

tion of Trinity College. Not that I would speak as if the cultivation of the mental powers were the inspiring idea. It is Trinity College in which we stand, and it is the glory of God that is the end of this foundation. (Applause.) It is on Christianity that this college has been founded—on Christianity, not as vaguely conceived by the thinkers, as they call themselves, of the 19th century, but as it is embodied in the words and the institutions of the church. It is needless for me to dwell on that subject, because, as its importance transcends all others, so here, beyond all others, it is understood and taken for granted; for it is understood that a knowledge of the principles of the episcopal communion of Scotland shall form part of the professional training given to boys here; and it is well known that the education of the pupils at large is not only connected with, but thoroughly pervaded by, the spirit of religion. But I speak of that which is external to, and subordinate to, religion, although in harmony with it—the subject of classical culture, which is now truly given on the mountains of Scotland. And if you rejoice at the farmers climbing the hills and cultivating the soil, in order to produce food for men, you must equally rejoice to see following a similar path the teachers in this institution, and that they are likely to produce for the mind and intellectual powers of men that food which is not less necessary for the mind than the substance of grain is for the body. I confess that I for one have the very strongest opinion of the advantages of this institution, and of the value of that description of culture which is given here. For twenty-five years I have mingled amid the cares and storms of life—for twenty-five years I have seen the demands made on men—and that chiefly among those who may be called—and I do not call them so invidiously—the utilitarians, the practical people; and the result of that experience is that, instead of despising more than formerly the ancient plans of education, and being ready to substitute the more novel, the new-fangled ideas upon the subject, I have every year more intensely wished and more earnestly prayed that the higher education of this country may be maintained on the old foundations. (Applause.) No doubt there has been much doing in the way of improvement—much doing in the way of addition. In the distribution of prizes which we have seen to-day, there have been prizes for mathematics and for modern languages; and the interest which these pursuits appear to excite, amply demonstrates that these things are not forgotten in Trinity College. But I trust that the claim which has been advanced and powerfully urged in favour of these pursuits, will not be for one minute listened to, if the intention urged be that of causing them to displace the old studies which have been the foundation of British education. And I must say, when we consider the numerous masses—I am bound to use the word, although it is a very homely one—the numerous masses of nonsense that are talked and written on this subject, with regard to the greater utility of one kind of study than another, I am often driven to think how frequently mankind are wiser in their instincts than in their reason; or, if you take the tone of the press or of the higher classes, you would think that the ancient system of education was to be given up—that they had fairly abandoned it. But this is only theory. When the question comes to be discussed by these persons as parents, as to the place where they shall send their sons,—Eton, and Harrow, and Winchester, and those other schools, the classical education at which has contributed so much to the glory of England, are the places selected by them. If that is an inconsistency on the part of these parents, it is a most happy inconsistency; and one can the better tolerate the crude notions that are in circulation on this subject, inasmuch as that they stop at words and do not show themselves in action. Whenever the affections of the parents are engaged, although they may give the assent of their lips to the popular doctrines on this subject, it is at once seen that these are not established in their hearts; and, whatever may be the tendencies of the 19th century, the schools where they were themselves taught are those to which they send their children. (Hear.) I am not disposed to give in to the adversary one inch in the matter of disputation in this question. I hold that their views are not merely rash and bold, but that the movement altogether is in the wrong direction, and that they are taking a very narrow view of the exigencies of human nature; and that in finding fault with the experience of mankind, they are not substituting anything better, but merely notions manufactured in the brain, which will not stand wind or weather. (Applause.) We are told that the French language is much more useful than Latin and Greek; and that the time spent in acquiring a knowledge of Latin and Greek should be given to French. I answer this by saying that it is much more useful to make coats or waistcoats than to learn Greek or Latin, or French either—(a laugh;)—and it is, therefore, not necessary to teach French and Greek, but the time should be employed in making coats and waistcoats; and I believe the man who will admit the first argument will also admit the second. (Applause.) There is an impatience in men's minds of any result that is distant—a losing hold of the great principles on which society is based, for the shallow views of men who look for immediate results; and not seeing the effects at

once of these things—of Latin and of Greek—they are dissatisfied. Yesterday, in coming down by the railway, by its side I saw the electric telegraph. Now, it might have been said by an observer, "What is the use of that?" He sees the use of the railway, but he sees nothing of the uses of the electric telegraph, and he might suppose that the poles and the wires were erected there for some idle purpose—if not for ornament, at least not for use. But yet through these wires is passing the mind of the world—the most wonderful communications ever known. Is not that the case with ancient classical literature? Are its results not seen in the character of the men produced in this country? If it is found that the minds of men under that mode of education are better fitted for all the active duties of life than in other countries where it is disregarded, then, is this not a demonstration to satisfy any reasonable man that, although the results may come slowly, and may be at the moment invisible, they must persevere with their labours; and that, although the fruits are slow, they will come, and that they will gain what is desired—to enable their children to discharge all the varied duties of life. (Applause.) That is the practical issue which we must be content to abide; and all that I ask is that we be not tried by the test of immediate utility. If only the objector will be content to take the results of experience—and it is a comprehensive school—then it would be the tribunal to which I would be willing to carry it; for I am convinced that the same amount of practical utility cannot be obtained by the substitution of any other system of education. (Applause.) I confess that—turning your attention to another point of view—I am by no means satisfied of the value of a superficial classical education. Whether it is one of those goods from which results are obtained in exact proportion to the amount taken, I have great doubts. I have a strong impression that in order to obtain its benefits there must be a thorough classical education. There must not be any mere mastery of books, but rather a thorough assimilation of the intellectual habits—we must not give up the old-fashioned exercises of committing to memory what we have learned to construe, but go on, that our minds may harmonise with the languages. For my own part I feel the deep importance of the thorough study of Latin and Greek—and I am glad to see that in this college this principle is acted upon. I am willing to make additions and extensions to that study, but not to imply the loss of what is indeed a delightful as well as useful study, or the substitution of anything directly opposite, however subtle or however plausible may be the arguments urged. I frankly admit that I rejoice at the study of the ancient classics, because I believe that in no small degree is due to them that love of liberty which is the characteristic of Englishmen, and which is never associated with those wild theories of government which have marked the 19th century, and which, I think, show the necessity of such teachers. For, after all, liberty must not be mistaken for license; and it often happens that in countries with democratic constitutions, the freedom of the body and of the mind is worst understood. If we cross the Atlantic, to that wonderful republic America, we shall find that their constitution is far more democratic than ours, but that there is far less true liberty. And I will not shrink from expressing the opinion that, although this country has been the happy home of well regulated liberty from a very early period, yet that the love of that liberty, and the comprehension of that liberty, have been in no small degree fostered and fortified in us by the great masters of antiquity and the lessons which they have afforded us. (Applause.) With respect to the cultivation of taste, when classical literature is condemned there will be such a descent in the taste of this country as will never be recovered from. In regard to another and more important effect, the command of language, which is a branch of human knowledge of which in parliamentary life every man feels the value, there is no school of English education to be compared with the study of Greek and Roman authors; because the rendering of them into the English tongue is a far more stringent exercise for the mind, from the accuracy of ancient thought and the method with which that thought is arranged, than the study of English writers. The copiousness of language, the exactitude of thought, and the accuracy and clearness of diction of the ancient writers, are likewise of much value to their students. It is not difficult in this world to find attractive study. Take railway reading. (Hear, hear.) Go to any station, and review the shilling volumes; you will find a number, some on one subject and some on another,—but all of them may be termed attractive. On the other hand, it is not difficult to name severe study. I see opposite me a gentleman most distinguished in severe study—Mr. Chase. But the difficulty is in obtaining that which combines the two qualities, and I know not where I could name the studies which combine these two qualities in a degree at all comparable to the writers of Greece and Rome. They are not only attractive, but also fit to prepare the man for the severe and practical duties of life. (Applause.) This is what we have to do with—the practical duties of life; and we see the way in which men who have been educated in this manner, when they are brought into contact with the world, meet every form of demand on human powers. (Applause.) I do