Inaugural address delivered to the University of Aberdeen on his installation as rector, March 22, 1867 / by Mountstuart E. Grant Duff.

INAUGURAL ADDRESS

DELIVERED TO THE

UNIVERSITY OF ABERDEEN

ON HIS

INSTALLATION AS RECTOR

MARCH 22, 1867.

BY

MOUNTSTUART E. GRANT DUFF

MEMBER FOR THE ELGIN DISTRICT OF BURGHS.

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INAUGURAL ADDRESS.

GENTLEMEN,—When, in a distant part of the Continent, I learned, through the newspapers, that I had had the honour to be chosen your Rector, my first emotion was one of something like regret that I had deprived you of an opportunity of listening to that most distinguished man who has done so much to make better known to us the Hellenic world, and whose name is so closely connected with those widely dissimilar but equally useful institutions—University College, and the University of London. Your decision, however, and that of your Chancellor, were surely not ungenerous. You preferred to *give* honour rather than to *exchange* it. You preferred to run the risk of being blamed for overrating any small services that may have been rendered to the cause of education and progress by a countryman and neighbour of your own, to placing, amidst general approval, one more leaf upon a brow which is crowned with so much laurel already.

Any regrets which I may have felt were, however, soon forgotten, in the satisfaction of finding myself connected in so flattering a manner with an Institu-

tion which has conferred so many benefits upon the constituency which it is my pride to represent, and upon the whole of Scotland.

The University of Aberdeen, venerable in itself, is even more venerable from its ancestry. The foundation of Bishop Elphinstone was modelled upon the great University of Paris, the Alma Mater of so many Almæ Matres, the oldest of Continental Universities, in the modern acceptation of that term. The University of Paris, during the middle ages, was the great centre of Continental study, the 'studium generale' of Europe; for in those days of difficult communication it was a 'far cry' to Oxford; and I observe, in a recent German work, that a German writer, in the time of Rudolf of Hapsburg, speaks of Paris as 'sufficing for the studies of all Christendom;' the theory then being just the reverse of what was held, as an article of faith, by almost every one in England, in our generation, till the cannon of Königgrätz shattered the foolish delusion, namely, that *imperium* belonged to Germany, and *studium* especially to France. That great University of Paris, which was, through the University of Prague, the ancestress of all the German Universities, has passed away; the ploughshare of the Revolution went over it, and in its room arose a mighty and beneficent, but altogether distinct institution, the University of France. If the historical student wishes to hear its old phrases and find its old organization, he must not go to the 'Quartier Latin,' he had much better come here—for here he will find us using its old language and keeping up its old forms, not the less faithfully because sometimes unconscious that we do so.

With feelings and reminiscences like these, was mingled, in my mind, not unnaturally, a hope that, by some word or act, during my tenure of office, I might be able to help on, if it were ever so little, the higher education of Scotland, and make this University even better adapted to fulfil its work than it has hitherto been.

Now, what is that work? There are in this island two distinct kinds of Universities. Oxford and Cambridge, from the enormous wealth accumulated in them and in their Colleges, and from their eminently central position, owe it as a duty to themselves to gather into one focus every ray of learning,—to have a chair or a lectureship for every department of every kind of knowledge,—to be all, and more than all, to the Anglo-Saxon, that Athens or Alexandria ever was to the Grecian name. That this, and nothing less than this, should be the ideal towards which those institutions should strive, will be clear to any one who will take pen and ink and reckon up their astonishing resources, resources to which all those of the great Continental Universities are absolutely trifling, though they have been doing, for the last two or three generations, so much more intellectual work.

The function of the class of Universities to which ours in Scotland belong is entirely different. Under no circumstances could we ever become rich enough to have a chair or a lectureship for every department of every kind of knowledge, and it is not in the smallest degree necessary that we should do so. We ought to have all the great leading branches of knowledge represented, not its minutest ramifications. Our Universities should strive to raise as much as possible

the higher education in the four districts of Scotland which naturally belong to each of them, but they have no occasion to offer any great amount of teaching to the students, of special subjects which are only likely to engage the attention of the few.

For instance, that there should not be in Oxford teachers of the leading languages of the Slavonic family, and a Professor specially devoted to Slavonic literature, is an absurdity and a disgrace ; but no one would expect or desire to see such teachers and such a Professor here.

The questions then arise, What are the great branches of the higher education which should be cultivated in such a University as this ? Are there any gaps which it would be important to have filled up ? First, then, I shall take the Faculty of Arts, represented here by the Professors of Greek, of Latin, of English, and Logic,—of Mathematics, Moral Philosophy, Natural Philosophy, and Natural History.

The fact that this University should have married, as it were, the study of physical science and of the ancient tongues, long before most of the other great educational establishments of the empire ever dreamt of their union, is extremely creditable, and the good service which it did, in this respect, surely deserves to be oftener acknowledged.

It is round the question of the relative importance of the various studies included in the Faculty of Arts that the chief battle amongst educationists is now raging. The penalty for supporting such revolutionary ideas on this subject as I have supported in the House of Commons[1] and elsewhere is, that one is

[1] Hansard, third series, vol. 175, pp. 105-127.

stigmatized by the ignorant and the prejudiced as an enemy of classical education. An enemy of the present methods of classical education I certainly am, an enemy of classical education I certainly am not.

In a world where art is so long and time so short, where so much is desirable to be known, and in which there is so much which it is painful or even dangerous not to know, one would fancy that the first object of every educationist ought to be to make learning as easy as possible. To every shrine of knowledge there should surely be a royal road, if the nature of the ground to be traversed admits of it. Yet this is as far as possible from being the prevailing view; nay, there are men to be found, and eminent men too, who will tell you that they value this or that study simply and solely because it is difficult. I remember hearing the head-master of one of the greatest English schools say this of Greek. He cared nothing for anything that Greek books contained. He scouted the idea of attempting to make the acquisition of Greek more easy to his pupils. 'Meal, meal, and not the mill,' cried the wise German; but my friend, and all the race which he represents, would reverse that prayer.

So far am I from believing that the great argument in favour of classical studies is their difficulty, that I think that argument tells quite the other way, and that, if it were not outweighed by stronger arguments, it would be decisive against their remaining an integral part of the higher education. The whole debate seems to me to turn upon the answer to be given to these two questions: first, Is the training to be derived from classical studies different in kind from any

which is to be obtained from other studies? and secondly, If so, is it worth the sacrifices that must be made for it? To both these questions, I unhesitatingly reply in the affirmative.

The light that comes to us from the ordinary intercourse of society, from almost all foreign travel, from all modern literature, is the light of Christian civilisation, coloured now by a Teutonic, now by a Romance, now by a Slavonic medium, but still essentially the same. The light that comes to us from classical literature is altogether different. The one cannot supply the place of the other.

If I wished to bring home in a few moments to the mind of any one the wide difference between the two sets of impressions which come to us from intercourse with the ancient and the modern mind, I would ask him to take one of some fifty walks that might be taken round the basin of the Mediterranean. Let any one, for example, after gazing over the Roman Forum, and filling his imagination with all the ideas that that spot calls up, climb the short ascent of 'that famous hillock' on which once stood the shrine of Capitoline Jove. A few moments would bring him to the much-renowned chamber where the Faun of Praxiteles stands in eternal youth, where the Amazon grasps her arrow, where the Antinoüs embodies in marble the highest conception of manly beauty, where the Gladiator sinks upon his hand, 'butchered to make a Roman holiday.' There let him pause, and then passing to the window of that chamber, let him look into the court below, and see that famous horse of bronze, the admiration of so many artists, on which

sits the flower and crown of all heathen virtue, the noblest ruler that earth has ever seen,—the incomparable Marcus Aurelius. In all the vast circle of ideas which those few minutes would call up, there would not be one that was not utterly different from all that are to be found outside the circle of the classics, and the modern works that have been directly inspired by them, and of all the circle there are but very few that humanity could afford to let die.

The aim of all reasonable classical teaching should be to communicate to the pupil, in the shortest possible time, and in the way most likely powerfully to arrest his attention, the greatest number of essentially classical ideas.

It seems to me that classical education is not a necessary, but a luxury. So far from making Latin and Greek a sort of sieve in which wretched boys who have not the faintest turn for literature are shaken about, to be at last, when their incapacity to pass through the holes is proved to demonstration, chucked, Heaven knows where, as into a rubbish-heap, I think that these noble and delightful studies should be reserved as a reward for those boys and girls (since they are just as suitable for one sex as the other) who have shown at least some glimmerings of literary taste. Under no circumstances would I allow any one to attempt either Latin or Greek till he had arrived at an age varying from twelve to fourteen, and until he had made a very considerable progress in English, had acquired, by a proper application to etymology, a large stock of Greek and Latin words, and could read well either French or German.

I think that there should be three kinds of classical training. The first would belong exclusively to secondary education, by which I mean, speaking roughly, the education of those who are obliged to begin either the actual business of life or purely professional studies at eighteen. Such being the case, I shall not say more about it at present than to express my belief that by a judicious course of instruction, between sixteen and eighteen, you could give to a great many clever boys and girls a much keener interest in classical antiquity, without teaching them a line of Latin or Greek, than is felt by a great many people who take University degrees; and if any one thinks that this is absurd, I would humbly pray him to re-read the *Endymion* of Keats, the production, as is well known, of one who knew nothing of Greek literature except through translations.

The object of the second sort of classical training should be to give to those young men and women who had shown themselves worthy of it, a clear, broad, general view of Greek and Roman history, including the results of the very newest investigations of the professionally learned class, and to make them thoroughly acquainted with whatever of *supremely* good is contained in the Greek and Latin writers. I should give during this course far more attention than is ever done in Great Britain to the illustrations of the classics which are afforded by the productions of ancient art. I should, in these days of easy communication, make a great point of young men, whenever it was possible, visiting the great classical sites *during*, not *after*, their University course; and I should consider

that I had thoroughly failed, if I had not made it as natural for all who went through this course to amuse themselves with a Latin or Greek book, as it now is for a well-educated person to take up a French or German classic.

Such an acquaintance with the Greek and Roman world could, I am persuaded, be given to all persons whose intelligence is above the average, that is, to all to whom it is not mere cruelty and folly to attempt to teach the classics at all, in less than half the time now occupied, thus setting free not a few years of life for the acquisition of many things which are not now attempted, and which are even more important than the classics.

In order to make this possible, you must not only, as I have said, postpone the commencement of classical education, and feed the opening intellect of childhood with food more convenient for it, but you must hold in absolute abhorrence the doctrine that there is about the teaching of the classics any peculiar or magical virtue,—a delusion or imposture, I believe, of pure Anglican growth. Your object must be as quickly, and as easily as possible, to initiate the student into the classical circle of ideas ; nothing more and nothing less.

The list of subjects with which a well-educated man or woman ought to be acquainted at twenty-five, even if you prune down, as I think you ought to prune down, every superfluous study, is so varied, that it cannot be gone through, or anything like gone through, without training every faculty of the mind. Far from increasing the grammatical tortures of the wretched

schoolboy, after the fashion in favour with certain reverend personages in the south, I would diminish them as much as possible, and, above all, postpone them to the latest possible day, imitating as far as may be the course which nature points out, and which has been embodied in various systems of teaching language, which are the abomination of those pedants who care not for the end but for the means.

We have not for several ages in Scotland, though perhaps in Aberdeen more than in most places, as far as Latin prose is concerned, fallen into the mistake of attaching any extraordinary importance to the elegant trifling of Greek and Latin composition; and I would submit that the hour has nearly come, here as elsewhere, for 'improving' the practice altogether 'off the 'face of creation.' It was very well in an age which had not accumulated any great body of knowledge, but we cannot now afford the time to learn those pretty tricks.

I was expressing this opinion not long ago to one of the men who have, in our times, succeeded most brilliantly in this way.

'*Habes confitentem reum*,' was his sorrowful reply; and day by day, I observe that this opinion gains ground in England amongst those best entitled to judge. The centre of this, and almost every other educational heresy, is in our English public schools. Even we in Scotland, at least as far north as Edinburgh and Glenalmond, have felt a little of their malign influence.

'Hoc fonte derivata clades,
In patriam, populumque fluxit.'

And it is not so much from a desire to improve them, for their own sake, although that would be in itself a good deed, but because they are to all the worst intellectual or anti-intellectual influences in Great Britain what the Malakhoff was to the south side of Sebastopol, that I take up my parable against them whenever I have an opportunity.

We have all read what Mr. Mill lately said on this subject; and a most valuable contribution has been made to the long list of authorities who have condemned the present system of these seminaries, in a lecture delivered at the Royal Institution in Albemarle Street, by Mr. Farrar, one of the most distinguished of the masters at Harrow, which should be read by every one interested in our secondary education, from Cornwall to Caithness. I have said pretty strong things about the absurdities of our Latin verses, and all their kindred abominations, but I never said harder things, publicly or privately, than have been said by this gentleman about the very system into which he has for many years been endeavouring to infuse some life; and here I would observe, that whereas there are, I fear, some persons about whose conduct in all these matters it would be difficult to speak in terms of sufficient reprobation, there are, even at Eton, as well as elsewhere, men who are doing everything that in them lies to make the intolerable system, of which they form a part, as little hurtful as possible, and than whom none, who interest themselves in education, would more eagerly and joyously welcome, what they are not likely to get, until the public mind is more thoroughly roused from its apathy—a real and searching reform.

I pass, however, to more agreeable subjects.

The third sort of classical training should be given to those who intend to make the study and teaching of the classics the principal business of their lives, a class which will long, I suppose, be a numerous one in Great Britain. On the other side of the Tweed, at present, from the boy who is going to take his seat in the House of Lords at twenty-one, to the boy who is likely to grow old as a curate in a village, every one is trained as if he were going to teach the classics all his days—not well trained, however, but vilely trained.

A University like this of ours should make some provision for the training of the professional scholar. We have boys amongst us, in all probability, not inferior in natural capacity for scholarship to Dr. Melvin, whom many here present must have known, and to whom Professor Masson has raised so graceful a monument in the memories of those who knew him not. Some of you will recollect how felicitously the Professor has quoted the lines in which a great living poet has described the *Grammarian's Funeral.* We cannot do without specialists of this class, and University endowments are not ill applied when they foster studies which, although really very valuable to the community, cannot be paid for in the ordinary way.

We can never, however, have the machinery necessary for doing very much in this direction. No one knows better than your excellent Professor of Greek how much a division of labour is requisite for the thoroughly efficient teaching of the classics ; and I might refer to a passage in his evidence before the Royal Commis-

sion of 1858. This subject was however fully handled in a very interesting lecture, delivered last winter by Professor Blackie, and reported at great length in the newspapers. I am not prepared to say exactly how far I should wish to go in supplementing by lectureships on special branches the classical teaching of a University like this; but I have no hesitation in saying that the neglect of this matter by a University like Oxford, which, if it be not classical, is nothing, is simply disgraceful. In a University whose Colleges are groaning with wealth, and which pretends to consider the knowledge of the classics all-important, is it not more than ridiculous that there should not be a Professor of Classical Archæology? Why, in such a University, there is not a single study in any way connected with the ancient world which should not have its special fellowship, obtained after a competitive examination, and carrying with it the duty of delivering a certain number of lectures during the tenure of it. Not only should a knowledge of the more rarely read authors be encouraged by special rewards, but you should have special lectureships for Mythology, for Ancient Geography, for the History of Classical Sculpture, for Classical Numismatics, for the History of Gems, for Palæography, for Classical Natural History, for Egyptian History, for the History of the great ancient Asiatic Empires, and for a host of other subjects connected with the classics, which will suggest themselves to any one who cares for such matters.

Till this is done, till the whole existing system of the Colleges and their lectures is completely re-

formed, the classical teaching of Oxford will, to a great extent, be a delusion and a snare. I am bound to say, however, that I think we may look for the spread of reasonable ideas on this subject far sooner in Oxford than in Cambridge. It is well worth inquiring whether the plan suggested some years ago by Professor Blackie, of sending young men from the Scotch Universities, who had shown an aptitude for Greek learning, to study for some time at Athens, does not deserve to be carried out on a larger scale than has hitherto been attempted. I am assured, by the best authority to which I have access, that the attempt to return to the old Greek language, in the modern kingdom, is not likely to be finally successful; but I suppose there is no doubt that, for the present at least, it would be in the power of any one who took the trouble, to have facilities for acquiring a colloquial mastery of ancient Greek at Athens in a way not open to him in the west of Europe, and this is an advantage which should hardly be neglected by one who means to make scholarship a profession. Why should not Great Britain as well as France have a School of Athens?

About the Professorship of Logic and Moral Philosophy it would be impertinent for me to say anything, since a great master has so lately said so much about the importance of those sciences, laying down principles from which most reasonable people will be likely to draw the conclusion that any assistance which their professors may think requisite should be liberally granted. With regard to Natural Philosophy and Mathematics, the whole tendency of our times is such

as to render it extremely unlikely that, in any future augmentation of the University, their claims should be neglected. I would venture, however, to suggest, that we have a distinct right to one, if not two, additional Professors in the department of Natural History. When any re-organization of our secondary education takes place, it cannot be but that the practice of teaching to all boys some one science of observation shall become the rule. 'Things, not words only,' is the very watchword of the best class of educational reformers. Let any one who is new to this subject look through the papers by Mr. Paget, Professor Tyndall, Professor Huxley, and many others, collected in the volume lately issued by Mr. Macmillan, under the title of *Modern Culture,* or let him look at the answers given to the Public School Commissioners by our most eminent scientific authorities, and he will not doubt that the present system of ignoring science is doomed. With increased attention to such subjects in schools must come increased attention at the Universities, and we in Aberdeen, true to our traditions, must not be behindhand. Geology, Mineralogy, and Zoology, with Comparative Anatomy, are surely each large enough subjects to task the energies of a single lecturer, and will, twenty years hence, be far too large for the powers of any one man, even if those powers are as great as those of the distinguished geologist who now fills our chair of Natural History.

I cannot conceive a Faculty of Arts, above all in a British University, having any claim to completeness without a chair exclusively devoted to the English Language and Literature. Nothing but that somewhat

superstitious reverence for the classics which has come down to us from an age when the student sought in the classics not only models of perfection in style, but almost all positive knowledge, has prevented a systematic study of our own literature being considered a necessary part of every tolerable education. This study, which should fill a very considerable space in the last years of secondary education, ought to be continued at the University; and, for my part, I cannot see why the argument for teaching Latin and Greek, which is drawn from the fact that they enable one to know one's own language better, does not tell as much in favour of Anglo-Saxon, which, be it remembered, is a bridge to German and its kindred living tongues, just as Latin is to the Romance group.

No doubt there is great truth in what Mr. Mill said with respect to the waste of time that is involved in attempting to learn living languages out of the country in which they are spoken; still I cannot think that any British University, however small, is properly equipped without a teacher of French and a teacher of German.

Again, I cannot at all agree with Mr. Mill in thinking it 'a great absurdity that History and Geography should be taught' in other than elementary schools for the 'children of the labouring classes.' On the contrary, I think that Geography, when well taught, is, to say nothing of the surpassing importance of the knowledge with which it stores the mind, one of the very best means of awakening and stimulating the intelligence. I would wish to see it taught in all schools, and to the very end of the school period, through a

series of text-books, all constructed on the same plan, but each more comprehensive than its predecessor. He who supposes that intelligent people who do not learn Geography at school will learn as much as it is desirable they should know by their private reading, must have formed an imperfect idea of the force of human laziness. A few years ago it used to be quite a common saying in France that hardly any Frenchman knew anything of Geography outside the French Departments. We have all heard the story of Madame Recamier's asking whether Leipzig was on the road to Armenia; and a friend of mine told me that, just before the Crimean expedition, he was the only guest at a London dinner-party (at which was present, by the way, a general officer whose name was afterwards very much in the mouths of men in connexion with the operations before Sebastopol), who knew that Odessa was not in the Crimea. Every one, I am sure, could cap these stories out of his own experience; and I think therefore that it would be wise to give Geography, both Physical and Political, a very considerable place in secondary education.

Much the same may be said of History, the broad outlines of which surely admit of being admirably taught to boys.

I would not only insist on those portions of History which are now taught in a few of our best European schools, being taught to all boys and girls up to eighteen, but I admire the policy of that Cobden of school reform, M. Duruy, the Minister of Public Instruction in France, who has made contemporary history a prominent feature in the lessons of the highest

class in the French schools. To those to whom this is an unfamiliar and startling idea, I would strongly recommend the examination of M. Ducoudray's *Histoire Contemporaine,* which is a school-book, and M. Dauban's *Histoire Contemporaine,* which is a school-book too, but also something more and better.

Geography belongs, as a systematic study, to primary and secondary education. There is no need for its being represented in any of our Universities, except in those which are, as I have already said, so rich as to be able to find a place for every form of human knowledge. With History it is quite different. It belongs alike to the primary, the secondary, and the higher education.

I do not think that I am over-sanguine in imagining that the presence amongst us of a large number of men who steadily followed up the course of historical investigation, and who knew what *is* known, would be a real national benefit, raising as it would the whole tone of political speculation. This seems to me what is most wanted ; but it would be also very desirable that the band of those engaged in actually adding to the amount of what is known should be increased from amongst us. All those who take an interest in the history of their country know that this University has reared some of such. Need I name one who lately passed from amongst us, too early for his friends and for Scotland ? I mean, of course, Dr. Joseph Robertson. Few know what vast mines remain to be worked out before the most interesting periods of modern history are fully known to us. Simancas and Madrid are slowly yielding up their treasures to laborious and

keen-eyed investigators; but hardly a commencement has yet been made in exploring the archives of the Vatican, and the Vatican is but one, though of course far the greatest, of the stores of knowledge about past events which are scattered over Italy. It can hardly be doubted that political events will ere long throw most of these open to the light; and when the fields are whitening for harvest, one feels anxious that some of our countrymen should be amongst the labourers. I return, however, to what I said before,—what we above all want is, that the number of men who know what is already known should be increased. That is almost a necessity—the other is more in the nature of a superfluity.

There can be no doubt that, as Mr. Mill said, the chief duty of a Professor of History is not to teach facts, but the meaning of facts; yet surely another very important part of his duty is to tell his students where to go to look for facts. One of the results of the neglect with which historical studies are at present treated in British schools and Universities is, that the number of men in these realms who could, at short notice, sketch out on paper a seven years' course of historical reading which should contain the names of all the most important books, and should not contain the names of books which have been superseded, is ludicrously and astoundingly small. In the whole of my own acquaintance, I know but one native of Great Britain (and he was educated abroad) to whom I could apply, with a certainty of getting exactly what I wanted, if I desired to put into the hands of a youth of nineteen a clue to a really serious

and systematic study of History ; the kind of study which, when it had been sufficiently long pursued, would qualify him, in his turn, to become a Professor of History, and to take rank with the greatest European celebrities in this line.

If an Englishman has not the strongest possible impulse from within to engage in a course of historical studies, with leisure and competence into the bargain, what temptation has he to do so ?

I have known men made Professors of History in England, because they were the tools of a theological faction. I have known men made Professors of History because they had rendered useful political service to their party. These were dishonest appointments ; but I have known men made Professors of History in perfect good faith, apparently because they were everything that is estimable and to be admired, *except* laborious students of History.

We have amongst us many who have written well upon particular periods of history, and some really great names, but that is not the point. What I am insisting on is not the absence of good *writers*, but of good *readers;* and how we are to get good readers till we have more, and more efficient Professors to direct the historical studies of our youth, I really do not see.

Again, it is unfortunate that we have no lecturer on Political Economy, a science of Scottish growth. Surely, when something further is done for the endowment of the Scotch Universities, this omission will have to be considered. Whether it be considered or not, I fear that we shall make a gross political blunder

if we do not make instruction in the broad fundamental truths of Political Economy a part of the routine of secondary education in the United Kingdom. If we do not, we shall certainly have trouble one day, when new classes come, as they most reasonably and properly will do, into the possession of increased power. The seed of economic heresies is still in the ground, though dormant, and it will need the good cultivation of some decades to get rid of it altogether. America, in some ways useful to us as a model, is also useful as a warning.

How is it, again, that in the larger Universities of the country, no attempt is made to give anything like a systematic training to persons who are to be engaged in public life? Why, if a foreigner asks you for the name of a good book upon the Institutions of England, must you pronounce with a blush a foreign name, like Gneist or Fischel? Why are such subjects as the science of Finance or Statistics pooh-poohed in our seats of learning? Is it because they are so easy that they do not require to be taught? In Germany, that region which some imagine to be peopled by 'nebulous professors,' they condescend to those, and even more mundane studies; and I observed in a table of lectures through which I was lately looking, that four nebulous personages were about, in a great German University, to lecture upon Irrigation and Drainage, upon Agriculture, upon the Management of Cattle, and upon Book-keeping. I found these entries side by side with notices of lectures upon Indian Philosophy, upon Aristotle and Lucretius, upon Sanscrit and Hindustani, so that there was something for all tastes.

Speaking seriously, however, would it not be desirable that at least the larger Universities should give more attention to all those studies which are most nearly connected with politics? Dr. Newman, in a remarkable passage, has spoken of the House of Commons as the University of Politicians; but it is a University to which many go too old to learn, and to the studies of which I am sure no one seriously applies himself, without wishing that he had given to those same studies many hours in his youth which he fooled away in obedience to his 'pastors and masters,' in learning what he has now forgotten, and to recall which he would not now take the trouble to raise his little finger. An enormous amount, however, of the political thinking of this country, is done out of Parliament. It is done by journalists, few of whom ever seek to enter Parliament, but who exercise, as everybody knows, great influence upon Parliament. I know I am merely echoing the opinion of some of our best newspaper writers, when I say, that if they had gone, before they began to write, through a systematic course of political studies, it would have saved them a great deal of labour, and have enabled them to be much more useful. This is a matter of national importance, for year by year our statesmen become less the leaders and more the followers of public opinion. It is then of ever increasing moment that public opinion should be led by men who have had every opportunity that schools and Universities can give, not only of becoming effective writers and highly educated men, but of being thoroughly acquainted with the sciences which are auxiliary to politics.

With regard to our Medical Faculty, the only one of our Faculties which can be called, in any sense, complete, I will say nothing; because, like most, I fear, of the outside public, I can only look at its studies with an ill-informed, though genuine, admiration,—an admiration which is excited even more by the spirit in which these studies are pursued, than by the interest and variety of the subject-matter. There is no body of teachers that has so completely raised itself above the reproach which the great Greek historian made against the historical inquirers of his day, —the want of painfulness in the search for truth,— than the teachers of medical science in all its ramifications. I remember thinking when, a few months ago, I read the report of an inaugural address delivered by Professor Gairdner to his students at Glasgow, that if all other teachers would only approach their subjects in the same way, we should be saved not a little very profitless controversy, and a sad waste of human power.

In the University of Berlin, in the session of 1865-66, there were delivered in the Faculty of Law, by the ordinary Professors, no less than twenty-two separate sets of lectures upon different branches of Law, by the extraordinary Professors thirteen, and by the *Privat-docenten* twenty-six. It is clear, then, that our Law Faculty has but little claim to be considered complete. A complete Law Faculty belongs, however, rather to a great central University than to a University like this. At the same time I would ask, how comes it that the Roman Law, which has had so much influence upon that of Scotland, is so little understood in this country? Is it unreasonable to suggest that

we should have, I do not say a Professor, but a Lecturer on Roman Law? There is a paper by Mr. Maine, the most distinguished of living English jurists, upon *Roman Law and Legal Education*, which appeared a few years ago in the Cambridge Essays, and which ought to be better known than it seems to be. Clearly, too, if we could afford it, we ought to have a Professor of Comparative Jurisprudence,—a Professor whose chief duty should be, of course, to lecture on the differences between Scotch and English Law, but who should also take into account the laws existing in the other principal countries of the world. No one can look into Mr. Paterson's *Compendium of English and Scotch Law* without seeing that there are numerous points upon which the laws of the two countries differ for no good reason.

Such differences are altogether unconnected with those many differences for which excellent reasons can be assigned, and which no sensible man would in these days dream of trying to accommodate. I can think of nothing more likely to facilitate the disappearance of mere needless and unmeaning discrepancies than the foundation of such a Professorship as I suggest.

Our Faculty of Theology, although somewhat larger, is hardly equipped as it ought to be; and I confess that, when I look through the long array of subjects on which four Professors are expected to lecture, I long, more than in the case of any other Faculty, that they should be assisted by able young lecturers, working up particular points in this vast, magnificent, and transcendently important subject.

In the University of Berlin I see there were no less

than thirty-seven different lectures in the Faculty of Theology during the session of 1865-66, while the small University of Halle finds it necessary to have six ordinary Professors, five extraordinary, and two *Privat-docenten* in this branch.

What is the result of the much more serious attention given in Germany to theological studies? Simply this, that whenever any man in Britain or America attempts to write a serious theological work, he must, whatever may be the views which he wants to support, black or white, heterodox or orthodox, go straight to the works of persons in Germany, of kindred opinions to his own, upon pain of seeing everything that he has printed consigned within a few years to well-merited neglect. Yet why should we not, even here, have an indigenous school of Theology, and a band of writers as creditably versed in the theological learning of our times as the Aberdeen Doctors were in that of theirs? They could buy, *at the best*, the rushlights and tallow-candles of learning; we can have, *at the worst*, its gaslights and moderator-lamps almost for the asking.

Some one may ask, How do you propose that these new Professorships and Lectureships, which you imagine to be necessary, should be endowed? For some of them, I answer, I should look to the State. You have all seen a report of the meeting in reference to the further endowment of the University of Edinburgh, which took place last month. What is good for Edinburgh is good for Aberdeen; or rather, to put it more fairly, I am sure that, in a matter of great national importance like this, the Scotch Universities

will act together, considering amongst themselves what additional Professorships, if any, are necessary to all four, and which, if any, should be given exclusively to one or two of them.

It is quite certain that, within the next few years, our burgh schools and secondary education must be re-organized. These are poor when judged by any standard, but if compared with Switzerland, for example, they are deplorable. In that country there is a town, in comparison with this a mere village, which has, in the last twenty-five years, spent £120,000 on its school-buildings. At this moment, two gentlemen of great intelligence are engaged in reporting upon our burgh schools; and you can hardly have a real and thorough-going reform of our secondary education without adding to the teaching force of our Universities, upon which depends so much the working of any plan of secondary education. I think we may look, then, with much confidence, to the liberality of Parliament, and to the efforts of the Scotch members, amongst whom, thank God, when any question of national importance arises, all distinctions of party instantly disappear.

I look, however, to another agency, slower in its operation, but even more powerful than Parliaments or Kings—I look to the gradual growth amongst the people of Scotland of a conviction that what we really most want, at this moment, is the improvement of our higher education. I put this before even our primary education, because I consider that that battle is won already in the thoughts of all intelligent men, and that our having a thoroughly efficient system of

primary education is now merely a question of time, and of no long time. I put it before a good system of secondary education, because, although we have more lee-way to make up in that than in either the higher or the primary education, even if we had to-morrow a perfect system of secondary education, we could not keep it up to the requirements of an age of rapid intellectual progress, without greatly strengthening the higher education amongst us. If any one had asked a judicious observer in the first years of this century what were the greatest wants of Scotland, he would, I think, have answered, Greater wealth and more political liberty. Wealth and political liberty have now come in comparatively ample measure, and every year is increasing them. I am sure that the same observer would answer now, Higher education—a larger number of men scattered over the face of the country, and influencing each the opinion of his locality, who are up to the best lights of their time, who *know what is known and definitely acquired for humanity* upon the most important human concerns. For the providing such men in sufficient numbers we must look to our Universities.

If once this idea took hold of the minds of our countrymen,—if once it were profoundly felt that here is our heel of Achilles, the weak point where the shaft of an enemy can wound us, we should not have to wait long for a remedy. Perhaps we shall come to a system of great secondary schools, supported, like the primary ones, by the property of the country ; but for our Universities we must look to the State, and to individuals. Coupled with a very moderate assistance

from the State, a single such bequest as that of Mr. Dick, left to each of the Universities of Scotland, would give us all the material resources that we need desire. That such bequests, for objects comparatively unimportant, are not unknown amongst us, is familiar to all who have driven round the 'grey metropolis of the north.' In a country where the wealth of the mercantile classes is so rapidly increasing,—where millions are sometimes made before middle life is much passed, nothing of this kind is to be despaired of. Once, I say, let the conviction take hold of our people, and the result will not be long waited for. From the State we should ask what is really necessary for anything that can be called efficiency. To private munificence we must look for what is necessary to raise us above that very humble level which Parliament, even in its most generous humour, will consider to represent efficiency. Mr. Bagehot, in his interesting and remarkable book on the Constitution, quotes a true saying, that there is no country where a 'poor devil of a millionnaire is so ill off as in England.' The mere fact of being known to possess wealth, however colossal, does little for its owner in this wealthy country. There are men who, with no very signal success, attempt to use their wealth as a social lever, who, by simply coming forward to confer a great public benefit, such as the re-invigoration of one of our Scotch Universities—to them but a small matter,—would attain a great social position, the applause of their fellow-citizens, and of all Europe, together with the strongest possible claim to those honours which are an anachronism in our times, if

they are not given with an ungrudging hand to those who advance the happiness and the real glory of nations. The example of Mr. Peabody should not be lost upon that increasing body of successful traders and manufacturers, who are described very inadequately when we call them merely millionnaires, and of whom some would enjoy the doing of such a deed quite irrespective of reward.

The patriotism which consists in ignoring defects in the institutions of our native country is a very poor and vulgar thing. That alone is true patriotism which strives to put our native country before all others, by developing every natural advantage which it has, and borrowing from other countries, so far as is possible, every advantage which it has not. I think, therefore, that our warmest acknowledgments are due to those who, like Professor Blackie, have, even with some severity, pointed out the deficiencies of our higher education. There have been gentlemen who thought they did a good deed by controverting the views of the Professor and excusing our shortcomings in learning, by pointing to our progress in some branches of knowledge more directly and obviously connected with the business of life. This consolation rests on a doubtful basis, for Switzerland and Germany are, I fear, turning out of their Polytechnic and Practical schools more skilful men of business than either England or Scotland; but we should do very foolishly if we allowed ourselves to be comforted by any such speakers of smooth things, even if they were certainly true. The only wise and honourable course is for the nation to say to itself,

This thou shouldest have done, and shouldest not have left the other undone; and the nation by many mouthpieces of opinion, in many places, is already beginning to murmur this to itself. When the truth becomes altogether clear to the national consciousness, we shall soon see a change. Such is the innate energy of our people, that in a generation after that event, Scotland will hold her own in learning with any other community of the same size upon the globe. We are already improving, as Professor Masson lately pointed out in his inaugural address,—as, indeed, all must see. The little that is done will soon produce more.

In order that it may do so, we must neglect no help, and one source is to be sought in the English Universities. The long wars with our southern neighbour, which did so much for our national glory, stopped the migration of our students to the south, while, by ruining our resources, they prevented the growth of learned institutions on this side the Border, to the extent that might have been hoped for if the fair course on which the nation had entered in and before the days of Alexander III. had not been so sadly hindered. Now, however, that all is changed, now that the exclusiveness of the English Universities is fast breaking up, we must see if we cannot make them useful auxiliaries.

The Scottish Universities, utterly distinct in their character from Oxford and Cambridge, absolutely independent and self-sufficing, should keep up the closest connexion with those great institutions. You have seen how easily the highest mathematical

honours have been won on the banks of the Cam by young men from amongst yourselves. You have only to set your minds to it, to win equally high honours on the banks of the Isis; and, without exposing myself to the slightest charge of partiality towards my own University, I may say that there can be no manner of doubt that, as there are minds among you for which the training of Cambridge is more suitable than that of Oxford, there are others for which the training of Oxford would be better than that of Cambridge. I avail myself of this opportunity of again calling attention, in the north, to the work of Professor Rogers, entitled *Education in Oxford: its Methods, its Aids, and its Rewards,* an excellent handbook for the use of parents who may be deliberating as to whether it would be worth their while to give their children a chance of winning some of the numerous high pecuniary rewards which are to be obtained in that place.

Do not let any such imagine that when they hear myself and others speaking strongly about the state of things at Oxford, we mean for a moment to say that a clever boy, sent to a good College there, has not an opportunity of continuing his school education under very favourable conditions. What annoys us is to see an instrument of gigantic power doing work so little commensurate with its capabilities. Oxford presents to us the same spectacle that would be presented if we saw a great steam-hammer, which it had cost £150,000 to put up, employed, month after month, in cracking walnuts.

We should not forget that, after all, the old histori-

cal connexion of Scotland is with Oxford, not with Cambridge. Dempster was a member of the latter University, as indeed he was of about half the Universities of Christendom, and you may cull a few other good names up and down the centuries, but the 'Ancient League' was with the sister foundation. It was there that John Balliol and Devorguilla his wife established that College which has ever been the nucleus of the Scotch colony in Oxford, and which, after many vicissitudes, attained, now more than a generation ago, so high a position as to reflect a portion of its reputation on our national name. The enlightened generosity of a benefactress,—herself, I believe, connected with the ancient house of Balliol,—has lately conferred upon that College, in addition to other munificent gifts, three scholarships, for the encouragement of Law and Modern History, and Natural Science. I trust that these may often be carried off by young men from this side of the Tweed. I believe I am guilty of no indiscretion in saying that I know the authorities of Balliol are extremely anxious to increase their connexion with the Scotch Universities, and that schemes for the advancement of this object have lately been under their consideration.

Keep your eye upon what is being done towards further throwing open and extending the English Universities, on which last subject there is, by the way, an excellent article in the February number of the *North British Review*. The passing of Mr. Coleridge's Bill would be an important step, the passing of Mr. Bouverie's a still more important one.

It is not, however, to the English Universities that

I look for much light as to the best means of improving our Scotch Universities; it will always to a great extent be true that they have one work to do, and we another. It is to the German Universities that I look. Of course I am perfectly aware that there is very much, in even the best of these institutions, which is not worth imitating, and much that is susceptible of great improvement. All sensible Germans will admit that; but the great fact remains, that, after making every deduction demanded by the strictest criticism, they are, at this moment, in all that constitutes real efficiency, far far ahead of all similar establishments.

No one, I believe, in any country, who has the faintest right to speak on such a matter, disputes this. There are many, however, who say that the excellence of the German Universities depends on a peculiar aptitude for learning in the German people. That is merely one of those baseless race-theories, so useful to speculators who are too idle to examine facts. I have already alluded to the mediæval German idea, that Germany was no place for study. The reputation of the Germans as students is altogether modern. At the beginning of last century the state of the German Universities was below contempt. It does not seem, says a good authority, ever to have occurred to Leibnitz that the German Universities could be made of any use whatever in raising the intellectual standard of his countrymen. The reputation of the Germans as scholars is as completely modern and *parvenu* as that of the Scots is ancient and venerable. It was only during the last, and still more during the

present century, that the intellectual fame of Germany began to rise steadily and swiftly ; and it is perhaps just worth remarking, that one of the first names of European celebrity which their Universities produced was a man of Aberdeen descent, the great Immanuel Kant. In this world of change the intellectual rank of nations, like their material prosperity, never continueth in one stay ; it is, 'hodie mihi cras tibi.' A people which relaxes its efforts in any one department soon falls in that particular department behind its neighbours. How we fell behind our neighbours in the matter of learning, it is not for the moment material to inquire. How the Germans got before others in learning, and in the highest kind of intellectual cultivation, can be told in a sentence. It was borne in upon them that they were deficient in learning and cultivation, and they made a fierce, sustained, and, of course, successful effort, to wipe away their reproach. Never let it be forgotten, to the honour of Prussia, and of the great William von Humboldt, that it was in the deepest agony of her political degradation, when she was crushed under the foot of Napoleon, that she founded that noble University of Berlin, which has done so much for Germany.

There is no investment of national energy that so quickly brings fame to a nation, as energy invested in acquiring knowledge. It has taken the labour of several generations, and ample supplies of capital brought from abroad, to clothe the 'bleak uplands of Aberdeenshire with fields of waving corn ;' but the labour of a single generation,—what do I say ? the determined resolve of ten per cent. of the young men

now attending the Scotch Universities would give Scotland, before the close of the century, a world-wide fame as a learned country. 'Whatever one wishes in youth,' says the poet, 'in age one has it in abundance;' and the remark, far truer in most walks of life than one is inclined to think at first sight, is literally true if the object wished for is learning or wisdom.

I am convinced that the only way to put this, or any other Scotch University, in a position to place itself, in a generation, in the foremost files of learned institutions, would be to create a certain number of Fellowships in each Faculty, to be gained by competitive examination, and to be tenable for five years. The successful candidates in the Faculty of Medicine, and of Law, and in the Natural Science departments of the Faculty of Arts, should be obliged to proceed either to France or Germany, at the discretion of the Senatus, while all the other successful candidates should be obliged to proceed to Germany, the period of foreign residence being, in all cases, two years. At the beginning of the third year, the 'Fellow' should be bound to return to Aberdeen, and to deliver, in two successive sessions, a course of lectures in the particular branch to which he had devoted himself. In his fifth and last year, he should be free to live where he pleased, and to apply himself exclusively to whatever was to be his future calling. In this way a perpetual stream, so to speak, of the best science would be kept flowing through the Universities, and the whole tone of Scottish society would, so to speak, be enriched and improved. This may be too pleasant a dream to be ever realized; but I do urge,

in the strongest way, every Scottish student whom my voice can reach, to spend, if he possibly can, before he becomes involved in the actual business of life, some time in Germany, or, in special cases, in France, in the study of his favourite subject.

This is not a new thing which I am recommending to you: it is the historical and immemorial practice of your country. Very truly does Professor Lorimer say, in his interesting little work on the *Universities of Scotland, Past, Present, and Possible*, published in 1854, 'Down to the middle of the eighteenth century we meet with but few eminent Scotchmen who were not partially educated on the Continent; and it is probable that the generation now at maturity had less intercourse with foreign countries in their youth than any other within the range of our authentic history. If, however, it is absolutely impossible to continue your studies abroad, at least take this advice from me: Before you attempt to write or to teach on any subject that is in the least high or difficult, learn sufficient German to be able to read what has been already done on the other side of the Rhine towards the elucidation of what you are about. Do not imagine that I wish to add to your labours. I wish enormously to abridge your labours; for you may be assured that, although you may have the highest genius, the most unwearied diligence, the deepest interest in what you are doing, you will, if you do not take this precaution, find that you have been throwing away years of toil in effecting that which you might have effected very easily, and, when your work is done, it will be infallibly below the mark. What I say applies with

the least force to the Natural Sciences; with most to History, Philosophy, Theology, Literary Criticism, and the study of Language. In these great departments of human thought the Germans have stored up such masses of knowledge, that to attempt to do anything without ransacking their stores is a ridiculous pretension, at which all educated Europe smiles. If from this to the end of the century, French and English scholars were content to forswear original research, and only to put into a thoroughly readable and agreeable form what our inarticulate neighbours have hived together, they would have done an enormous service to humanity; but happily there are men among them who have been trained in German methods, and who will, I am persuaded, not only make available what has been already done by the Germans, but carry knowledge further.

I cannot doubt that, when Reform is settled, a whole group of educational questions will force themselves upon the public attention. We shall, I have reason to expect, have presently before us a Report of extraordinary interest and importance on the secondary education of the leading Continental States,—a Report which, by showing the lamentable inferiority of English secondary schools, cannot fail, I should think, to force on a reformation. To this Report, when it comes out, much attention will, I presume, be given in Scotland; and I wish also to direct the notice of the Scottish public, more especially in connexion with our higher education, to a document which is already published —that is, M. Minssen's Report, made last year to the French Minister of Public Instruction, upon the higher and secondary education in Germany.

The education which students give each other, by the contact of mind with mind, is always important, and sometimes, as at Oxford and Cambridge, plays so great a part as to be more important than any other feature of the education. Any plan which may have the result of giving greater encouragement to the social life of the Scotch Universities, without increasing expense, or leading to that foolish waste of time which is the dark side of English college-life, will always deserve consideration. One obvious method is to encourage debating-societies, institutions which have of course their ludicrous and even mischievous side, but the disadvantages of which, in countries of slow speech, like North and South Britain, are quite overbalanced by the advantages, and about which I should feel inclined to say more if we were not so near Edinburgh, the Mecca of debating-societies, and if so much had not lately been well said upon the subject in the comments made in some of the principal newspapers on the speeches of Lord Houghton and others at the opening of the new Cambridge Union, comments which I see have, with the very interesting speeches themselves, been now republished in a small volume.

Something, too, like Professor Lewis Campbell and others, I might urge in favour, not only of closer intercourse between Scotch students, but also between Scotch Universities. Time, however, presses. It is vain to try to overtake the half one would wish to overtake on an occasion like the present, and I have still some things which I wish to say to you as students, each in your respective Faculty.

You, gentlemen of the Law Faculty, will be, I sup-

pose, chiefly settled in after life in this city, or in various parts of the north of Scotland. You will all, from the necessity of the case, be influential people in the districts where you reside. Nothing of much importance that is done will be done without you. You will be mixed up with political movements, with social movements, with educational movements, as well as with all the private affairs of your neighbours. The natural tendency of the practice of the Law, as has often been pointed out, is somewhat narrowing. Try to correct this, as far as you can, by other studies. Give a place in your libraries, not only to the absolutely necessary text-books, but to the works of at least Bentham, in so far as he has been made intelligible by Dumont, to Austin, and to Maine, all of them so admirably characterized by Mr. Mill in his recent address. Consider that your duty to the law is not only to use it honourably and to practise it skilfully, but to leave it wiser and more philosophical than you found it. Be sure that every improvement that is made in the law, the better it will be for you as professional men. Until law, at some happy future period, is made absolutely synonymous with justice, the wise will be very loath to engage in it, but the less complex and uncertain its procedure becomes, the more men will fly to its protection.

A large number of you whom I see before me intend, no doubt, to enter the Church, and you deserve to be congratulated, not only for having chosen a profession of much dignity and influence, but one which has this enormous advantage, that, whilst all others would require you to make yourselves ac-

quainted with a host of details which are only useful for professional purposes, the clergyman need apply himself to no study to which he would not have to apply himself, if his object were simply to make himself a highly-cultivated human being. The questions with which you have to deal are questions of enormous and eternal, not of minor and temporary importance. You have this advantage; but you have also great disadvantages, and one of these is so serious that I do not think any one who stands in the position in which I do, is justified in passing it by without some allusion. It is the same which some years ago was dwelt upon in a most forcible address by the late Lord Rector of St. Andrews, Sir William Stirling Maxwell.

There has been no period in our recent history in which the ecclesiastical horizon has been so troubled as it is now. All the controversies which have ever raged in this country, bitter as many of them have been, have been about matters which, compared to those which will be in agitation from this time to the end of the century, were very unimportant. However much you may be men of peace, however desirous you may be to do your immediate work quietly and unobtrusively, you will be almost certainly obliged to take a side. 'Bene vixit qui bene latuit' has been the motto of many good men of your order, but it will require no ordinary amount of quietism to live up to it in the times that are coming.

When you have, with the full knowledge of its risks, determined to embark in the noble calling of a Christian minister, let nothing tempt you to forget that your first allegiance is due, not to authority, not to

custom, but to truth. Blink no difficulties, do not be tempted by a love of change to move quicker than your reason forces you to do; do not be tempted, by prejudice in favour of what exists, to occupy any position which you know, in your secret heart, to be untenable. Write over your study-door that noble line of Owen the epigrammatist—

'Seu vetus est verum diligo sive novum.'

While you read and while you consider, two tendencies will become apparent amongst you, as they become apparent amongst all honest and earnest men. Some of you will think most of the advantages that *may* be gained by making changes, some of the advantages which *may* be lost by doing so.

To the first I say nothing for the moment, but to the second I would say this: For the sake of the truths of infinite and eternal importance which form the nucleus of what you wish to defend, take care that you know thoroughly the strength and the character of the engines that will be brought against you. I could mention institutions, and very famous and venerable institutions, where those who have the training of the persons whose mission it is to be to defend against the attacks of all comers positions which are, or are supposed to be, of transcendent importance, behave with very little sagacity. They behave with as little sagacity as would be displayed by a War Minister in our day, who, knowing that the army under his care would have to cope with adversaries who had rifled ordnance and needle-guns, and every new and tremendous machine for destruction, should teach the troops to trust to such fortifications

as might have delayed the armies of the Great Frederick, or furnish them with artillery which might have done good service at Rosbach or at Leuthen.

There will be some who tell you that there is no need of a learned clergy in these northern districts. That is one of those pleasant doctrines which human indolence is ever prone to invent. 'Receive it not; believe it not.' A Church which relies for its influence upon magical rites and mysterious sacerdotal powers may manage to get on, though in these days poorly enough, in spite of such a doctrine as that; but for Churches which are built upon the interpretation of Scripture, and upon the power of their ministers to persuade their fellow-men, to accept such a doctrine, would be simply to abdicate. A poet has said, 'Oh kings, be great, for the people is growing great.' And what is good advice for kings is just as good for priests. You have great facilities for keeping at the head of the intellectual movement of your times, amidst some drawbacks, and, depend upon it, that it is only in so far as you do so that you will maintain the legitimate influence of your order.

Never fall into the foolish and supercilious error that you ought to preach down to your congregations, however far they may be removed from the centres of intelligence. Put your thoughts in the simplest language, but let them be your best thoughts, and, in every sermon that you preach, let there be some reflection from your latest reading. If you have to preach only once a week,—still more, if you have to preach twice, you cannot do so tolerably without reading a great deal. This business of reading is quite as

important a part of your duty as any other, and must not be sacrificed even to pastoral work.

On the 22d December 1866, the day after the one on which the voting for your Rector was going on here, another, and alas far more eminent Rector, in a distant country, thus addressed the theological students—'Let me recommend this to you as a motto: *Theologus sum, nihil divini a me alienum puto.* Nothing divine, therefore nothing true, for all truth springs originally from God, should be strange to you.

'The whole history of mankind, in all its branches,—the science of Language, Archæology, Anthropology, the Comparative History of Religions, Jurisprudence, Philosophy and its history,—all this comes up to you, with the demand that you should intellectually master and overcome it. It is as in Mahomet's paradise, where the very first tree calls out to the blessed, "Pluck my fruit, it is sweet;" and instantly another tree calls to him, "Come hither to me, my fruit is still better." The individual, however great his thirst for knowledge may be, must sink under the burden of this gigantic task; but what is impossible to one, that may, at least approximately, be effected by the combined labours and endeavours of those who are like-minded.'

These words, which would have done honour to any Rectorial chair in Christendom, are still more remarkable when we consider where they were spoken. They were spoken in the presence of several members of what was, till very lately, one of the most bigoted of the ruling houses of Europe, in the upper basin of the Danube, where the counter Reformation worked so fiercely,—in the upper basin of the Danube, where

the desperate but fruitless valour of the Protestant peasantry excited the admiration of Pappenheim. 'Never,' said that famous commander, 'did I see such wild fury of war.'

Such a fact as the delivery of the address to which I allude,[1] would be enough to show us, if other symptoms were wanting, that, even in the stronghold of all conservative influence, there are forces at work which will rend and break up the old traditional crust, and give us new and nobler forms of life.

True it is that he who spoke these words, although the most learned and illustrious doctor of the Roman Church, is an object of intense hatred and distrust to the party which is for the moment all-powerful at Rome ; but the heterodoxy of one generation is the orthodoxy of two or three generations after it. You will hear talk from time to time about reactionary tendencies, and returns to modes of thought which this country has long since left behind. Such talk need disturb you little. The authors of the Scottish Reformation understood their work too well for that. 'Like the "two-handed engine" of our great Puritan poet, their sword smote once, and smote no more.' You will best honour them, not by repeating their language, still less by imitating the intolerance which they inherited from the evil system which they overthrew, from the long darkness of 'Europe's middle night ;' but by working in their spirit, and trying to raise yourselves as much above the shams and delusions of the nineteenth, as they rose above many of those of the sixteenth century.

[1] *Die Universitäten sonst und jetzt von Dr. J. J. J. von Döllinger.* Munich, 1867.

The two mottoes most closely connected with this great institution seem to me curiously well calculated to be stars by which you may steer. 'The fear of the Lord is the beginning of wisdom' will remind you of the spirit of reverence in which you should form your opinions; while the defiant 'They say!—what say they?—let them say!' of the Earls Marischal will remind you of the small regard which you need pay to the *dicta* of men as fallible as yourselves, or to the growl of unintelligent prejudice.

It was remarked by Goethe, and the remark holds, I believe, just as true at the present day, that there are no students on whom their studies take so great a hold as they do on medical students; so that there is no class to which it is less necessary to quote the well-worn platitudes generally addressed to young men. The only hint which I would venture to give is this: When you are plunged in the anxieties of practice, do not altogether give up those elementary studies to which you have devoted yourselves in the earlier stages of your student-life. Try, those of you who have a taste for Chemistry, those of you who have a taste for Botany, those of you who have a taste for Zoology, to keep up at least a general acquaintance with what is being done in those sciences throughout Europe. It will not be a difficult task, if you determine to do so while you are at College, and never lose sight of your determination. You will not be worse, but better practitioners, for taking this mental tonic; and it will be indirectly advantageous to you, by raising your reputation in the localities in which you are settled. There is, I think, no profession which is more steadily advancing in public esteem than yours,

chiefly, I suppose, because the public is beginning better to appreciate the importance of the Physical Sciences, and partly because all thinking men, to whatever studies they are devoted, feel every day more and more respect for the methods of patient and reverent observation by which you pursue knowledge.

Many of you who are now students in the Faculty of Arts will gradually be drafted off into the three other Faculties, but some of you will pass directly into other pursuits.

Of these, some will perhaps adopt the profession of a schoolmaster, not as a step to a parochial charge, but with a view to remain in it. There is no class of men to whom the organization of our secondary instruction will be more immediately useful, opening, as it will, a highly honourable career. Study, I pray you, the work done, and the social position occupied by your professional brethren who work the secondary education of France and Germany.

There will be others who will pass from the University class-room into Agriculture or Commerce. Do not fall into the mistake of imagining that it is vain, under such circumstances, to attempt to keep up lofty and refining studies. The country life of New England is, in this respect, full of suggestion and promise for us in the old country.

The country life of New England, do I say? I might have said even the country life of the Far West; for a friend of mine, himself the ultimate product of all that the classical training of Eton and Oxford could do in developing the highest literary gifts, told me that nothing had so struck him in

America as the conversations which he had had on literary subjects in far distant regions of the United States, with men who lived face to face with nature, and in daily conflict with her.

Several of you will, I hope, compete for and obtain some of the Indian writerships which now form such tempting prizes for able and ambitious young men, gained as they are by pure merit, irrespective of fortune or patronage. I hope you will do so, because, although the pagoda-tree is cut down, and fortunes are not to be made in India so rapidly as they once were, there is still no career that offers to a young Englishman so quick a road to an honourable independence, and because there is no career open to the vast majority of men which is in itself so excellent an education.

It cannot be said that the work of the most of the ordinary professions in England is in itself a good education. The kind of work, for instance, which the successful lawyer has to do, is, by contrast with the duties of many young Indian civil servants, little better than lace-making or mosaic-work.

There have been men, as I have perhaps more reason than most others to remember with some pride, who, educated at the University of Aberdeen, and able, amongst the exigencies of war and diplomacy, to add but little to the theoretical knowledge which they acquired there, have nevertheless, when in earliest manhood they found themselves ruling wide provinces, or guiding the policy of ancient dynasties, so borne themselves as to leave their names to be remembered in the scenes of their activity, long after they had

themselves been laid to rest, in a ripe old age, among their far-off northern hills. What has been done already will, I trust, be often done again ; not a few of you and of those who come after you, will, I hope, go to India, determined to play your part well in working out those great problems which await the solution of the Indian statesman,—problems which, if they are worked out, will confer upon Great Britain a wholly unique glory ;—nor less determined, if it be the will of Providence that these problems are not to be worked out by us of this 'far Atlantic island,' and if our rule is to come to an abrupt and bloody close, determined, I say, at least to write a glorious last page, in what has been, up to the present time, the most picturesque and marvellous story that ever has been told amongst the sons of men.

And now, in conclusion, I have one word to say to you all, not as students of this or that Faculty, but as Scottish students. Keep your view of the world and its affairs wide and clear. Correct, by converse with many men if you can, by converse with many books if that is impossible, our national tendency to will intensely what we will at all, which leads us but too often to attach too much importance to trifles. Welcome knowledge and enlightenment from whatever quarter they come : from England—she is wedded to us in an equal marriage ; from the Continent—our country was a member of the European Commonwealth before it formed a portion of the United Kingdom. Our national form of Protestantism was cast in the moulds of Holland and of Switzerland ; our

chief Court of Law was copied from the Parliament of Paris. The prototypes of our national architecture are to be sought for over the sea, in Guienne or Poitou ; nay, the very custom in virtue of which I have the honour to stand before you this day leads us back through Louvain to that ancient Law-school at the foot of the Apennines, which grew into the University of Bologna. All that is most distinctive in us comes from the fact that our originally composite nationality has been exposed to the influence of many and varied currents of circumstance and opinion. Let us hold fast to our great traditions, and try to differ from England, not as some would have us differ, by exaggerating whatever is narrow and insular in English institutions or habits, but by keeping our eyes fixed more steadily than our neighbours do, on the forward march of European progress. Let us resolve that whether England does or does not continue to abuse her incomparable foundations, we at least shall not be satisfied if our schools and Universities, poor and humble by comparison, do not follow close upon the heels of Heidelberg or the Collège de France. There is no doubt that, from one cause or another, this remote region obtained, in the sixteenth century, a reputation throughout Europe quite disproportioned to its actual power. That reputation it has never wholly lost. 'If it had pleased the Almighty,' a distinguished Frenchman once remarked to me, 'to create not two, but twenty millions of Scotchmen, they would have conquered the world!' '*Noblesse oblige*,' and we shall be but unworthy inheritors of a great and stirring history, if we do not do something to deserve

the fame which has come to us merely by descent. Nay, we shall cast a slur upon our forefathers, for if the War of Independence was not destined to preserve one more string to the European harp, what good came of all its miseries?

EDINBURGH: T. CONSTABLE,
PRINTER TO THE QUEEN, AND TO THE UNIVERSITY.