

less than one fourth were of religious professions distinct from our own. (Cheers.) Nor have the promoters of the college been disappointed in their hope to furnish the people of Liverpool with easy access to the higher forms of education at their own doors, and to strengthen and enlarge their connection with the old universities of the country. The seven hundred pupils on its books afford ample proof of the favour of the community; and the number of able men whom it has sent to these universities indicates the wish of Liverpool to secure for its sons the advantages of what has been commonly termed the higher education. (Applause.) With regard to that old education, I will speak in terms, I hope, of moderation. Here and there we may find a man whose self-training power is such that he can dispense with all applications from without. But these are rare instances indeed.

I speak now not of the one, but of the million, of those who are greatly dependent on the education they receive, and, as among the million, I affirm that there is no training for the conflicts and toils of life, so far at least as I have seen, which does greater justice to the receiver of it than the old training of the English public schools and universities. (Cheers.) I speak of my own experience and observation in the sphere in which I have lived; but probably there are few spheres, though I will not say there are none, in which the whole making of a man is more severely tested. That my testimony, which is limited, may at least be definite, I will add that I speak of such training in the form in which it existed at Oxford. I am sorry to say, more than forty years ago. This may sound like a paradox, and must be a stumbling-block to those who think that the sole or main purpose of education is to stock the mind with knowledge as a shop is stocked with goods, that the wants of life can be met just like the wants of customers. And, doubtless, one of the purposes of education is thus to furnish materials for future employment; but this is its lower, not its higher purpose. The fabric of the shop takes no benefit, though it may take damage, from the wares which it receives; but the greatest and best use of the information which is imported into the mind is to improve the mind itself. (Cheers.) A more instructive comparison may be drawn between education and food. As the purpose of food is to make the body strong and active, so the main purpose of education is to make the mind solid, elastic, and capable of enduring wear and tear. The studies which are most useful, so far as utility is external to the mind, though they are, on that account the most popular, and though they are indispensable, such I mean as reading, writing, arithmetic, modern languages, or geography, are those which do not most but least for our intellectual and moral training. The studies which have for their main object to act on the composition and capacity of the man will, to such as follow them: with their whole heart, be found to yield a richer harvest, though the seed may be longer in the ground. Yet, I fully admit that the test of a good education is neither abstract nor inflexible. Such an education must take account both of the capacity and of the possibilities of his future calling. All I would plead for is that where there is choice, the highest shall be preferred. "It was our duty," says our best known poet of the day, "to have loved the highest;" and our duty it ever must remain. (Cheers.) In this institution I trust the prerogative of the highest will always be admitted; and around the highest will be marshalled, each in its due order and degree, its numerous and ever multiplying studies, of which every one has an undoubted title to honour in its tendency to embellish or improve the life of man. But indeed there is much to be said and done about education besides determining the controversy upon the relative claims of the different kinds of knowledge.

Quite apart from those claims and those controversies, much, my younger friends, and more than you can as yet perhaps fully understand, depends upon the spirit in which those kinds of knowledge are pursued. And this at least depends, not upon the incidental advantages of birth or wealth, but upon ourselves. The favours of fortune have both their value and their charm; but there is in a man himself, if he will but open out and cultivate his manhood, that which will supply their place in case of need. (Cheers.) Now, as to this important subject, the spirit in which we pursue education, the degree in which we turn our advantages to account, I must say, not of this institution nor of those whom I see before me, but of us here in England, that we do not stand so well as we ought to stand. Our old universities, and the schools of the country, above the rank of primary schools, have the most magnificent endowments in the world. That gentlemen, I am aware, is a reproach which does not attach to you. (Laughter.) It may be doubted whether the amount of these endowments in England alone is not equal to the amount on the whole continent of Europe taken together. Well, what is the result? Matters have mended, and are, I hope, mending. We have good and thorough workers, but not enough of them. The results may be good as far as they go, but they do not go very far. But in truth this "beggarly return," not of empty, but of ill-filled boxes, is but one among many indications of a wide-spread vice; a scepticism in the public mind, of old as well as young, respecting the real value of learning and of culture, and a consequent slackness in seeking their attainment. We seem to be spoiled by the very facility and abundance of the opportunities around us. We do not in this matter stand well as compared with the men of the Middle Ages, on whom we are too ready to look down. For then, when scholarships, and exhibitions, and fellowships, and headships, were very rare, nay even before they were known, and long centuries before triposes and classes had been invented, the beauty and the power of knowledge filled the hearts of men with love, and they went in quest of her from the ends of the earth with ardent devotion, like pilgrims to a favoured shrine. (Cheers.) We do not stand well as compared with Scotland, where at least the advantages of education are well understood; and though its honours and rewards are much fewer, yet self-denying labour and unsparing energy in pursuit of knowledge are far more common than with us. We do not stand well as compared with Germany, where, with means so much more slender as to be quite out of comparison with ours, the results are so much more abundant that, in the ulterior prosecution of almost every branch of inquiry, it is to Germany and the works of Germans that the British student must look for assistance. (Hear, hear.) Yet I doubt if it can be said with truth that the German is superior to the Englishman in natural gifts, or that he has greater or even equal perseverance, provided only the Englishman has his heart in the matter. But Germany has two marked advantages: a far greater number of her educated class are really in earnest about their education; and they have not yet learned, as we, I fear, have learned, to undervalue, or even to despise, in a great measure, simplicity of life. (Cheers.) Our honours, our endowments, what for the most part are they but palliatives, applied to stimulate a degenerate indifference to that existence to which, unfortunately, they bear the most conclusive witness? Far be it from me to decry them, or to seek to do away with them. In my own sphere I have laboured to extend them. They are, however, the medicines of our infirmity, not the ornaments of our health. They supply from without inducements to seek knowledge which ought to be its own reward. (Hear, hear, and