

Speech of Thomas Wyse, Esq. (late member for Waterford) : delivered on the occasion of the anniversary dinner of the members and friends of the College of Preceptors, at Freemasons' Tavern, January 12th, 1848.

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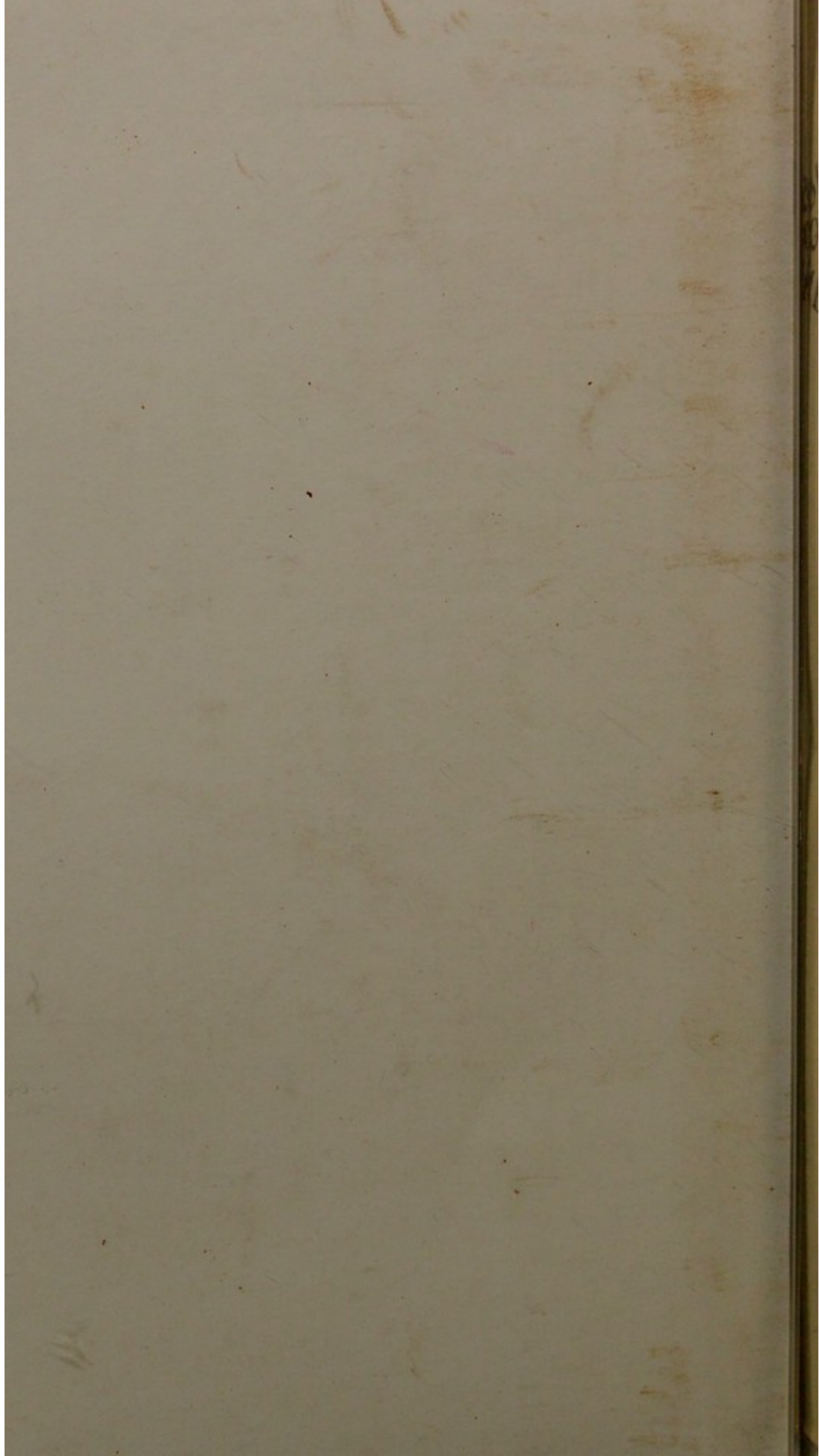
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LIBRARY SPEECH
HALL. REG.
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OF

THOMAS WYSE, ESQ.

(LATE MEMBER FOR WATERFORD.)

DELIVERED ON THE OCCASION OF

THE ANNIVERSARY DINNER

OF THE

MEMBERS AND FRIENDS

OF THE

COLLEGE OF PRECEPTORS,

AT FREEMASONS' TAVERN,

JANUARY 12TH, 1848.

CHAPMAN, ELCOATE, AND COMPANY, 5, SHOE-LANE, AND PETERBOROUGH-COURT,
FLEET-STREET.

R55058

S P E E C H,

§c. §c.

HAVING now, in the preliminary toasts of the evening, discharged our duty—a work not of labour, but of love—to our gracious sovereign and her illustrious family, I may proceed to call your attention to the special purpose of this social meeting,—the objects, progress, and hopes of the College of Preceptors. And in so doing, I may be permitted to say that I enter on the task devolved upon me with more than ordinary courage; for I hold in my hand, in these numerous letters, from friends well qualified to discriminate and judge, testimonies the most emphatic to the value of your past efforts, and cheering encouragements to their continuance in future; expressions of sympathy and support, assurances of regret that they are unable, from various causes, to attend, but of cordial approbation of the purposes and management of your institution. Amongst these gentlemen are men well known in almost every walk of public life, and most of them distinguished for their enlightened and faithful advocacy of the great cause of education. I count amongst them the names of Sergeant Talfourd, M.P.; Mr. Ewart, M.P.; Mr. Romilly, M.P.; Mr. Scholefield, M.P.; Mr. Aglionby, M.P.; Mr. Godson, M.P.; Sir J. W. Lubbock; and Mr. Recorder Hill. Nor am I surprised at this concurrence. This institution has now existed for two years,—no inconsiderable proof of merit, in such a country as England, where every hour presents fresh claims on public attention—where every day gives birth to some new society appealing to deep feelings

and most important interests—where day follows day, as week week, each bringing its own tributes, but sweeping over that of its predecessor ;—in such a country, in the midst of so many contending solicitations for your time, labour, and contributions, this society has not only endured, but flourished ; and already gives promise, in the hardiness of its youthful growth, of a useful and prosperous longevity. Nor is this said in the spirit of personal adulation. I consider it a matter not confined to yourselves ; it is a subject of congratulation, in whatever field they labour, to all the friends of education. Whenever they require or can give aid, they must rejoice to find a body so universal in its influences. You have not merely united the spirit of the age with the self-reliance, determination, and I doubt not, perseverance, of Englishmen—you will embody it entirely in your proceedings ; and will multiply it, I trust, ere long, into every variety of mental and moral life around you. Obstacles you have met with, and obstacles you will meet with :—why not ? I should compassionate you—I should suspect you, had you not been blessed with adversity, had you not known how to value, how to pass through, such necessary and wholesome discipline. A prize accepted, and not won, is hardly worth the guarding—at all events, in moral life, it will not long be guarded. Your constitution, your arrangements, must grow out of errors corrected, mistakes repaired, difficulties overcome. The public ear must be conquered into attention—prejudices must be refuted by services. You must wear down your adversaries by the Fabian policy of indefatigable patience and gradual success. And so it is in all great reforms—so has it been in every stage ; not only of this question of education, but of every other. Nor can it be otherwise. The common eye dwells only on the final act—the consummating law—the executory mandate. But statutes and ordinances to the more practised inquirer are mere ratifications of what has already been long decreed in the public mind. (Cheers.) In the public mind is the true parliament, where, after long debate—sometimes in the paper, sometimes in the club ; on the hustings, in the public meeting—the great truth, be it what it may, is finally recognised and carried upwards, from a thought and a word, to an ordained and obeyed reality in an act of the Legislature. This is the completion ; but various are the stages through which it must proceed before it is completed. First, there is the “ crotchet ”—the man

on whom the seed first falls—the man who thinks first for himself—the man who first ventures to say what he thinks, single amongst many—he is guilty of the “crotchet.” (Laughter.) The crotchet is a despised dream, an arrogant assumption, a presumptuous disturbance of preconceived opinions; put to the vote, it is left in a minority, and adjourned, if possible, “*sine die*.” But for that, possibly, is it the more dear to its author; the persecuted suggestion is to him a conviction—a matter not of debate or challenge, but of faith, waiting on time only for its final success; and so to time looking forward, bearing the present, confiding in the future, he leaves it. Early and late he tries to infuse this faith into others, and preaches, and works, and mayhap wearies, but, at all events, makes men hear and see, until the crotchet has become at last a recognised hobby, a privileged theme—folly it may seem, but still admitted at certain seasons, and as matter of course. It is an annoyance—a bore—an eternal repetition of the same subject. Well, but this is proof^f that it is not unknown—it is not unfelt; that it is not to be passed over; that it is not to be got rid of; that it will be heard. And men now hearing it, and hearing it often, arrive at that happy stage in which apathy gives way to opposition, opposition begets inquiry, inquiry produces thought; and the public mind, arraying itself on the one side or the other, the hobby imagination of the one becomes the concern of many, and the hobby grows into a horse: it becomes an important “question.” And who amongst us can be ignorant that in such a country as this, no important “question” can long remain merely such? The electricity of the press, of the meeting, of that free communion which exists on every side and penetrates into all things, soon brings to judgment every such controversy; the important question is extinguished, or becomes in its due season—as the slave trade, parliamentary reform, the free-trade questions—a great “measure.” (Cheers.) But what is the moral of all this? What lesson does it teach? What conduct does it urge upon us? Simply this: that no man—and no body of men—is worthy of the end, who will not go through this ordeal of the means; that no man has a right to the glory of the “measure” who is not ready to embrace and endure the discouragement and humiliation of the “crotchet.” (Loud cheers.) In this no more than in other fields, are victories to be won by wishing for them—“*non sine pulsu palma*” is the condi-

tion of all struggles, for moral as for every other excellency and glory. Let but the few originators be sure that they are *right*—that is the first thing; and persevere—that is the second; and ere long they will find that public opinion, thundering through the length and breadth of this great community, will, as on so many other former occasions, prove omnipotent. (Loud cheers.) In such cases, indifference, not opposition, is the real evil. Opposition, like the winds of heaven, or the changes of the seasons, proves, strengthens, and fixes. Delay is not the danger, but precipitation. The strong, and powerful, and lasting—in moral as in physical nature—shoot not up, gourd-like, in a night. No; their symbol is the oak. We admire the richness of its foliage, the broad stretch of its branches, the sturdy magnificence of the noble tree; but let us not forget that it owes all to its having, for centuries, been striking—unseen it may be, slowly it may be, but deeply, widely, and surely—its roots, as magnificent and innumerable as its branches, into the surrounding earth. (Loud cheers.) And so has it been with the whole question of education. It is now sixteen years (the period when I first had the honour of a seat in parliament) since this question first engaged, I will not say the public attention, but the attention of a few isolated members of the House of Commons. When I look back to that feeble commencement, so far from being surprised that we have not advanced further, comparing past with present, I must say I am surprised that we have advanced so far. Heights there may be still above us—many and difficult—but heights too we have passed quite as numerous, and as difficult to surmount, with no other aid than our own good staff and courage to help us. Dispirited at the present state! Hopeless of the future progress of education in this country! Far from it. The preliminary work is accomplished, the rubbish is cleared away, the foundations are laid; you have now only to raise the superstructure. The question now is, not whether education be a good, not whether it be the greatest of goods, not whether it be indispensable to nations as to families, not whether it be common right, not whether it be an universal duty—but how this good may be obtained, how this right may be secured, how this duty may be enforced; in one word, how the best means may in the best manner be employed, for the permanent establishment and universal diffusion of the best education. (Cheers.) This in itself is not only strange, but mighty strange. I can myself remember—I

have not to go further back than the year 1831—when it was matter of debate in a British House of Commons, not whether the State and people were bounden to look after the education of the community, not whether grants were to be something more than grants, well-applied, and for that well-directed, and well-watched means of public instruction,—but whether instruction itself, or education (no distinction was then made between them), was or was not a positive evil, or at least such a good as could not be extended without peril or inconvenience to many of the most important classes of the country. (Hear, hear.) Nor was this an ebullition of ignorance or a jealous alarm set up by the monopolist, who, knowing that knowledge was power, wished to centre in his own class all power, instead of wisely, as well as fairly distributing it through all society; the opposition came from the educated as well as the uneducated—from the friend as well as the foe to the people. Mr. Cobbett himself, who in his own person was an answer to his own doctrines, who refuted by practice what he taught in theory—Mr. Cobbett held that the lower orders could not be safely or advantageously entrusted, with what?—with the cultivation of their own minds! (Hear, hear.) He, a child of the people, and honourably glorying in his self-created elevation, scrupled to point out to the people the path by which he himself had risen! (Hear.) This, to you, gentlemen, may appear amazing. Even then it appeared so to me; and yet such ought not to have been the case—such, more thinking on the matter, is not the case now. The error was natural. It is not singly of this country, nor of this age—but of all countries and ages. Some of those very states which are now the classic lands of education, have had to pass through precisely the same stages of ignorance, apathy, resistance, adoption, that we have done; and through them they passed quite as slowly, and not with larger success. All Germany—Prussia itself—was without any organisation, a chaos of desultory, and scattered, and futile attempts, until the year 1757. Then, as now, were monopolists, sceptics, and scoffers of its manifold glories and blessings. The same confusion existed as to the very object in view, as to the very meaning of the terms by which that object was designated. Then, as now, was there a complete confusion of ideas as to what education really was. Good men shuddered at the perspective of a whole population reading and

writing—the frauds that must ensue!—the seditions that must arise!—the disorder that must become universal! But if any one of these good men had been asked—would he object to a parish understanding their religious teacher better, to an artizan or agriculturist performing his task with greater skill, to electors and jurymen discharging their duties with greater conscience and intelligence, to a whole country managing its own concerns with more freedom, but also with more good sense, propriety, and virtue? he would be the very man of all others to answer, that this was the great end of all his efforts, and, indeed, of all social and civil institutions. Now, such a man, I contend for it, foe as he thinks himself, is, in despite of himself, a *friend* to education. All his hostility is a mere mistake. But it is a mistake which is still, unhappily, but too general. Some teachers of the public, I verily believe, by education mean and understand a mere section of education—instruction alone. They might as well understand by instruction—mathematics alone. (Cheers.) But, gentlemen, you are not mathematicians, you are not algebraists, you are not classical scholars alone—you are *men*; men before, and above all things; and the education which does not provide for the education of such, irrespective of all professional or other after wants of society—which does not purpose and does not achieve the due and equal development of all the faculties and dispositions of the human being is unworthy, whatever be its other merits, of the name of education. It must be for the whole of man, and for all. Anything less is handicraftism, mere outward dexterity, knowledge and not wisdom, decency and not virtue and religion. It sharpens men into instruments for some other object or some other men; but it does not cultivate the man for himself. And they speak, too, of this education as if it was a thing of rule and square, a something to be given or taken away, to be measured out, so much for so much, like gas-light or pipe-water; as if all education was received in schools, and they could turn it off or let it on just in proportion as they multiplied or diminished their shilling—opened or shut their school-room doors. (Cheers.) But education is like the light or air; it encases, it penetrates us; we meet it everywhere, in every point of our manifold life; whatever acts upon the human being from the moment of birth is education; we are all going through a course of education

every moment of our waking existence ; our health, our occupations, our companions, the house we live in, the sights we see, the words we hear ; every conceivable circumstance that acts upon our consciousness, that goes to form or modify our character and dispositions, all are, more or less, our educators. It is thus simply *impossible* to have an individual or a people *un-educated*. But it is, unfortunately, very easy and very common to *mis-educate* them. The air may be good or bad, the light may be seen through a light or a dark medium ; impressions cannot be presented, but the parent and the State can, in the true spirit of sanitary reform, see that these influences—that this moral and intellectual atmosphere, be wholesome. And is this a power to be despised—a duty to be neglected ? Where is the man who would choose for his own child—whatever may be his own character or conduct—ignorance instead of knowledge, vice instead of virtue ? No man would make of his own house a home of evil. Yet he suffers this with apathy for others. He would be glad to repel it from his street ; he endures it with patience for a nation. And yet an uneducated nation will be a corrupt nation ; and where corruption is, there cannot long abide for the individual, as for the public, prosperity. What the child is, the man will be—what individuals are, will be the community. (Cheers.) But what forms the child ? The school ! What, then, forms the nation ? The school, also. (Cheers.) As the school is, so is the nation ; but, then, as the teacher is—and this is the second great truth to impress which on public attention you are assembled to-night—as the teacher is, so is the school. (Cheers.) Yes, gentlemen, if the character of the nation be merely the collective character of the individuals who compose it, so is it not less true, that the formation of these very individuals is the work of the public and private teacher. In their hands lies the shaping of all this country—of all that Englishmen are, and are yet to be. They guide, they make in some sort our future action, our future destiny. (Cheers.) And what higher or nobler function can there be conceived—what task more full of delicacy and responsibility ?—what duty, when well discharged, more deserving of the gratitude and reward of a country, and of posterity ? If the clergyman be honoured—(and rightfully honoured, for into his trust are given—an awful charge—the souls of men)—why not they

also who have in their keeping these same immortal spirits, at the time when they are yet in the tenderness of their first existence, and most susceptible of all impressions, good or evil? (Cheers.) Yes, gentlemen, the true teacher, like the true clergyman, is to me, holy. No matter under the shadow of what obscurity, he does good—no matter how small the return which comes to his share for sacrifices which exhaust his whole being—scarcely counted, perhaps, by those who most profit by them,—no matter how humble the fame which falls to his lot, for the faithful discharge of duties the most useful, but the most laborious—to me that unknown, despised, forgotten man, is a messenger from Heaven to conduct men thither—a genuine patriot, satisfied with the mere pleasure of serving his country, without publishing by whom it is served—a practical philanthropist; for good itself, and the fruits of good, are his reward. That man I honour; and gladly would I bring all others to honour him with me—(cheers)—gladly would I place such a benefactor (for such he truly is, to every one amongst us) where he ought to be placed, in that position where conscience and honesty are understood, and the faithful labourer found worthy of his hire. And if I could meet, not one but many such, a class instead of an individual, how willingly would I rejoice to see it admitted amongst the other great societies confederated for the common weal, and taking, what I conceive it would be well entitled to take, its place as the fourth great profession; a new estate, for the advancing and securing the highest of all our purposes—the knowledge and virtue of our common country. (Cheers.) But, gentlemen, where am I to look for such? If there be (as doubtless there are) individuals, where is yet to be found the class to which I have been just referring? Where are the teachers?—what are the schools?—who are the children who come from them? Alas! the answer to all these questions is discouraging. Every crime around us is a protest against what has hitherto been done—a demand for something better. I take up the Reports of the Statistical Society, of the Central Educational Society, of the Committee of Privy Council. Well, what do I find? In Liverpool, one teacher is reported to have professed to instruct in the use of the globes, and not to have understood the meaning of the word “hemisphere;” another is met at Manchester (an Irishman, I am sorry to say), rushing out of his school-room, with his pupils at his heels, and inviting the gentlemen

who came to inquire into the state of his school and his modes of teaching, "to come and see the fight," going on with unusual ferocity in the neighbouring alley. A third, the mistress of a dame school, on being asked "what course of morals did she teach?" exclaimed, "Morals! why I thought that was a thing for girls;" whilst a fourth—an old woman, who kept a girl's school—had not advanced so far, and refused giving a return of the number of her pupils, saying she had never counted them, and being asked why she had not, replied, "she knew Scripture too well for that; she remembered what had happened to King David for imprudently counting his own subjects." (Laughter.) Nor are we to be surprised at all this. Such instances are not confined to England; such has been the case, at one time or other, of every country, even the most educated in Europe. Read, in Basedow, the state of the teachers of Prussia before the commencement of the great educational reform in the middle of the last century, who they were, how they were appointed, how paid, how taught, and how they taught others—read the accounts of the teachers of the Ban de la Roche, in Oberlin, sent to the school when unfit for every other profession—read the manner in which they were selected in some cantons in Switzerland, by public lot, or public bidding—read how, in Belgium, there have been teachers nominated by the State, but so indifferent as to induce the population to pay them additionally that they might not teach. All these deficiencies, and abuses, and evils, once existed; but then, gentlemen, they no longer exist. In all these countries, at the present day, not only are there to be found good teachers, but the class of teachers, as a class, ranks high in general intelligence and consideration. Why should not a similar improvement be seen here? Simply because, till very recently, we have not taken the slightest means to produce it. The public will say the fault is with the teachers; the public has said it, however rashly or unfairly. This is a free country, a country where every man may bring whatever he has into the market, and whatever he brings may have its fair chance of trial and competition. If the article be good it will be in demand, and if in demand, of value. Where the opposite is the case, the fault is not in the buyer, but in the article. But with far more right might the teacher turn round on the public, and reply, "What motive have I to cultivate qualities

which receive no fair play, no proportionate remuneration? How can it be expected that I shall spend time, and money, and labour, in preparation for a career which, with all your consciousness of its necessity and importance, you have agreed, one and all, State, Legislature, and individual, to treat with studied neglect and contumely?" Make the end desirable, and you will soon find competitors and candidates innumerable, qualified by long and laborious discipline to attain it. In plain terms, make it worth a man's while to become a *teacher*, and worth a teacher's while to become a *good* one, and you will soon have in this, as in every other professional walk in England, men who will not only raise themselves, but in raising themselves will also raise the profession. (Loud cheers.) In this career, as in others, there must be institutions and stimulants, something to *hope* for, something to *work* for—in this, as in every other social campaign, there must be degrees, and rewards, and honours. Let me see the time when a Jung Stilling, who began a village schoolmaster, and ended an aulic counsellor of the Emperor, may not be found to be impossible in England. And so strongly was I impressed from the very beginning with this conviction, that in the bill, in 1831, and in the report on education in 1838, which I presented to the House of Commons, I directed a main portion of my attention to the best means for securing good teachers, and amongst those means appeared to me the best, a due provision for their comfort and respectability in every class, and a fair gradation of classes, from the village elementary schoolmaster, up to the provincial college and university professor. I wish to point always to a future, better than the present, and to keep in constant activity and progression by constantly encouraging and beckoning forward. I wished to see the country teacher, the smallest village schoolmaster, in an independent position—not rich but comfortable, with his house, garden, and salary; beyond all chance of check or interruption in the efficient discharge of his duty from any household solitudes. (Cheers.) Not less did I desire to see the more intelligent, the more industrious, promoted to wider spheres of utility and distinction, in town and city, not merely conducting in his class hours the academy, but adding at others to the vigour and influence of its intellectual circles. Nor least, though last, did I exclude the great

consideration, a fair assurance to the honest labourer that his services should be counted and remembered, and his fidelity laid up as a treasure, a capital for him hereafter. I urged in every form provision for the faithful, the infirm, the superannuated; and not for the man only, but for those dearer to him than self—for his widow and his orphans. I asked, I hoped for all, in fine, that could relieve him in the midst of labours which ought to have all his energies, undivided from the distraction or despondency which so often must arise from the urgency of domestic cares and family difficulties. This done, I thought we might hold ourselves entitled to call on the young man to enter the training college, and the candidate teacher to give up his days and nights, his labour and money, in preparation for his examination. To open colleges, to institute examinations, did not appear to me to be enough, nor the very first things which ought to be done. They were conditions, means, the gates by which it was necessary to pass, but through which few would be induced to pass, unless we placed at the other side something really like an attraction to induce them. And happy I am to say that these suggestions have not been neglected. One after one they have been adopted, or are at this moment in course of adoption, by the Board of National Education in Ireland. In this country the sphere of Government action is more limited, but the Committee of Privy Council has pointed out the way; and in many another form, from societies and individuals, have they met, or are beginning to meet, in this honourable effort a noble rivalry or a cordial co-operation. (Cheers.) And amongst them, in looking round at the body I see assembled around me, and after the report I have heard to-day, need I say that I have a right to place the College of Preceptors amongst the foremost? You have begun where you ought to begin—amongst yourselves; you feel the necessity of public consideration; you are determined not to ask it, but to win it. You will compel the public to respect you, by respecting yourselves. (Cheers.) You will refute the calumny that the teachers of England not only felt no sympathy in educational reform, but were hostile to its progress; either too uninformed to appreciate, or too selfish to co-operate in its advancement. No, gentlemen! you yourselves are the first to proclaim it necessary, to proclaim it inevitable. You make no secret of your deficiencies—no secret of your wants; but you also, be it re-

membered, with honest pride, point out to what you are doing, to what you will do, to remedy them all. This is as it should be; these are bold and vigorous steps in the right direction. (Cheers.) And let no man say that you are antagonistic, jealous, hostile, to any system, to any body. No, gentlemen! you are subsidiary, you are co-operative. All who are lovers of education are here welcome. (Cheers.) You aid all, and are glad of the aid of all. You will not prescribe the how or when for systems yet in the process of formation, the measure or mode for any man's exertions. More than that, you profess to do—and are performing what you profess—you profess to do that which no other body can do for you. In this country the State holds no control over *private* education; and yet that is the education, extending through the whole range of the middle classes, and amongst a considerable portion of the upper classes, which most of all requires correction. Great names at the head of schools are no guarantee for the instructors employed under them. Yet to these instructors—to these assistants—is consigned the real business of the school; these are they who make it, and all that comes from it. How are these to be reformed, unless they will reform themselves? And what better means, to induce them to reform, than by the offering opportunities such as you do on one side, and generating a public spirit, an *esprit de corps* in the best sense, which will effectually and beneficially operate upon them, on the other. Nor will that spirit, once generated, so easily die. Annual assemblages of teachers, such as this—such as take place in Prussia, Switzerland, France, and I have heard also with great pleasure very recently, at Battersea—meetings where all the teachers of the country can come together—where they can compare their respective experiences, discuss their peculiar wants, offer their reciprocal assistance; all these—with the press—with a paper organ and representative and advertiser of your opinions and feelings, co-operate with and support you. With all these admirable means for securing diffusion, and improvement, and permanency, you cannot want, you can never want, a sound educational spirit—a wise spirit of progress amongst you. And with such a spirit once operating, you will succeed, you must succeed; and, what is more, you will deserve to succeed. I look forward with great hope—I ought to say with complete certainty—to that day; to the time in which the English teacher will not have to

envy those of any other country under heaven. (Cheers.) I know the peculiar obstacles, perhaps the inseparable condition of not less valuable blessings, which the progress of education has to contend with in this country. I know the doubts, the fears, the suspicions, the jealousies, with which even the best-meaning amongst us have to struggle. But I fear them not. England would not be England, if, in the midst of all her sects and parties, there was not such difference as to measures and to men; but England would not be England, if, in the midst of all this difference of sect or party, there was not always to be found amongst her people a true and hearty sympathy for those who were honestly working for the public good. (Loud cheers.) And now, gentlemen, as if that time in its fulness had already arrived, and that from your examination halls were proceeding to their labours a large portion of those 70,000 teachers who now superintend the schools and institutions of England, let me address you in the words of congratulation and good augury, and earnest, but not presumptuous, entreaty. You go forth to a noble undertaking, to a great task; yours, as I said before, is the rearing up of our future England. To you are confided those who are yet to uphold her name among the nations of the earth. The minds which are yet to enlarge her bounds in all the realms of thought and virtue—they are yet as “potters’ clay” in your hands. A great task! a truly glorious function! But oh! let it be fulfilled in a manner worthy of such difficulty and glory. Found not this other country, which is yet to come after us, on the sands and shallows of mere temporal advantage. There is a nobler destiny for a great people than the heaping up of ingots to scatter them again. Gold-worship is, at best, a base idolatry—colony added to colony—seas covered with navies—the wealth of mankind poured tribute-like at our feet,—this is a vulgar prosperity compared with that which ought to be the aim and honour of England. (Cheers.) Her pride ought to be to stand first amongst men—by those titles which raise man most to the image of his Maker—not merely in the triumph of intellect, not merely in the expelling of ignorance, not merely in subduing nature to her behests, not merely in making the elements her hand-maids, but, hand-in-hand with her civilisation, leading in those higher guardians of her happiness and fame, virtue, morality, and religion, by which civilisation best deserves the name, by which only it can be made a blessing and per-

manent. (Cheers.) You have to teach, but have also to train ; not merely to instruct the man, but to make him. (Cheers.) And to make him too, not for this age, which is slipping fast from under you—but for that other which is advancing rapidly upon you. You have constantly to look forward. Your “to-morrow” is in a totally different world. Ere long—who can doubt it?—a peaceful revolution, the most wonderful the world has ever seen, will burst upon us ! In our own short day, what marvels, reversing almost all the conditions of our former nature, have been wrought suddenly. We are living in the age of steam and electricity—two agents which, with all they have done, have only preluded to what they are yet destined to do. The time is fast approaching when they will obliterate the divisions of provinces, and even of kingdoms, and at last make Europe itself one vast intellectual republic. For thinkers and workers in such a world have you now to prepare your pupils ; and as the first great stage for such a duty, you have begun to prepare *yourselves*. This is the great end of your institution, and in proportion as it attains it, it will attain and deserve success. That it may, and by such means, is my most earnest prayer ; and in that spirit I give you, with all my heart, “Success to the College of Preceptors.”

THE END.



