladstone shortly adverted to

the toast of “The parents,” which he had been requested to give, and said his hope was that Trinity College might be long blessed, as it was at present, with the superintendence of teachers in whose Christian characters and whose intellectual attainments they had alike the same confidence. (Applause.)—*Mail.*

SPEECH OF LORD NAPIER AT HARVARD COLLEGE.

At the triennial dinner of the Alumni at Harvard College, given at Cambridge, Mass., Lord Napier was introduced by Mr. Winthrop, as “the honored representative of Queen Victoria, whose life, and her fulfilment of every high duty, had gained her the love and respect of all true hearts.” He complimented Lord Napier, and made a humorous allusion to his ancestor, the inventor of logarithms. The band played “God save the Queen,” and the audience rose and received Lord Napier with immense cheering. His lordship said:—

GENTLEMEN,—I might be justified in pleading to you the excuse of one who is little used to give utterance to his sentiments in public assemblies. I have barely ventured beyond the circle of diplomatic service—and diplomacy, you know, is a silent craft. [Laughter.] The inability under which I should labor on all occasions is peculiarly apparent to me after what we have heard to-day, when, as the minister of England, I am invited to stand before an audience which embodies the intelligence and science of America, and to cast down my feeble rod in the presence of the great magician of Massachusetts. [Loud applause.]

Old Cambridge, in England, ought to have sent Young Cambridge, in America, an authorized representative. I am not furnished with credentials from the courts of learning; yet in those courts I passed the most agreeable period of my life. And if I had been a faithful instead of a vagrant son, I could not bear a warmer affection to the good academic mother, so bountiful and so forgiving, so prodigal of encouragements and so patient of neglects. Lord Napier proceeded to compliment the Harvard institution in eloquent terms, and expressed the warmest wishes for its continued prosperity. He spoke in a pleasant and humorous strain of the allusions to his ancestor, the inventor of logarithms, which Mr. Winthrop had indulged in, and then said: The honor which has been conferred upon me by an invitation to this celebration, and the reception which I have met with here, are the continuations of that universal welcome I have experienced in the United States. In this general kindness I not only recognize the hospitality of the nation, which is always bestowed before it is deserved, but a manifestation of the affection for England which is kindled in the recesses of the American heart, which is ever bursting forth in some act of courtesy and assistance. [Applause.]

I see in this reception, too—in the language of the President and your response—a sign of respect for her Majesty the Queen—for the ancient crown, which is so gently and so wisely worn. [Applause.] It is gratifying to me to observe that the thoughtful views and benevolent labors of the Prince Consort in the cause of industry, education, and art, have elicited that admiration in America which they have commanded at home. [Applause.] These are the studies which beset the vicinity of a popular throne, and the father of an English sovereign. [Cheers.] The President has offered his kind wishes that my residence in America may be agreeable, and that the exercise of my official duties may be prosperous and profitable to our respective countries. I am one of those who believe that the cordiality which is so apparent in our literary and social relations will soon be fully and permanently reflected in our international correspondence. After armed contention had finally ceased between America and England, an abundant aftergrowth of animosities and disputes sprang up, which have been gradually and successively cleared away. [Applause.] We are engaged at this moment in the extirpation of a “root” of difference, which I believe to be the last. [Great applause.] It cannot be removed by one sided and precipitate action, but it will yield to the well adjusted efforts of mutual good will. The views of my government are conciliatory—their declarations are sincere. The same trust may be placed in the policy and candor of the American Cabinet. But, gentlemen, our relations are not affected only by the resolutions which are taken in the temperate atmosphere of the council chamber; they are exposed to the scrutiny and commentary of those vigilant organs of opinion—the legislature, the public meeting, and the press. This is not to be deplored. These agencies are the noble and useful concomitants of a free constitution. But the powers which are accompanied by responsibilities are of a momentous character. It would be a lamentable circumstance if the honest and salutary intentions of the Government for the settlement of our last controversy should be embarrassed on either side, or in any quarter, by the asperities of unreflecting discussion, or the impulses of wayward patriotism. I have nothing to ask from the society in which we are met, or from the cultivated and opulent community of Boston, but the continuation of their favor. Societies and communities such as these are always the great reserves of prudence and conservative feeling. But I invoke the generosity and moderation of those who are mixed in the