QUEEN'S COLLEGE, MOUNT STREET,

LIVERPOOL.

AN

INAUGURAL ADDRESS

DELIVERED AT THE OPENING OF THE SESSION, 1873–4.

BY THE

REV. F. B. WATKINS, M.A.,

PROFESSOR OF LATIN AND GREEK, AND DEAN OF THE FACULTY.

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GILBERT G. WALMSLEY, 50, LORD STREET.

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GENTLEMEN,

The building in which we are now assembled, and in which Queen's College finds a resting place, was originally a Mechanics' Institute.

For myself, I never enter or leave these walls without catching a glimpse of that picture of Lord Brougham, which hangs opposite the door of the reading-room, and without having my attention arrested by those words above the gilded gates and the clock in the vestibule—"That the soul be without knowledge, it is not good;" and thinking of that school—I will not say of politicians, lest it should be thought that I am referring, even after the lapse of fifty years, to any party in politics in our own day; but I will rather say—of philanthropists, of whom Lord Brougham might well be looked upon as the representative, and whose watchword might well be that motto in our vestibule.

Knowing the advantage of education in themselves, and how by it they had been able to hold their own against all comers, and feeling too that the nation was preparing for a vast spring forward, these men, in the noblest spirit of sympathy with those worse off than themselves, founded in every large town in the kingdom Mechanics' Institutes.

The names of those who, in Liverpool, founded this Mechanics' Institute are now household names for philanthropy, generosity, and sympathy with struggling merit.

Now, a Mechanics' Institute conveys to my mind the idea of a building, half shut by day, open after work hours, with reading-rooms, lectures, and night-classes: that seems to me to be the primary idea of a Mechanics' Institute; afterwards, no doubt, would have come the idea of providing in addition day-schools for the sons and daughters of those who belonged to them.

We have seen very clearly that, perhaps in no town in the kingdom, were the mechanics of that day ready to take advantage of these opportunities. Experience has shown that education, to

bring forth fruit, can hardly be grafted on a wild uncultured tree, especially if it is full grown; that even a desire for, and an appreciation of the value of, knowledge and education can only be developed by long growth and cultivation, and not in a generation.

The reading-rooms were frequented by a few only; and those few were hardly of the class for which Mechanics' Institutes were intended. Lectures have in most cases been dropped, to be resumed only by chance, and at intervals; and the only thing which has at all come near to the original intention of the founders is the night-classes. But the case of night-schools is not what it was years ago; National, Denominational, Board Schools have been developed to such an extent, that night-schools in connection with them are or might be found everywhere.

But if night-schools are not in the position in which they were years ago, neither is Education itself.

That same benevolent feeling, which founded Mechanics' Institutes, went through the land, running at and breaking down exclusiveness of all kinds. It saw Cambridge and Oxford, with their degrees and honours reaching only a few, and those the very wealthy; and it racked its brain, as it were, to see what was possible to be done. The easiest thing at the time was to found another University, that should give honours and degrees, not to a few only who would come to it, and those the wealthy, but to all, whoever were worthy, wherever found, and at a cost merely nominal. The University of London came into being, with affiliated Colleges anywhere; attendance at whose lecture-rooms entitled the student to offer himself for matriculation and degrees.

But that feeling did not rest satisfied here; it insisted upon opening up everything to learning. It seemed to those benevolent persons, to whom anything like injustice was particularly abhorrent, a shame that talent should be kept down by stupidity backed by money and interest; and also a loss to the nation, that it could not get at the men most capable of serving it in peace and war.

The schoolmaster went abroad; he opened the Civil Service of India, our Civil Service at home (and what does not that mean?),

our Army, Artillery, Navy, Militia, Merchant Service; in fact, what gate has he not opened, and taken upon himself the duty of guarding? All that could at the time be done was done; and that was, to say that, if money and interest wanted the best things in the empire, it must act by removing or hiding stupidity; and to show to what an extent that can be done by money, I may refer to a tutor, in Sussex, who prepares men for the examinations required for entering the Civil Service in India, and at home, and all those places where the schoolmaster keeps the door; and so successful is he in passing his men, that he can get two hundred and fifty guineas a year from each of his pupils. He has at the present time thirty-six; and there are more anxious to go to him, if only he could accommodate them.

Thus stupidity, backed by money, can make as good a show for the nonce as talent without it; but that spirit which wished to set up Mechanics' Institutes, with reading-rooms, lectures, and night-classes, then established the University of London, opened all the Professions, Government Offices, and lastly the Army, to talent, however poor, and wherever found, will not rest satisfied, until it puts every man in a position to develope his talent, if he has any; and gives merit the opportunity of finding its own level in society.

It is evident that education is not in the same position in which it was when night-classes where elementary instruction alone was given, were looked upon as, with lectures and reading-rooms, completing the idea of a Mechanics' Institute; it has taken vast strides, and enlarged its field of operations to an enormous extent. Now, to meet that advance in Liverpool, and, in my opinion, quite in accordance with the original spirit of a Mechanics' Institute, some of those night-classes in our Mechanics' Institute were elevated into a Queen's College, in connection with the University of London; after the model, I believe, of the Queen's Colleges and Queen's University in Ireland.

And what are its objects as put forth in the first page of its Calendar? This Queen's College, Liverpool, was established in 1857, for affording to young men adequate opportunities for obtaining collegiate instruction in science and literature at a

moderate expense. It was established for affording facilities in Liverpool for acquiring university degrees, without residence elsewhere. The instruction given in the classes of the Faculty of Arts will qualify the students — for the Matriculation, Bachelor of Arts, and other Examinations of the University of London; for the Examinations of the University of Dublin; for entering Oxford and Cambridge; for examinations for appointments in the Home Civil Service, the Indian Civil Service, and the Indian Engineers' Establishment; for admission to the Royal Military Colleges at Sandhurst and Woolwich, and for the examinations for direct commissions in the Army; for the preliminary examinations of the Royal College of Physicians, the Royal College of Surgeons, the Society of Apothecaries, and other Medical Boards; and for the Examinations of the Incorporated Law Society. And the instruction given in the classes of the Faculty of Science will qualify students for the Examinations of the Science Department of Her Majesty's Government, and for entering the scientific professions. The subjects taught are Latin and Greek, Mathematics, Natural Philosophy, English Language and Literature, History, Logic, Mental and Moral Philosophy, Political Economy, Hebrew, French, German, Spanish, Italian, Drawing and Painting, Chemistry, Experimental Physics, Zoology, Botany, Geology, Applied Mechanics and Engineering; and these subjects are taught, not in a loose way, *en masse*, by one or two men, but in a proper professional manner by separate distinct teachers, who are at any rate supposed each to have made that particular branch which he professes to teach his special study.

Of course, the quality of any teacher, at any particular place, is regulated to a great extent by the inducements that can be offered him. There are other inducements in the world besides that of money, and therefore we have better men, I think, here than might have been supposed from the small amount of money-pay that they receive.

The fundamental idea upon which this College is based is, that the fees should be small. If we received, like that tutor in Sussex, 250 guineas a year, in any shape, from our pupils, we should, I think, pretty soon be told to pack and be off from a Mechanics' Institute.

This Queen's College ought not to be a place wherein to make money out of the students' fees; nor, indeed, ought it to be expected to be self-supporting.

No college at Oxford or Cambridge could either have been founded, or, if founded by bounty, have kept itself in existence, solely by the fees exacted from the students frequenting it; and quite mistaken, in my opinion, with regard to the principle on which this College was founded, are they who throw the fact of its not being self-supporting as a reproach against it, and a reason for letting it die a natural death, or even kindly hastening its extinction. Everybody knows that it is only by fees being made exceedingly high that unendowed schools or seminaries of education can be made to pay. The way in which the day-school in this building, with its low fees, can turn out such good scholars, and at the same time be made to pay its expenses, is to me, I must confess, a marvel; and I should be much more satisfied of its thorough soundness in all its parts, if it did not pay its expenses, and had to be supported by grants, subscriptions, or endowments. We all know the expenses of Board Schools; and, with reference to a certain National School of which I happen to be one of the managers, I can say that it is only by liberal private subscriptions, and a large Government grant, that we can make ends meet—and it is only a case of making ends meet—for I always feel that we should do very much better if we had £100 a year more than our present income, that we could expend on extra teaching-power. Of course, the question here naturally suggests itself, Are Colleges like this of ours, and Board or National Schools, to be put on the same footing? Does it follow that, because an obligation to support elementary education is binding upon us, such an education as this college offers ought to be supported also? I answer, in the first place, that that is the direction in which we are going, and that some day or other a part of the funds, which now go to support learning in different parts of the kingdom, will find its way to Liverpool, and for an object like that of this Queen's College. In the second place, individual generosity always goes before public action. It is only of comparatively late years that the public purse has been applied

to the needs of elementary education; it was for years and years—for centuries—supported by individual generosity. The most generous, perhaps those who were most keenly alive to the wants of the times, contributed, before Government would move in the matter, to its support and spread; and it might be asserted that, if private generosity had not now for years been active, leading the way, public opinion would not be even yet prepared to assist, much less determined to provide elementary education, at any cost of money, or any risk of rousing the hottest and fiercest strife and animosity. The cause of Colleges such as this will one day become national. But Liverpool is rich enough to begin such a work without waiting for a redistribution of old endowments, and generous enough to do what it likes by individual exertion, without waiting for a rate-in-aid.

This College has been established with a view to help young men to rise in the world, in spite of all disadvantages of position, if they have the talent; and to afford those opportunities at a moderate cost; and, if that moderate cost will not allow the College to be self-supporting, that should not be thrown as a reproach against it. Nay more, if that moderate cost deters any young man from sharing in the educational advantages here offered, it ought to be reduced still further; and, with reference to the question whether our students are the young men who ought to be helped, Lord Westbury boasted that he had not cost his father one penny after he was seventeen years of age; he had been enabled to continue his education by the generosity of those pious ancestors of ours, who thought that wealth could not be better employed than in helping poor and deserving scholars.

Shall I go into the question whether our students are poor men? It is difficult to define what a poor man is; but I will take the line that Government has drawn in its grants towards stimulating the study of Science. Government will help the education in science of every boy whose father's income, and of every man whose own income, is below £200 a-year, under certain provisos; and, after saying that the standard of fees must vary in different localities, according to the rate of wages, etc., it recommends that the Committees of Science Schools, in a district, should

therefore consider the *subject* together, and fix some minimum fee for the whole district.*

Therefore the principle is admitted that the position of such students in science is not essentially different from that of those who are under elementary instruction. It is thought proper that both these should be helped; and our students are in the same position, each making an income less, I need not consider how much less, than £200 a-year. While, therefore, this College goes much farther than a night-school, their characters are, I hold, not essentially different; for our students are for the most part, with perhaps hardly one exception, poor men, who are at work in the day, some at one thing, some at another; but they consist of men who, feeling that they have something more in them than has hitherto been brought out, are determined to give themselves a chance.

I feel sure therefore that they are *just* the men that ought to be helped by individual generosity; they are the very men to whom those who founded Mechanics' Institutes, would, if they were now living, be *delighted* to offer the shelter of their building, and bid God speed. Indeed, I feel that I cannot put the case with all the force it deserves; this troubles me, especially as I am sure that, if those men who are now dead and gone, but whose good deeds still live in the *records* of this building, had only had it hinted to them in their lives, that classes of the night-school which they had established had developed into the nucleus of a College, offering great advantages to the young men of Liverpool, and capable of being rendered much *more* efficient, they would have considered it an object worthy of their heartiest support, and would have thought that they were being untrue to their principles in *neglecting* it.

I am not pleading the cause of the teachers in this College, although at the same time I am an advocate for a certain amount of endowment for them, in order to remove all idea of money-making from their teaching, and to bind them together in a body, so much as the cause of the students, who should not only be gene-

* A full account of the stipulations is given in a directory, published by the Science and Art Department of the Committee of Council on Education, South Kensington.

rously helped in any attempt of theirs to better their condition, but be treated also in such a way as to make them feel satisfied that it is they themselves that are being welcomed and not their fees.

That of course can only be brought about in Liverpool by the co-operation of the rich. I think it cannot be denied that of late years their generosity has not looked this way.

Mr. P. H. Rathbone, in a speech made by him at the opening of the Rodney Club, said he thought that, when we compared the Liverpool of 70,000 inhabitants at the beginning of this century with the Liverpool of 600,000 in the middle of this century, although the rich men of Liverpool might be proud of the money they had made, they need not be very proud of the *use* they had made of that money. And, in truth, there is plenty of money in Liverpool, and plenty of open-handedness; and I may say there can hardly be a better way of employing that money and open-handedness than in endowing or otherwise founding or supporting a College, where the young men of Liverpool could have an opportunity of bettering themselves and their position.

Owens College, Manchester, seems to me to be frequented by a class of students that could not be found in Liverpool. When I read the Bishop of Manchester's speech at the re-opening of that college, as reported in the *Times*, I certainly inferred that the main body of their students consisted of young persons from fifteen to seventeen years of age. Professor Greenwood, however, in a subsequent letter to that paper, explained that considerably more than one-half of their number were above eighteen, and one-third of their whole number over twenty, and that too in the day-classes. Now, in Liverpool, there would be no young men, except those who were studying medicine, who, at twenty or even eighteen, would be unengaged in business, and the proper place for the young people below the age at which they go to business here in this town, would be either at the Institute Day School, the Liverpool College School, or the Royal Institution School.

I am however quite of opinion that young men go to business too soon in life. My impression is, that their work during the

first two or three years consists in going quietly through what might be rapidly and sufficiently got up in a few months. The objection to allowing young men to go to an University on the model of our English Universities is, that they would have acquired tastes and habits that would totally unfit them for the restraints and discipline of business. I think that idle and worthless young men might certainly be made more idle and more worthless; but I am sure the better sort would be made still better — better men of business, more capable of bringing satisfaction to themselves in after life, and honour to the town they live in.

I remember having heard of the son of the head of one of our large firms, who had gone to Cambridge with the idea of entering one of the Professions, but was obliged, after two years' residence, to leave, in consequence of the difficulties the firm had got into, setting himself down to business, putting his shoulder to the wheel, and actually, by his talent, perspicacity, and energy, lifting the firm out of the slough into which it had fallen. I am therefore a great advocate for College, even for men intended for business; but I have no doubt such is what is contemplated by Owens College, and what was enforced by the Bishop of Manchester in his speech. He talked of solid education — of education, not too much precipitated; and deprecated sending young men out to fight the battle of life at the age of seventeen. But all that requires money — it requires a vast deal of money to enable a man to abstain from going into business until he is twenty or twenty-one, and to spend the three last years of that time at Oxford or Cambridge.

Owens College of course will be able to offer to the young men of Manchester, if they can be persuaded to put off going into business until they are twenty or twenty-one, advantages like those of Oxford or Cambridge at perhaps a third of the expense; but still, there will be numbers of young men who will not be able to avail themselves of these advantages, and who will have to be content with night-classes.

Now at Liverpool, I may say, at present, day-classes are beyond the scope and object of this College. Its aims, at present, are

simply to give after work- and office-hours, at a very moderate cost (and that cost ought, in my opinion, in every case, to be reduced to something merely nominal), instruction in every department of literature and science, equal to that which is ordinarily given at Oxford or Cambridge. I should throw all idea of the University of London on one side. The styling of our College, as being in connection with that University, is against it; for it only gives a limited idea of its capabilities.

If you will allow me, I will explain, for I do not undervalue the University of London and its certificates and degrees; but I think that, dazzling and fascinating as it is, its effects can only be to a great number of young men disappointing and discouraging.

There is no denying that the University of London is very dazzling and fascinating to a young man who is hampered and fettered by want of money, and has perhaps only just awakened to the consciousness that he has talents, patience, perseverance, that would, if they had free scope, raise him from the position in which he finds himself half buried. Oxford and Cambridge are out of his reach, for residence there is necessary; but the London University makes no stipulations;—it has of late removed even those restrictions of attending lectures at affiliated Colleges;—A man may have lived in a garret, worked how he liked, and when he liked; but if he has the requisite learning, the University of London will gladly put its stamp upon it, and make it current. Its lowest certificate requires a very fair knowledge of Elementary Mathematics, Natural Philosophy, Chemistry, Latin, English, English History, and one other language, Greek, German, or French. The subjects are exceedingly well chosen; the examinations are very searching; and consequently the certificates of having passed them are exceedingly valuable; they are a passport everywhere. Of course, this is just the sort of thing to fascinate a young man, who has not been favoured by that Blind Goddess Fortune. Rank is but the guinea stamp, man's the gold for a' that; and here is a way by which a man can work himself up into the highest rank of intellectual aristocracy. A degree at the University of London is equal to the same degree at Oxford or Cambridge; a certificate of having matriculated is a passport of

no little authority. Their worth and power of conferring distinctions having been granted, no complaint must be made of the difficulty of obtaining them. It is intended too that the certificates and degrees of the University of London should not be mere empty marks and titles, but should guarantee certain capabilities in the men they mark. Working simply to pass an examination, as some one said the other day at Norwich, is absurd; the men who do that, of course look upon the examiners as malignant beings. The exertions of crammers are essentially antagonistic to—while the exertions of teachers ought to be identical with—those of the examiners. The proper object, this same speaker contended, of a young man's study should be to increase his usefulness by thoroughly mastering up to a prescribed point certain branches of knowledge; and, before a young man had done that effectually, his teacher should do his utmost to convince him that he ought not to go up for examination nor wish to commence his career; and he insisted that it was desirable that all teachers should be placed in circumstances, where it would be their interest as well as their duty to co-operate to the utmost of their powers to bring about that for which the examiners were also in fact working.

Now it is found out, that Queen's College, being in connection with the University of London, professes to aid men in obtaining its certificates and degrees. A young man, therefore, generally without asking any more questions, comes and enters his name at this College, expecting, whatever may be his particular talent or his previous acquirements, to be guided through these examinations. He has been dazzled by the glamour of these certificates and degrees; and he eagerly longs for the distinctions; but, finding in a short time that they are out of his reach, previously unprepared and now occupied as he is during the whole day, he quietly gives up his attempt; and, disappointed and discouraged, gives up his studies also. If the only thing valuable in these examinations is the honour and credit of having passed them, of course anything that comes short of that is worthless; but if knowledge and training are the chief things, and the certificate and degree only valuable inasmuch as they denote a certain power of usefulness in life and

a fitness to enter upon a certain career, then the young man will find his reward even in an amount that does not come up to the standard the University of London has set up, as that upon which it is willing to put its stamp. In order, therefore, that men might not in a little time be disappointed and discouraged, it ought to be thoroughly known that this standard, though easy of attainment for a man who has enjoyed during youth the advantages of a tolerably good education, is a little high and difficult of attainment for those who have not been well trained in their younger days; especially if they are not men of mental and moral power, or if they have to work long hours every day for their daily bread. The only way such men can succeed is by throwing their attempts over a large space of time, making themselves familiar with a couple of subjects every year or two years, and then spending a final year in polishing all up and going in to win. The worst of all courses is for a man to give up all attempts at improving his knowledge, himself, and his position, simply because the standard of the University of London is a little higher than he can reach or had expected. The University of London is not everything in life, and it is by what a man is himself, and not by the stamp the University of London will put upon him, that his career of usefulness will be regulated. I would therefore cut off in name, as has already been done in reality, all *necessary* connection between this College and the University of London; and I would encourage and give facilities to young men to come and take up any one subject here, according to their tastes and opportunities.

It is of so much importance that every man should have a definite object for his leisure hours.

Mr. Bell, of Christ's Hospital, London, in a lecture he gave the other day, while referring to the proverb that a man was a fool if he had not a hobby, said that it was undoubtedly true that a man, in order to keep his mind healthily active, should have, besides the regular work by which he got his bread, and which was often monotonous, dreary and cramping, some pursuit which he followed up for *its* and *his own* sake. And I feel sure

that no man who has any pluck, enterprise, and energy in him, worthy the name of Englishman, will even in his leisure sit down in his chair sleeping away the hours until bedtime. He will certainly be doing something. I have no doubt this restlessness of ours is the cause of all our material and mental advancement. If we were at the bottom of Snowdon, and wished to reach the summit to see the sun rise, I am sure ninety-nine out of every hundred of us would refuse the offer of being placed there, and choose rather the excitement and labour of getting there by our own exertions. Indeed, the German philosopher, Lessing, went, I believe, so far as to say that we, restless mortals, would prefer the *search after truth* to the offer of *truth itself*. But, at any rate, we all like movement and exertion. I was very much struck some years ago at reading an account of an exhibition of articles of value and curiosity made by working men in after-hours. The skill and energy and time that had been devoted to the production of these articles had been enormous. Our day's work, therefore, though in many cases excessive, does not use up all our energy. It is impossible to mention a well known public man, who is known to be a hard worker in the ordinary run of duty, who is not also known to have some other pet subject, at which he must, to produce the results we see, work very hard when his day's work proper is over. If a mother, who has young people growing up around her engaged in business during the day, is asked what gives her most uneasiness, she will probably reply, finding suitable amusement, recreation and employment for her young people, when their day's work proper is over.

A gentleman well versed in the business arrangements of this town told me that there were more young men (he meant unmarried and between the ages of eighteen and twenty-five) in Liverpool than in any other town in the kingdom. Each one of these, therefore, will have some hobby or pet pursuit for his leisure. If a man is advanced in years, his hobby may be an end in itself, ridden merely for pastime or his own amusement; but young people, full of hope and ambition, especially if they are anxious to rise in the world, will be most unfortunate, if the

pursuit they have chosen for their leisure be deleterious, expensive, or even useless, leading to nothing.

The Volunteer movement a few years ago did, in my opinion, a great deal of good. It had a tendency to teach a man promptitude, decision, exactness, steadiness, self-restraint, obedience, discipline, and sympathy, and those are very valuable qualifications for the battle of life; and in the second place it strengthened his physical constitution, developed his muscles, drove away nervousness, and gave him confidence in himself and his powers.

The same might be said, only in a much slighter degree, of hunting, riding, shooting, cricket, boating, football, and other outdoor recreations; but some of them are very expensive, and our climate prevents us, during a great part of the year, spending our evenings in outdoor pursuits.

The gymnasium is probably a step towards giving us the means of physical exercise when the season and weather are against us; but though nothing can be more precious than a *sana mens in corpore sano*, yet any young man would be very insane if he devoted all his leisure time to the cultivation of his body, and neglected that of his mind.

Mr. Brudenell Carter, of St. George's Hospital, in referring the other day to Paley's definition of education, that it comprised every preparation made in our youth for the sequel of our lives, spoke in strong terms of the indirect culture to be obtained from the topics of the day, from the personal tastes and floating information of the social and domestic circles. Sir John Herschell, in an address delivered by him at the opening of a reading room, said, If I were to pray for a taste which should stand me in stead under every variety of circumstances, and be a source of happiness and cheerfulness to me through life, and a shield against its ills, however things might go amiss, and the world frown upon me, it would be a taste for reading. But Mr. Carter at the same time insisted most strongly on the necessity of thoroughness, and deplored, as a very serious obstacle in the way of real education, the fashion of demanding a wide extent of knowledge from the young, inasmuch as

a knowledge merely of compressed facts would never expand the intellect. And I am afraid Sir John Herschell's remarks about reading would apply rather to men like himself, who had gone through a long course of preparatory training, and were able to discriminate books, and knew how to read with a purpose.

It used to be said at Cambridge, where men were left a good deal to themselves to study how they liked and what they liked, that, if a man did not read with a private tutor, he did nothing. That did not so much refer to the amount of information and instruction he would get from this private tutor, as to the power the tutor possessed of directing and giving method and purpose to the man's work. And it is here that the night-classes in this College could come in so opportunely. A young man might here study any subject he pleased, during his leisure time in the winter months, under a tutor, who would be able to guide him in it, and give method and purpose to what would otherwise be almost sure to be desultory, discursive, objectless, and unproductive.

And now comes the question: Which subject is he to take up?

The natural divisions are, Abstract Science, Physical Science, Applied Science, Moral Philosophy, History, Modern Languages, and those for which I am in duty bound to plead, Latin and Greek, the old gods of the world now deposed from their pre-eminence by the Science and Art Department of the Committee of Council on Education.

The way in which a choice of subjects is put before young men, is not much unlike the way in which Virtue and Vice came to offer themselves to Hercules; as if a study of one must necessarily preclude that of all others, or as if those who devoted themselves to any Science or pursuit but that one which might be proved to be very profitable under certain circumstances, were wasting their time and misapplying their talent and ability. The best way of seeing the unreasonableness of that way of looking at them is, to consider what each can do in its own sphere.

"The study of Science," said a speaker the other day at Norwich, "is the study of man's most accurate and perfect intellectual labours; and he who would know the powers of the human mind,

must go to Science for his materials. Like all other powers of the mind, the imagination is powerfully exercised, and at the same time disciplined by scientific work. There is, perhaps," said he, "no more perfect elementary illustration of the accurate and useful employment of the imagination, than the process of forming in the language of symbols, from concrete data, one of those admirable general propositions called equations; on the other hand the contemplation of the order and harmony of nature, as disclosed to us by Science, supplies the imagination with materials of surpassing grandeur and brilliancy, while at the same time affording the widest scope for its efforts."

All that I can say to that is, *Non cuivis homini contingit adire Corinthum;* at the same time I have no doubt that there is nothing like Abstract Mathematics for exercising a man's power of observation, showing him his need of accuracy, presenting him with difficult problems continually needing to be solved, for disciplining his imagination by teaching him to generalise, on system, from a few certain known occurrences to those that are unknown, and then to deduce a law which will include all possible occurrences; and nothing like a contemplation of the order and harmony of nature for elevating his conception of the Deity, increasing the range of his imagination, teaching him humility, and yet at the same time for giving him confidence in himself, and removing all superstitious fears and unnecessary terrors. When we consider what men have thought of the operations of Nature, we cannot be sufficiently thankful that there have been men who have devoted themselves to the study of Physical Science, and so have enabled us to form juster conceptions of what Nature is, and how she acts. We may not be able to follow these natural philosophers into all the details of their inductions and deductions. We cannot work out Kepler's laws, nor reproduce Newton's *Principia;* we may not exactly know how the earth's weight is ascertained, nor how the last planet was discovered and its course traced, before even a glimpse of it had been caught; we we may not know the order or composition of the different strata that form the earth's surface; we cannot clearly trace, as we travel through a country, what is due to volcanic action,—what are

valleys of denudation; we may know very little about the distribution of Floras and Faunas; we may have very confused ideas of Electricity and Magnetism, and what they can bring about; we may know little or nothing about Chemistry and Qualitative and Quantitative Analysis; nothing of a thousand other things that Physical Science or a knowledge of Nature embraces; but we are thankful that there are men who do know these things, and we gather up their crumbs with gratitude; at any rate the results that can be arrived at from what they have discovered may be ours, and by them we are enabled to form far different conceptions of Nature from what men had, when the earth was thought to be the centre of the solar system, and lightning in a clear sky the most convincing of all possible proofs of the existence of a Deity. And for that reason, though we may not ourselves have studied Physical Science, we are thankful that it has been studied.

And next comes Applied Science. Professor Williamson observed that, if the actual result of working at Science is to give the habit of more accurate and perfect reasoning upon facts presented than can be achieved by other studies, there is certainly a far stronger stimulus to pursue science, particularly physical science, than is presented by classical studies; for, even if the mental discipline were equal, the application of the one to the actual concerns and wants of life is far more immediate and important. What is here meant is Science as applied to the every day wants of common life; towards increasing the amount, or facilitating the distribution of food; towards providing clothing and shelter of the best kind, with the least possible cost of production; towards preserving and restoring health; towards enlarging the circle of our wants, and also finding means to satisfy them.

It is here that a knowledge of Chemistry and of the laws of Nature is of so much use. Here come in machinery, engineering, the railways, the steamships to all parts of the globe, the telegraph. Does any one refuse to acknowledge the benefits all these have conferred on mankind, or the high class of mind requisite to pursue them successfully? I am not speaking now of art; I would define art to be skill and ability of hand, and science, skill and ability of mind; they are often joined together,

but it is not unusual to find men with conceptions that they themselves are quite unable to carry out and realise. I am sure no one would hesitate to rank those men of Applied Science as benefactors and leaders also of mankind, and to acknowledge that the studies to which they devote themselves are capable of elevating and training the mind to any extent that can be imagined. But those subjects, being in my opinion what are called branches of technical education, are more adapted for those who make them their profession. They can hardly, except in most exceptional cases, be studied in one's leisure and in night-classes.

I will therefore pass on to Moral Philosophy, and under that head I would include all that Social Science embraces — the elements of Morality, Political Economy, History, Law and Jurisprudence, and everything of which the factors, as Lord Houghton said, are living men.

Does any one depreciate this branch of study? That line of Pope's has passed into a proverb —

"The proper study of mankind is man."

There is no one who would not have liked to have passed a lifetime in following up such delightful and fascinating studies; but they demand the constant guiding of a superintending hand, or they will certainly be desultory, too discursive, and in the end unproductive. Even when followed up methodically, and by people who know how to study, they produce results which are only impalpable; they are there, no doubt, in the man, but even he himself would be puzzled to exactly lay his hand upon them and specify them. They are there, in a clear comprehension of how the affairs of the world go on from generation to generation; of the difficulties that beset men in spite of all that can be done to set things straight; in the power of reading the present by the light of the past, and of estimating it only as a passing link in a chain that is as long as eternity; in a large-heartedness that enables its possessor to look on the ruinous practices, shortcomings, mistakes, and failings of his fellows, with partly their own eyes, and partly the eyes of one who knows what human

nature has done at different ages of the world, and what may under any given circumstances be expected of it. Of such studies, looking at such results, impalpable though they may be, I can only say, Happy are those who have the time and means to pursue them.

And now I come to Modern Languages. I beg to put aside the case of those who need French, German, Italian, and Spanish in their business to such an extent that they are to them almost a necessity. Those persons are, in the present state of our connection with those who speak those languages, more numerous than formerly, and fewer than will be the case presently, in some years to come. But looking at the needs of the majority of men like ourselves, or at the position of the ordinary run of people, and asking how often they meet in ordinary society Frenchmen, Germans, Italians or Spaniards, when a knowledge of these languages would be even advantageous, not to say necessary, I feel justified in calling French, German, Italian, and Spanish *distant* languages, and people that are *distant*, and with whom we never hold communication, are for that purpose as good as *dead*.

No one will depreciate the value, as a means of culture, of travel and seeing many countries and people; but that costs a great deal of money and time, of both of which many of us have not much to spare. If a man, therefore, has learned to speak French, German, Italian, or Spanish, unless he is connected in some exceptional way with people who speak those languages, that knowledge will be in the ordinary run of things a dead letter.

I need not refer to the worth or utility of learning those languages for the sake of getting at what their literature contains. If we have any time for reading, enough is written in our own language, both for instructing and delighting us, and any specially important foreign work is immediately translated. Of course, I except those masterpieces of which every nation possesses a few. They stand on their own merits with those of Greece and Rome, and are studied, not so much for the ideas they contain, as for the admirable way in which these ideas have been put. A translation can never reproduce that ineffable beauty,

too thin for human speech to copy and fasten down by rule and art. Those masterpieces will always find appreciating readers among the educated of all nations; and happy are those who have the time and means at their disposal necessary to acquiring what Xerxes offered an immense reward to find, a new pleasure, and more than that, a new source of culture.

I say nothing to the fashion of learning those languages as an accomplishment, for I have no doubt that, in the rank of society where fashions are set, these languages are not always the dead letter they must at any rate be with us, until a tunnel is made under the Channel, and we have penny railway fares. I am induced to dwell a little upon this, as I have been myself misled by the fallacy that underlies the term *living*, as applied to modern languages, in contradistinction to *dead*, as applied to Latin and Greek. If it is meant that they are languages spoken by people who are living, in opposition to those languages which were spoken only by people who are now dead, the term is very fairly applied. There are millions of people living who speak French, German, Italian and Spanish, whereas Latin and Greek, as now taught in our schools and colleges, are spoken by no living people. But a man sets about learning these languages, thinking that, because there are people living who speak them, he will meet them. The unfortunate part of the matter, however, is that he seldom or never meets with them, or finds an opportunity where his knowledge of a living language will come in. We, at least the ordinary run of people, have very little time or money to spare, and, even if we are anxious to follow the advice of that gentleman who impresses upon his pupils the advantage of going abroad as often as they can, and staying abroad as long as ever they can, a fortnight every year or two years will be the utmost that we can afford. And where in England will a man find an opportunity of even airing his French, German, Italian and Spanish? I excepted those who had close business-connections with those countries, and those whose rank and fortune made them to a great extent cosmopolitan.

As a means of teaching language, the study of them is exceedingly useful. Nothing will show a man more clearly the inaccura-

cies of thought and expression, into which all of us are so prone to fall, than trying to translate the speech of some of our celebrated orators into any other language. I shall be excused if I hazard my own opinion that French seems to me, from its epigrammatic terseness and neatness of expression, to lend itself most willingly to such an object. German is too like our own language. German, however, beats French in its inflections, and in that respect is of all modern languages the best substitute for Latin and Greek.

But with reference to that living modern language which is our own tongue, I beg to say that its study is, in my opinion, to us all-important. Speaking English is, for Englishmen, of course a necessity; and therefore to speak it well and elegantly, to write it correctly and powerfully, to understand it rapidly, to read it fluently and intelligibly, is the best accomplishment, or the most valuable acquisition, that can possibly fall to the lot of an Englishman.

A very celebrated German thinker, in recounting the various benefits men have to thank their native country for, ranks the gift of their native tongue as among the very highest and most valuable.

Call it speech, and it is what raises man above the brutes, and alone makes even the first steps in civilisation possible. Without it we might live a bare existence, as the beasts do, by means of pooh-poohs and bow-wows, but anything beyond a bare existence certainly requires language.

In what order, and by what rule of priority, ought this power of speech to be cultivated and developed? At first, no doubt, according as necessity demands. In a low state of civilisation necessity must govern and determine the relative value of everything. I have heard people rank cookery as more necessary, and in a certain sense more valuable, than any art or science known or possible to be known; and I should be very sorry to say that there were no circumstances, where a knowledge of that art would not be more necessary, and therefore more valuable, than anything else.

Our state of advanced civilisation relieves us from being obliged

to consider the relative merits of arts and sciences on the basis of necessity. We have got not only to where a division of labour has been made, but where a great deal of unproductive labour is possible. We are able to find time for something more than mere technical education, and to pick and choose a pursuit and study, for a portion of our time, apart from any idea of its being absolutely necessary for the power it will give us of getting our daily bread. We are fortunate enough in having time and opportunity to stand and look around us, as it were, and see what we should like to know or to study — what will be of use to us generally — what will improve our position.

Those who attend, or are likely to attend these classes can hardly expect any of these studies to be of direct money-value to them; it will be rather in an indirect way, by training their minds, developing their mental and moral powers, making them accurate reasoners and thinkers, and giving them the amount of culture that belongs to an educated gentleman, that these studies will bring with them their reward. People of influence and position soon get to know what horses can carry corn, and select them in preference to others.

Speaking, therefore, to Englishmen, to whom individually the study of cookery is not absolutely necessary, I rank the study of their own mother tongue, English, as to them all-important.

The next question is, How it is to be pursued? I think it was Sir William Hamilton's remark, that no grammar of English was possible; that English could only be learned grammatically by comparing it with, and so by means of, some other language.

I must now be excused if, like the currier who maintained that there was nothing like leather, I maintain that there is nothing like Latin and Greek for teaching the rudiments of grammar generally and the science of language.

When the English student has acquired a good knowledge of the science of language, then let him by all means study his own mother tongue, in its origin and development; and he will find that he can understand its nature, power, and peculiarities most clearly by examining its idioms and variations by the light of other languages; and I have no doubt, for that object, no language will come up to Latin or Greek.

It was only the other day that Lord Houghton, at the Social Science Congress at Norwich, got up and said that he did not agree with Professor Hodgson in the low estimate he had formed of the value of classical studies. He thought the Latin language, especially, formed a most excellent foundation for general education, and enabled every man and woman who had acquired it to take a much more extensive and really practical interest in all literature than they would without it.

But I have now got into the subject of Latin and Greek without being aware of it. Their praises ought not, however, to be sung merely by implication. What can be said directly in their favour?

For my own part, I can conceive nothing in their favour more ably, more clearly, and more beautifully put, than what has been said by Mr. Jelf, in the preface to the third edition of his Greek Grammar. As it may not be known to many of you, I will quote it; and you will see that almost all he says of Greek is applicable to Latin also.

The study of the Greek language is, he says, a study which exhibits, and by exhibiting teaches, the most perfect means of expressing human thought in all its depth and clearness; and at the same time leads the mind to think and judge and reason more clearly and truly, accustoming it, from practice in the niceties of language, readily to recognise the similitudes of things seemingly different, and differences of things seemingly identical. It is a mistake, into which none but shallow minds can fall, to speak lightly of an acquaintance with the accuracies of grammar and etymology, or to profess to find the study of the Classics useful only for the matter they contain.

I am persuaded, he says, that to such persons a great part of the value of the Classics, as instruments of education, is lost; for surely it is better to learn to think as the ancients thought, than merely to know what they thought; so it would be better to be able to paint as Raphael, than to copy ever so accurately the Madonna.

Nor, as it seems to me, he continues, do such persons realise the full value of the matter they read; for the connection between

thought and language is from the very nature and relation of each so intimate, that it is impossible, but that, as a person makes himself better acquainted with the proportions, so to say, of language, he makes himself more master of the mysteries of human thought in general, and of the tone and feelings of the nation or man, whose inmost mind he reads in the forms and idioms of their speech. And I would therefore, he says, urge on those, who are naturally called by their reading to this branch of study, not to look upon it as a waste of time or energy, or unworthy of an active mind. For there is nothing more likely to lead a naturally thinking mind to truth of thought and expression than the accurate study of the ancient languages, whether of the Eastern or Western world; and while, in these points of view, the Greek language is surpassed by none, the secrets it thus discloses are the workings of the very well-springs, whence poetry, philosophy, and history have flowed on, from generation to generation, even to our own day, influencing the thoughts, and destinies, and feelings of nations and individuals far beyond the narrow limits of the learned world.

You will see that there is implied in these words a two-fold study of Latin and Greek—a study of the masterpieces of these old rulers of the world, not so much to find out what they have said, for that can be discovered by means of translations, as to find out how they say, discriminate, and put things.

We all know a man's style is the man himself; and the way in which one man differs from another is not so much in *what* he does and says, as in *how* he does and says it. There is very little originality in the world either in idea or action.

And the genius both of Greece and of Rome speaks out each quite plainly in the masterpieces they have left behind; but it is only by first getting to know those languages intimately, and then long and lovingly dwelling on the works themselves, that one can get imbued with the spirit that resides within them.

I can compare the way in which a fond student pores over the treasures of Greece and of Rome to nothing more aptly than to the way in which an accomplished musician sits down to the composition of some great master — Handel, Haydn, Mozart,

Beethoven, or Mendelssohn — and, relieved from all need of thinking how his fingers are to move, lets the strains of the great master wander forth at will. He sits and plays, dreaming, forgetful of the world and self, rapt in ecstasy; and his soul joins itself to the soul of the great composer, as it now gets released by a congenial spirit from the prison-house of its notes; and both together, borne aloft on the winged strains, rush, full of a divine madness, to where the celestial choir are, as Plato says, marching round above the periphery of heaven.

How much of the inspiration of the later days of the world has been drawn from those old masterpieces of Greece and Rome!! It is said that Lord Brougham acknowledged that he never produced greater effect in his speeches than when he was almost literally translating from Demosthenes. He says in a discourse of his:—"Change a few phrases, which the difference of religion and of manners might render objectionable; moderate in some degree the virulence of invective, especially against private character, to suit the chivalrous courtesy of modern hostility; and there is hardly one of the political or forensic orations of the Greeks that might not be delivered in similar circumstances before our own senate or tribunals; while their funeral or panegyric discourses are much less inflated and unsubstantial than those of the most approved masters of the epideictic style — the French preachers and academicians."

In short, if we are fond of looking upon ourselves as forms of giant height, it ought not to be forgotten that we owe a great deal of that height to the fact that we are standing upon giants' shoulders. Confound those ancients, said some one, they have not only stolen all my best thoughts, but clothed them in my own words also.

And there is a study too of Latin and Greek for the sake of etymology and the accuracies of grammar; and the way to that may be paved in a short time—in a few weeks. Latin and Greek roots with the English words derived from them, are taught, parrot-like, everywhere; so useful is that knowledge considered. It is very instructive and amusing to be able to follow a word in its changes through more than two thousand years; but for my

part, I do not attach the importance to the study of derivations that some do, for the derivation of a word is very misleading, if we trust to it as a guide to its present meaning. I can not, however, express too strongly the high opinion I have of the power of Latin and Greek to teach accuracy of thought and expression. A man can not go far in Latin without learning what an epithet means; he soon gets a pretty good idea of which is the subject and which the object in a sentence. He finds out that the subjunctive mood is not the mood of assertion, and that the oblique enunciation is the statement of some one else, which may be true or not. He gets to know what things are co-ordinate and what sub-ordinate; and if he meets with a copulative conjunction, he is forced to notice what two things it unites together. The meaning of a sentence may be at first sight a little difficult to catch; but there it is—a problem which may, by patience, perseverance, and due consideration be solved; it has its proper solution, and no other. If the man treats it fairly, it enables him to go on his way rejoicing; if he pushes it, even in the slightest degree, it lays its ears down, puts its front legs stiff out before it, and refuses to move an inch. Turning and twisting never succeed in Latin and Greek; and the slightest inaccuracy only leads to confusion. Nothing is so valuable as being accustomed, as Mr. Jelf said, from practice in the niceties of language, readily to recognise the similitudes of things seemingly different, and the differences of things seemingly identical.

Everybody thinks he knows his own language; but I should say no one can understand a sentence of any philosophical treatise, indeed I doubt whether any one would have more than a misty idea of even the pages of a novel, unless he could, as he went on, parse the grammar and analyse the sentences. It is, no doubt, impossible to read a sentence in an article of the *Times* with proper expression, unless one can get some idea of subject and object, can see the government of each dependent sentence or phrase, and, when a conjunction makes its appearance, can straightway perceive what it serves to link together.

It is acknowledged that the true sources of the strength of our language are Shakspeare, Milton, and our Bible.

Masters in Middle Schools, where English is taught without the help of Latin, have told me that it is very easy to puzzle in Shakspeare and Milton a man who has not had a pretty good classical education; and it was only the other day that I myself met a man who would have felt I was mistaken, if I had told him he did not know English; and yet he was quite unable to comprehend the meaning of those simple words of St. Paul's in our English Testament, "Happy is he that condemneth not himself in that thing which he alloweth." What floored him was not the meaning of *happy*, *condemn*, or *allow*, but that the subject *he* was put after its verb—that there were two relatives (and all relatives trouble uneducated people)—and that the latter of them, though placed first in its own clause, was not the subject, but the object of the verb.

I was astonished to see in large letters, on a placard in the streets one November, after the Municipal Elections, "Having been elected into the Town Council, my best interests shall be devoted to your service." I do not doubt for one moment that the gentleman who dictated those words knew very well who had been elected into the Town Council, and what were going to be devoted to the service of the electors.

If a man says, "I saw St. George's Hall, walking down London Road;" you see how we must rely on order in English, rather than on grammar.

Now these are very simple things, and, some will add, known intuitively; Yes, I reply, known unaccountably by those who have been knocking for years at Latin, though they may have left school without even in the end getting the door opened to them; but they are not known to those who have never touched Latin. Some say that these elementary things can easily be taught by means of English; but for my part I cannot see how the teacher can be sure that the pupil has quite understood him, except he sees him handle and experiment upon some stiff inflected language, which, when once turned and twisted, remains there as evidence of what the twister certainly thought.

I can only say that I never meet with a man among those who come to me to begin Latin who knows these elementary things

thoroughly; and I was told by a lady, who had had great experience in teaching, and was conversant with what high-class ladies' schools in London and Brighton did, that when those young ladies began German, it was with the utmost difficulty that they could be made aware of the difference between the accusative and dative of the personal pronoun I.

If, therefore, a person does not learn Latin, it is indispensable that he should learn German,—in my opinion the best substitute for it; not that he may speak German to some unlucky traveller whom he may happen to meet once in five years, but that he may understand his own language, which he has to use every day of his life, and the value of the knowledge of which is to him inestimable.

We must acknowledge, therefore, that, while there is a study of Latin and Greek which can demand and occupy the highest flights of the imagination of the orator or poet, introduce the philosopher or historian to questions and difficulties agitating the world even at the present day, and show him them, discussed and treated by people who grappled with them in a spirit fettered by no scruples, regardless of consequences, and described too in language which can at one time tie, and at another cut even a Gordian knot, there is also what will be called by some a more immediate and important study (of Latin and Greek), one in which they are applied to the actual concerns and wants of life.

I have now put before you the different subjects which are taught in this College, and I hope I have not put them before you in the way in which Virtue and Vice came to offer themselves to Hercules. I rather feel that they are sisters, like the Muses of old, not jealous rivals; and I believe that each has only to be known to be loved.

You will understand that these remarks refer to young men who, having no special immediate object in view in their studies, might, as I thought, come and take up some subject for pastime and mental culture. Those who are going in for the Matriculation of the University of London, or any other examination, have their course prescribed to them; but I thought there were numbers of young men in Liverpool, and perhaps some among ourselves,

who hardly cared at present to hold out any special object to themselves, but who yet might use these classes with immense advantage.

A study taken up, merely as a hobby, will undoubtedly bring with it its reward. And, though the subjects seem numerous and confusing, yet there is not one, as Lord Aberdare remarked at a meeting of the evening-classes at Colston Hall, Bristol, that does not call for the exercise of sustained attention, labour and patience; and although the mastery of one subject does not completely make an educated person, yet any man who has had the determination to master one of these subjects has gained a power, has strengthened his mind, and stimulated the desire for knowledge to such a degree, that its avenues will soon be open to him. One study mastered soon leads to other acquisitions. A man's curiosity is awakened, and proof has been given before now, how great difficulties can be overcome by perseverance. We go on from victory to victory, from triumph to triumph; and a person who begins by studying only one branch of knowledge, may go on till he becomes after all what is called a perfectly well-educated person.

Both kinds of students ought to find in Queen's College what they want. It ought to be of the nature of a College, where the best instruction can be had; it ought to be of the nature of a night-school, accessible to young men who are occupied during the day, and at a moderate cost.

Now is any place more fitted for such an institution than Liverpool? Where are such opportunities afforded to men to rise to affluence and position as in these centres of commerce, Liverpool and Manchester? And to whom is education of a high class so essential as to men who are placed in positions where they have to entertain Englishmen and foreigners of the highest rank and culture? Every office-boy carries round his broom-head the Mayor's chain, and may have to attend his own Sovereign on some visit of hers to Liverpool.

But there is something more than that. Where more than at Liverpool is needed some curb to that eager race after riches in which everybody seems anxious to engage who gets only a look at our Exchange flags?

What, if we could transport the quiet grounds and staid old elms of Oxford or Cambridge to the neighbourhood of the docks or the Exchange? What relief would the mild, quiet, sobering air coming from over them be to those who were being half blown away by the fluctuating and ever-shifting winds of speculation, or torn to pieces by the storms of panics?

I think anything which cultivated a quiet spirit, and showed people that there were other pursuits in the world which men could follow besides that of wealth, ought to be favoured at any price at Liverpool. Lord Houghton said, the fear of wasting time in profitless study, and the pressure in the race of personal gain, have already severely impaired the scholarly character of the clerical, legal, and medical professions; and if that is true of them, the other professions will not have escaped unscathed. Is it not then time for everybody to come to the front, and make a stand against it? At present, Liverpool seems to remain in the background; but let us be united, students and teachers, in showing that we appreciate and desire mental training and culture, and we may feel sure we shall not long be left unsupported. The spirit to support us has not departed from Liverpool; it only lies covered over by the ashes of apathy and indifference. Let it once again be fanned into a flame, and Liverpool will become, as it is already the centre of commerce and intelligence, the centre of intellectual culture and scholarly attainments also.

GILBERT G. WALMSLEY, PRINTER, 50, LORD STREET, LIVERPOOL.