

12. Samuel Griffith, 'Speech', *Record of the Jubilee Celebrations of the University of Sydney*, Sydney, 1902, p.26.
13. John Woolley, *Lectures Delivered in Australia*, London, 1862, p.17.
14. Charles Badham, *Speeches and Lectures*, Sydney, 1890, p.58.
15. Woolley, *Lectures*, p.22.
16. Griffith, p.28.
17. Badham, p.46.
18. Badham, p.130.
19. Badham, pp.44–45.
20. John Woolley, *An Introduction to Logic*, London, 1840, p.5.
21. Woolley, *Lectures*, p.41.
22. Mungo MacCallum, *Tennyson's Idylls of the King and the Arthurian Story from the XVIIth Century*, Glasgow, 1894, pp.323ff.
23. John Woolley, *A Sermon on Behalf of the Northern Missions*, Sydney 1853, p.16.
24. Woolley, *Lectures*, p.76.
25. Badham, pp.1, 107.
26. Woolley, *Lectures*, p.171.
27. Woolley, *Lectures*, p.375.

Woolley, Wordsworth and Romanticism

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Melleuish writes of the humanism that lies behind Woolley's Romantic conception of wholeness and harmony, and of his equally Romantic sense of self-knowledge leading to 'an appreciation of the unity of humanity in all its diverse forms'. He notes that for Woolley, the poet was a mediator between God and man who 'trace[s] the likeness of Heaven upon Earth'. Melleuish suggests that Woolley's views in his *Lectures* derive from the Oxford of the 1830s. That is no doubt so; but there may have been a nearer influence upon his views of education, humanity, and the place of the poet.

Woolley's language, as quoted, bears a Wordsworthian stamp. Before moving to the University of Sydney, from 1844 to 1849 the younger Woolley had been the first headmaster of Rossall School

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near Fleetwood in Lancashire, some thirty miles from Wordsworth at Rydal Mount. At that time Wordsworth, then in his seventies, had two grandchildren at the school, Henry Curwen Wordsworth (who later emigrated to Australia) and William Hutchinson Wordsworth. The poet was the school's first public examiner in literature. He entertained members of the teaching staff at Rydal Mount and donated to the school a set of the six volume 1836–37 edition of his *Poetical Works*. (This set ended up in Sydney.) Wordsworth was confident enough of Woolley to write a testimonial for him, which a few years later was submitted to the Senate of the University¹.

By the 1840s William Wordsworth, Poet Laureate, was a figure of orthodoxy. He had shown commitment to the Anglican Church and sympathy with the Oxford Movement, with its concerns for education; he had corresponded with some of the leading Oxford figures². The long poem by which he was known (for Shelley and others it had been the signal of his failure as a leader) was, of course, *The Excursion* (*The Prelude* remained unpublished; although the progress from self-knowledge to appreciation of the unity of humanity, in 'intellectual love', and a developing view of the poet as mediator, even translator, of 'the language of the sense', may be seen as among its major themes.)

Woolley would surely have known *The Excursion*, which 'twenty five years after its publication [in 1814] ... had become almost the Bible of the poetry-reading public'³, (even if he had not been made privy to parts of *The Prelude*). Wordsworth was in the habit of reading aloud from *The Excursion*; and his connection with Rossall School, together with the gift of the *Poetical Works*, would have impressed it upon Woolley.

In the 'Prospectus' to *The Excursion* Wordsworth had announced, with deliberately Miltonic echoes, his concern to trace a heavenly Paradise upon earth (Woolley's 'likeness of Heaven upon Earth') and his belief in the 'discerning intellect' of 'the mind of man'. In this endeavour the poet was a 'transitory Being' (Woolley's 'mediator'). Without in this note entering into detail, in the body of the poem Wordsworth argued for universal education, including moral education, and awareness of natural beauty. He criticized a society which degraded and exploited the young. Such

views appear to be closely related to Woolley's Sydney lectures. Related views were expressed by Wordsworth in a school foundation speech printed in the *Westmorland Gazette* in 1836, when he argued for '... the best development of the bodily powers, and of the moral, intellectual and spiritual faculties which the individual admits of'⁴. It is clear, from *The Prelude*, *The Excursion*, and other writings that such an education should be not merely analytic but synthetic, to attain what Woolley expressed as an 'intuitive appreciation' of the 'exquisite proportion' and wholeness of things.

There is a further strand of connection which Melleuish's essay brings to mind. Woolley, he remarks, follows a doctrine of Sir William Hamilton's that the Absolute is unknowable. Hamilton, the distinguished Irish astronomer and philosopher, and Wordsworth had known each other from 1827, when the former first visited Rydal Mount. On that first meeting the poet thought Hamilton and Coleridge to be 'the two most wonderful men, taking all their endowments together', that he had ever known. The two met and corresponded repeatedly over the years, Hamilton eventually arranging for Wordsworth to be an honorary member of the Royal Irish Academy, and discussed the place of science in learning and the nature of poetry.

In Dublin in 1828 Wordsworth had characteristically recited to Hamilton a long passage from *The Excursion* involving science (IV, 941ff.). Spoken in the character of the Wanderer, it opens with lines the astronomer could hardly have missed, on those who wish 'To regulate the moving spheres, and weigh The planets in the hollow of their hand'. Things should not be seen 'unremittingly In disconnection dead and spiritless' but, it is implied, as signs of 'the Divinity' of 'Nature and of Truth'. Wordsworth then defended the pursuit of science 'only when legitimately pursued for the elevation of the mind to God'⁵. It is a position which, on the evidence given, seems close to Woolley's Sydney aims of synthesis after analysis and of the intuition of absolute truth. In the last book of *The Excursion*, this 'Spirit' would be 'Unfolded still the more, [be] more visible, The more we know' (IX, 13, 16-17). Hamilton must have been impressed by *The Excursion*, for in his introductory lectures on astronomy he quoted from Book IV⁶.

Interestingly, Hamilton was at Rydal Mount in the summer of 1844, when Woolley was taking up his new appointment. The coincidence may be explained by the fact that earlier Hamilton had been asked by Wordsworth (and presumably had agreed) to be the 'sponsor', or godfather, of grandson William, now at Rossall⁷. Nevertheless it supports the possibility that Woolley's interest in Hamilton was brought about through his acquaintance with Wordsworth.

The lines of connection I have indicated can be no more than that. They do, though, offer background to and support for Dr Melleuish's position about the first Principal of the University of Sydney and about his educational philosophy.

Notes

1. For a fuller account see W. Milgate, 'A Testimonial from Wordsworth', and Geoffrey Little, 'John Woolley and the Cranbrook Wordsworth', *Sydney Studies in English*, XII (1986-87), 114-18.
2. See Mary Moorman, *William Wordsworth: a Biography*, 2 vols., Oxford, 1957, 1965, II, 473ff.
3. Moorman, II, 183.
4. *Westmorland Gazette*, 16 April 1836; see Moorman, II, 475-77.
5. See Moorman, II, 437-39.
6. For Hamilton's career, and his connection with Wordsworth, see R. P. Graves, *Life of Sir William Hamilton*, 3 vols, Dublin, 1882-89.
7. *Letters of William and Dorothy Wordsworth: The Later Years*, ed. E. de Selincourt, 3 vols, Oxford, 1939; 26 January 1836.