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OCCASIONAL ADDRESSES

ON

EDUCATIONAL SUBJECTS.

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ON

EDUCATIONAL SUBJECTS

BY

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PREFACE.

THE following addresses were delivered in response to requests made to me from time to time, the text of the discourse being frequently prescribed or, at least, suggested.

I venture to print them in a volume because they bear on questions under debate, and because a previous and much larger collection was well received and left no "remainder" in the Publisher's hands.

S. S. L.

UNIVERSITY OF EDINBURGH,
October, 1888.

CONTENTS.

I.

THE RESPECTIVE FUNCTIONS IN EDUCATION OF PRIMARY, SECONDARY, AND UNIVERSITY SCHOOLS[1].

EDUCATION is a big word as well as a great word. It is a truism to say that it comprehends every influence that goes to the formation of a mind. No man can give an account of it. A genuine autobiography is an attempt to do so. But in this even a Goethe or a Ruskin will fail. These men, like all others, owed as much to those subtle influences which pass unnoticed as to the more self-conscious experiences which it is easy to record and estimate. We who have to do with education professionally are apt to forget this, and to exaggerate the influence of the school. We forget that the ancient Persian presented to the eye of the world a fine type of manhood, with no schooling at all, in our sense of the word; that the Greek leapt by one bound into the van of humanity, and knew little but his Homer, a few moral apophthegms, and his simple lyre; that the Roman had unfolded all his greatest qualities,

[1] Delivered to the Edinburgh Educational Conference of 1886.

and had proclaimed himself the coming master of the world in arms and laws, with little or no literary instruction. It is not by the Latin or mathematics we teach the boy that we make him a true or capable man. It is by the life we present for his admiration and acceptance in literature and history, and, above all, by the life which we ourselves live before his eyes. Our own lives, and the very movements and gestures and exclamations which reveal our lives, are probably the most potent of all influences in the education of the young.

I may seem to you to have fallen suddenly in love with the trite and the obvious, and, to have come to this, that I would substitute for the philosophy of education a few well-worn truisms and platitudes. But the fact is that as one grows older, and has wandered far and wide over the fields of educational controversy, dwelt on the history of the education of the race, and pondered the philosophy of the schools, one finds oneself back again at the starting point in happy company with the crystallised wisdom of the ages. The last function of science can only be to enable us to see truly what is already there before us to be seen, though obscured with a veil: the last function of the philosophy of education is to see the ancient facts of our moral relations to each other, and the truth of the ancient truisms—to see truly what is often concealed by the veil of words.

Accordingly, I am not ashamed to utter truisms, and to reiterate that the formative power of the teacher is not in what he teaches, but in what he is—what he is, first, consciously or unconsciously, in himself, as a living

and advancing mind, known of all men, and especially of all boys, and what he is consciously to his pupils in respect of educational aim, method, and manner.

These certainly are very general reflections, and yet of very close and particular application. For if the end of all our school-striving be not what our pupils ultimately *have*, but what they finally *are*—are, as receptive beings in harmonious relation with the simplicity, strength, and truth of nature, and as active helpful beings endowed with sympathy, given to sacrifice, subject to duty, courteous in bearing—I say, if this be so, what a multitude of practical lessons for the teacher are implicit in such a conception!

And let me, in this connexion, be strictly practical for a moment, and ask the headmaster of an English school, "Do you believe this that I have indicated to be the true outcome of school work? Do you *really* believe? You are a Hellenic and Roman scholar, and you are probably a theologian, and know your Bible. Well, then, if you believe it, is there any reason in the nature of things why, for example, your boys should be kept away from a knowledge of other nations and their commercial and industrial relations with ourselves, and those far-reaching lessons of humanity which such knowledge suggests? Is there any reason why the insular pride, insolence and self-centered individualism of our British boys—sources these of much evil—should not be modified by a knowledge of other nations of men and their claims to our regard? Can you truly promote what you ostensibly accept as the true end, the life you admit to be the true life, if you do not, by means of the facts of human relations, lead the boys of wealthy parents to

understand their dependence on the poor, and the true significance of the co-operation of capital and labour? Can any good reason, again, be given why you should not protect the boy's future life by giving him some knowledge of his own frame? Do you not call it on Sundays, when you preach, the temple of the Spirit?" I am speaking of geography, economics and hygiene, as subjects of a sound curriculum; but on these a fifth or sixth form boy would be held to waste his time! And so on I might go for pages, criticising existing practice, in the light of general principles universally admitted, and suggesting the materials to be used for the making of a true man in so far as he can be made. So potent are general truths, so keenly practical is a principle, so penetrating are truisms. It is life that truly educates us; it is the revelation to the young mind of moral and spiritual ideas in their prosaic, but fruitful, relations to the hard facts and stern duties of common day, which, we may presume, is the main purpose of the great English public school, as of all schools. Can any one who has looked at the records of our Law Courts for the past seven or eight years believe that this instruction is not needed? Can any one believe that it is continuously given?

I shall now pass on to consider the bearing of this, by no means, I hope, inapt or inept introduction, to the special question which heads this address.

By the common consent of all nations, as well as of physiologists, the life of the body and the mind of man falls into three periods—the period up to seven, that of the infant school; the period to 14, that of the primary school; and the period from 14 to 21, that of

the secondary school and the university. These, I think, may again be subdivided thus—to the age of 5, the age of 5 to 7, from 7 to 11, from 11 to 14, from 14 to 18, from 18 to 21. But I do not propose to deal here with these various subdivisions, but to confine myself to the larger divisions which we have agreed to call the primary, secondary, and university periods.

Now, let us get hold of some leading idea which shall give us at once guidance and a criterion of judgment at all these stages. That idea I believe to be contained chiefly in the word NUTRITION. In the primary stage nutrition of Feeling, inner and outer; that is to say, of the emotions within and the realities of sense without. And through these, training, *with a minimum of discipline.*

In the secondary stage, Nutrition is again the governing idea, now by means of the hard facts of life and the presentation of concrete ideals; and through these, *a maximum of discipline.*

In the university stage the idea is still Nutrition; but now through ideas, with *self-discipline* as the necessary condition of the living apprehension of ideas.

And here it is necessary to distinguish between training and discipline, terms often confounded. If I carry a child through the explanation of any object of knowledge, step by step, in the true logical order of that explanation, and, repeating this again and again, finally cause him to reproduce the process, I am calling into activity his intellectual powers in the order in which they alone can truly comprehend. I am thus training him. If, on the other hand, I call upon him to apply past knowledge to the explanation of some *new* thing,

I discipline him. Let us take an illustration: the geologist may explain to me a section of the earth's surface by exhibiting in logical sequence the causes whose operation have made it what it is. As often as I follow him through this explanation my faculties are at work in their natural order, and I am thereby trained. But if the same geologist, knowing that he has conveyed to me through his past instructions, principles, and causal forces, takes me to a new section of country and calls on *me* to map it and explain it, he disciplines me. Again, in the moral sphere, which concerns doing under the stimulus of motives, when I lead a child by the hand and guide him to the feeling of the right motive and to action in accordance with it, I train him. When I throw him on his own resources, and, withdrawing my fostering hand, call on him to do his duty, which means to sacrifice inclination to the moral "ought"—to offer up self to virtue—I discipline him. In intellectual and moral training there is the following of a stronger on whom the weaker leans; in discipline there is the self-exertion of will in the face of difficulties—this will being the root of our distinctive humanity. Training may make a well-disposed youth, but it is discipline alone that makes him strong, virile—a will, a man. Training is the peculiar function of the primary school. Discipline, again, is the peculiar function of the secondary school.

When the primary and secondary schools have attained their end, we have a great result; but after all, our pupil is, as yet, only a man among men, a capable, upright citizen, it may be. That is all, though much. He is fit for more than this, however. He can

rise above mere world-citizenship, and become a citizen of a city not made with hands. The divine in him—his spirit-hood as distinguished from his mere man-hood—claims fellowship and kindred with God. He can rise to the contemplation of ideas and regard them face to face. The True is an idea—it is the motive inspiration of scientific inquiry; the Beautiful is an idea—it is the subtle perception of the music of creation; the Good is an idea—it is the comprehension of the harmony of the universal movement. When man attains to his full stature and to communion with ideas, he raises his head above the vaporous clouds of earth and breathes an "ampler ether, a diviner air." He now begins to see the cosmic order as truly a spiritual order, and returning to the ordinary life of the citizen, he descends from his Sinai—not to despise the mean things of the daily life, but now rather to see the God of the mountain-top in them, and to illumine all with the light that comes from within. He no longer sees with the eye of sense. For him Nature is now bathed in "the light that never was on sea or land," the glory of setting suns with all its splendour is now to him only a dwelling-place for the universal spirit, the infinite variety of nature only the garment we see Him by. The living thought which is all, and in all, now finds in the spirit of man a responsive pulse. It is to sow the germs of this life of the spirit, to foster this into adolescence, if not maturity, that the university exists:—to give food, nutrition of this kind—to supply the spiritual manna which will never fail us as each morning we rise to a new day. The discipline intellectual and moral peculiar to this stage of education is essentially, however, *self*-discipline.

Such I conceive to be the three stages of education. These be brave words, some of you may say, but what guidance do they afford? By what cunning application can they be made to bear on the business of the teacher's prosaic life? The application will be apparent enough to others. Depend on it, principles are the most practical, the most potent, of all things. They are inexhaustible fountains of every-day detail. To pass on to the further elucidation of my text in the order above indicated:—

I. I have said that the chief aim of the primary school is the nutrition of Feeling, inner and outer. The child is receptive and his will is weak. This receptivity is a wise provision of nature for future growth. To all the primary sentiments which distinguish man, the child is more open than the youth. You may play what tune you please on his sensitive chords. Let us take care that it is always a melody and not a discord of jarring notes. No educational enthusiast has ever yet exaggerated the impressionability of the child, his capacity for the emotions which lie at the basis of all our moral life. Love, tenderness, sympathy, the desire of the approbation of others, veneration, nay, even the spirit of sacrifice, and even a certain dim presentiment of the harmonious play of the nobler feelings of human nature are all ready, nay, longing, to be evoked into activity. Response is eager. It almost anticipates appeals. What, after all, do our greatest heroes show to the admiring crowd but simply these primary sentiments gathered into a unity of life in them, directed to some great purpose, furnishing the

motive-forces of their greatest deeds? You have in these primary feelings the source of all spiritual life. Do not distrust them. Believe in them. The child before you is not an incarnation of depravity. That is an old-world fable. He is nearer God than you are. Heaven lies about him. Christ did not say "of such is the kingdom of heaven" to furnish a text for the glosses and distortions of theologians in their bilious moments. Depend upon it, He meant it. It is by the watchful guidance and gentle admonition of the child that you lead him to the right and good. You do not *supply* motives for his daily acts, you evoke them out of himself. They are there waiting to be turned to use. It is your privilege to touch his spirit to fine issues. Your business is to be watchful, but not meddlesome and suspicious. The loving hand pointing the right way, the upraised finger warning from the wrong path, the supporting of the weak will with your strength,—these are your methods. To preach is futile; food so offered will be rejected. It is by the presentation to the open mind of individual instances, the direction and encouragement of individual acts in the common things of life that you give the sustenance the child needs; above all by making *yourself* a particular instance, always present to him, of kindliness, of justice, of mercy, though not without the occasional anger that "sins not." In such teaching, severity and harshness are surely out of place. I often smile in schools at the solemn exaggeration by the teacher of children's offences, when I compare their young untried souls with the tarnished conscience of their reprover, the aggregation of iniquities which are incarnated in the

dominating and indignant master. He, forsooth, is virtue, the child is vice. Look on this picture and on that! Does it not ever occur to him how gladly even he—magister, dominus, scholasticus—would change places with those young souls!

> "Not poppy, nor mandragora,
> Nor all the drowsy syrups of the world
> Shall ever medicine *us* to that sweet sleep
> Which we owed yesterday."

The aim of the primary school, I repeat, is nutrition of inner feeling, of the emotions and sentiments through particular instances. The soil is thereby enriched and prepared for the harvest—virtue.

But nutrition of inner feeling is not all; there must be nutrition of outer feeling. The real of nature, as well as the real of emotion, is the material of primary education. It is life that educates. Outside the school-room the child lives in an ever-changing moral atmosphere of emotion chaotic and perplexing; inside the school-room, the same life is to be found, but regulated, controlled, explained, enriched by the teacher. So with the real of outer sense. Outside the school-room the child lives his life under sense conditions. He is feeling his way to the understanding of the objects around him. Nature and the products of the hand of man working on the crude stuff of nature, press on him. He has to establish relations with all these that he may use them for life and work and enjoyment. They are in truth the raw material which he has to shape to moral and spiritual ends. This outside life is also to be the inside life of the school. The teacher has to help the child to see, and understand, and to

organise the impressions which he brings into it. Thus, when he goes out of the school, he goes out not to a novel world, but to a world with which he has been always familiar and which is now partially explained by the teacher's better knowledge. He carries with him an increase of the power of seeing and knowing and correlating.

Such is the function of the primary school as the nurse of feeling and the home of training; but not, as I have said, wholly without discipline. The voice of authority must always be heard. The child must learn that he lives and must live under law and that the characteristic of true life is always effort. The merely intellectual discipline is sufficiently ensured by the acquisition of the subsidiary attainments of reading, writing, drawing, arithmetic, &c. according to right method.

II. At the age of approaching puberty (about 14) we pass into a new sphere. At this age the boy tends to become boisterous, and the girl skittish. Our work now is mainly governed by the purpose of discipline. Law now meets and controls the turbulence of the phase through which the human spirit is passing. Nutrition, it is true, is never to be absent—nutrition which is possible alone through the real of inner feeling, and the real of outer nature as in the primary stage; but if the foundations of this nutrition have not been laid in the primary period, I doubt our success now. Opportunity is offered once to all. It may never be offered a second time. The teacher, at least, must assume this. The chief lesson to be taught now is the lesson of law and duty and of personal effort.

Nature seems at this age to yearn for activity. The boy is no longer so ready to receive impressions as to make them. His will, or what he mistakes for his will, comes to the front, and in bodily and mental matters alike, he loves to *do*. He cannot bear being talked *to* or talked *at*. He has opinions now. He judges with imbecile self-complacency things and men. He wants to show what *he* is, and what he can *do*. How are we to meet this? Really a difficult question. For we have, above all things, to let him grow, and growth is not possible with repression—nay, repression at this stage enslaves and converts the less bold into skulks and sneaks, the more bold into evasive dodgers paltering with the truth; and both into contemners of the pure and good. Here the boy himself points the way to the teacher. Work is what he needs, and wants. Let him have it. Let him be brought to face difficulties in learning, and though some of the subjects he studies want the attraction of the 'real', let him learn to master them by sheer force. It is labour that forms ingenuous minds. Formal studies—languages and mathematics—with the rudiments of which he has been conversant in the latter portion of his primary stage, must now occupy more than one-half of his time. His specific moral life, again, can now no longer be stimulated or fostered by sentiment, as when he was a child, but only indirectly, and by intercourse with moral ideals in conduct. This is the age which can appreciate heroism, and understand the sterner and heroic virtues. So with ideals in the things of intellect and literary imagination. Art in literature will unconsciously impress him and mould him. We must not always improve

upon the lessons; we must let him draw his own inferences. I believe much in literature at this stage as the chief real or nutritive element, and in its silent influence on character, much more than I believe in the real of nature as presented in elementary science, because the concrete idea is not in it. This last too, however, must have its due and daily place. The order observable in the external world may even possibly help to bring order into the internal chaos, which at present constitutes the boy, spite of all his pretentiousness and conceit.

But not only is his rampant will to be brought in contact with the hardships of intellectual work that it may face and overpower; his body also must be allowed its full activity. In gymnastic, and, above all, in organised games he should find an outlet, and also a discipline —the discipline of difficulties overcome, and of self-imposed law obeyed.

Thus between 14 and 18 we gradually subject the boy to law, and give him the priceless possession of concrete ideals in conduct—great personalities, and also of art in literature. He is thus tamed, if not subjugated; and when he approaches the gates of the university, his brave show of self-importance, were he dissected thoroughly, would be found to be hollow at the heart, and to mean little more than the walking-canes, neck-ties, and general masherdom, by means of which he harmlessly works it off to the admiration of that other half of humanity, which, formerly despised with all a boy's contempt, he now desires above all to attract. Desires to attract, I say; for it is not the fairer half of creation he is yet thinking of, but of himself alone as an

irresistible object of admiration to that fairer half. An excellent arrangement of nature, for thus he forms an ideal of what he ought to be by seeing himself through the rapt eyes of imaginary admirers. Nor does the grave and serious youth escape the crisis in its inner and more dangerous form.

III. He is within the Academic gates, and we have now to ask what is the function of the university in regard of him. I may be wrong, but I do not believe that the university forms character. Character in all its essential features is already formed in the young matriculant. The home and the school have done this. The university may supplement their work; it cannot do it.

The function of the university has, in truth, more close relation to that of the primary school than to that of the secondary school. Its aim is like that of the primary school, chiefly *Nutrition;* but no longer nutrition of mere feeling as in the primary, or of moral ideals and of law as in the secondary, but of Ideas. Training and discipline are, it is true, involved in the true grasp of ideas, but they are not the university aim. The nutrition of ideas—this is the great academic function, as I think. Nor are discipline and training to be given by the university, but by the student to himself. The youth has now escaped from the bondage of law. The university does its work when it unfolds the domain of knowledge to the opening adolescent mind, and invites it to enter in and take possession, and when it provides the material apparatus of self-instruction. The Professor is only a guide and an example. The essence of university life is freedom for

the student and freedom for the Professor. It is simply because the university has become a certifying and graduating body that even the calling of class rolls is justifiable. Even as a graduating body I doubt, after all, if it is justified in calling them. The Professor offers to show the student the way to knowledge, and to teach him how to use the instruments of knowledge whether they be books or microscopes; and there his function ends. If any parent is unwilling to send his son to the free life of a university, let him keep him at home and call in a trained nurse or a paternal tutor.

Self-discipline, *self*-training, through the free pursuit of ideas which attract by their eternal and inherent charm all ingenuous spirits—this is the purpose of an university. There can be no self-discipline without freedom. This is of the essence of mind; God has ordered it so. True, freedom may lead to the tasting of the tree that is forbidden, and in expulsion for a time from Paradise. Be it so. Such is the universal condition of adolescent and adult life. By bringing to bear the schoolmaster—the Law—on the university student, we make the unworthy less worthy, and the worthy we irritate and repress in their onward striving.

What follows from this general view? Certain very practical results. Boys in years, and boys in mind, though they be physically grown up, have no business within academic walls. Their place is the secondary school, where they may receive the intellectual and moral discipline which fits them to breathe the pure air of freedom and the rare ether of ideas. Freedom of study also, not compulsory curricula, is alone in place now.

And what are ideas? Shall I venture on a definition where Plato failed and Aristotle stumbled? I would rather not. And yet I know what I mean. For is not "The True" an idea? And is not the pursuit of science and philosophy the pursuit of the True? At these academic gates the student is to cast aside the idols of the den and of the market-place and, unencumbered, to question and to investigate in loyal obedience to the divine summons, to *know*. In philology, in philosophy, in the study of nature in its many forms, in Art, he is called upon to look face to face with the True, the Good, and the Beautiful. Even when the student himself is unconscious of the divine presence, nay may deny it in his ardent pursuit of material science, it is yet with him, for his aim is the True. Step by step he is putting himself in harmony with the scheme of the universe, and preparing for the final illumining. The truth of this and of that he seeks for, but these separate truths are but the fragments of the whole, and lead him to the whole. The conception of the unity of the whole, as seen in the wisdom and working of the eternal Reason teaching him by the things which He has made, awaits him. The student-spirit is thus brought into relation with the universal Spirit, which effects in him the fruits of the Spirit—above all, harmony of soul and all the virtues. From having been a reasoning being he now becomes a being of Reason.

It is philosophy, and history treated in a philosophical sense, that hold the key of the temple of Reason. But if philosophy should fail him, literature will be found to be an universal solvent; for it is the creative thought of man on man cast in beautiful forms. It is

a striving after the inner truth of life and a direct and informal penetration into the heart of things; it lives *in* the idea and *by* the ideal. Harmony of thought and life—a tie between all special knowledges may be found even here.

It is scarcely necessary to say that when I speak of science and philosophy, I speak of 'arts' in the mediæval sense—the whole circle of rationalized knowledge. The merely professional studies which fit to be physician, theologian, lawyer, teacher, are only dependences on the university properly conceived, mere accidents of the substance. The university itself was founded in arts and still truly lives only by arts. An aggregate of professional colleges can never constitute an university. The idea is not there; it cannot live as the purely professional. In professional schools, at least if they are part of a university organization, no man is a fit Professor who is not alive to the university idea in what he teaches, who does not make his students aware of the intimate relations of all knowledge, the philosophy which permeates and gives significance to every subject. If the student does not attain to this he has fallen short of the academic aim.

But how can the student breathe the purely scientific atmosphere of the university if he does not come prepared? If he spends the years of his 'arts' course in acquiring the mere instruments, linguistic and mathematical, he can never enter the temple of science at all. At best he can take but a cursory glance. I am well aware that the world gets along by compromise, and there can be no objection to a year or so being devoted to the mere instruments within the walls

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of a university; but let it be understood that even when we accept this, we must yet demand a much higher qualification in the matriculant than we do now. After a year spent among the instruments, the student at the age of about 19 should be in a position to throw himself into real studies—philology, philosophy, history, literature, art, physical science. To take the encyclopædic round would be impossible now-a-days, but by the thorough investigation of a department he gains admission to "the idea" and thereby becomes a scientific thinker. Discipline in one department, if his teacher is alive to the correlation of all departments, is, if properly understood and properly pursued, discipline in all. He thereby attains to that reverence for all knowledge, and that philosophical comprehension which is the consummation of all true education of the intelligence. This indeed is what intellectual culture means, and that the outcome of the whole is ethical in the true sense it would not be difficult, in fitting place and at fitting time, to show.

It is by the exercise of this its distinctive function as above indicated that the university liberalizes the professions and raises them above the level of skilled trades. The graduate it sends out to the various professions, if worthy, can never forget, even in the pressure of practical life, that he has once for all enrolled himself a civis of the city of Reason, of which he is a freeman.

II.

FREE SCHOOLING[1].

THE question of free primary education has suddenly come to the front, and demands consideration. I have nothing to do here, I need scarcely say, with the political or ecclesiastical aspects of this question. My business is to treat it academically, and from the purely educational point of view, though it may be conceded to me, that I am entitled to use the word "education" in its largest social sense.

And first, I object to the phrase itself—free education! The world is governed by phrases, and we must look into them if we wish to see through them. Free education has an imposing sound; the reality underlying the phrase is—gratuitous instruction of four-fifths of the community at the expense of the remaining fifth.

I believe that a distinguished statesman has urged as an argument for free education that schools were free in the middle ages. Many things happened in the middle ages which would not be very palatable to statesmen or their audiences in these days. But apart from this, the orator in question was instituting a comparison of similarity between things which ought rather

[1] Delivered 2 Nov. 1885.

to have been contrasted. It is true that such education as existed in connexion with the monasteries of the middle ages was free to all who could not afford to pay. The rich were expected to make free-will offerings to the monastic funds, and the poor got their schooling and their whole training for the priesthood or conventual life, generally, but not always, for nothing. Montalembert (not to speak of other writers), even after making due allowance for his rose-coloured account of conventual establishments, must be held to have placed this beyond doubt. But while education was *generally* gratuitous in the middle ages, it was not uniformly so. Even at the time that Charlemagne, by the help of his Minister of Education, Alcuin, endeavoured to promote higher teaching in the monastery schools, and to increase the number of these, fees were frequently charged. I see lately quoted by a reverend Dean the inscription on the monastery school of Salzburg—

"Discere si cupias, *gratis* quod quaeris habebis,"

in support of the opinion that education was always free in the middle ages. It may be read rather as indicating that it was gratis only at Salzburg. If gratis everywhere, why carve the fact on stone of Salzburg? The word "*gratis*" in the above line was probably intended to proclaim that while fees were charged elsewhere, none were charged by the Salzburg monks. The monastery of Tours was among those schools which charged fees, and because of this, in 843 the Archbishop Amalaric left a foundation for the purpose of providing gratuitous instruction there. Another bishop at the same time issued instructions

to the clergy of his diocese not to charge fees, but only to accept voluntary offerings. Gratuitous instruction, then, was not so universal as some suppose, even in those days when education was a matter of Christian charity—an affair of the Church—a mission. Nay, further, free instruction was a *necessity* imposed on the Church, that it might secure a supply of clergy. In these days, on the contrary, education has become an affair of the civil power, is enacted by law, is universal, compulsory, supported by taxes. Any basis of comparison, therefore, with the middle ages, escapes us.

Schools for the young have now passed, I say, out of the category of Church charities, and have become the object of civil and compulsory enactment. Whether they should consequently be wholly maintained by taxes depends on whether education is a recognised duty or a mission. If the parents of the country recognise it to be a necessary duty it is only right that they should contribute to the cost. This they now do as tax-payers, rate-payers, and fee-payers. Are they now and henceforth to cease to pay fees and to place an additional tax on the wealthier classes in order to provide a substitute for these? Is it on social or moral grounds desirable that the operatives of the country should so far sacrifice their independence and self-respect? The State has a deep interest in the education of all its citizens, and gives practical effect to its share of interest by means of rates and taxes. So far good. Does it follow that the close and personal interest of the parent, which expresses itself in the payment of fees, should be wholly abolished? I say this

is the question we have to consider, apart altogether from the practice of the past. But as the past has been called in as a witness, I shall say a few more words on the evidence which it brings into court.

It has been said that education in Scotland—the only country which carried out the Reformation programme in the 17th century—was once upon a time free; indeed, up to 1803, at which date the Act of 1696 was superseded by a more liberal provision for schools. We have consequently seen it stated that it is our duty to "restore" free education. Now it seems to be quite true that prior to the Reformation such education as existed was in Scotland, as in the rest of Europe, generally, if not always, free. It was a Church charity. In no other way could men be obtained for the service of the church. We have a parallel in modern times: the trained schoolmaster, for example, cannot be secured by the State for the work of education without free training and other subsidies with which the State charges itself. But when, at the Reformation, the instruction of the people was taken up as a matter of State as well as of Church, there is no evidence that schools were free. The evidence is all the other way. Let us look into this briefly.

No one will question, I presume, that fees were charged in the burgh schools from 1560 onwards. The appendix to Grant's "History of Burgh Schools" places this beyond doubt. But it may have been otherwise in landward parishes. Was it so?

In Knox's "First Book of Discipline" (1560) the voice of the Reformed Church on the subject of education is distinctly heard. In this book it is said to be

"of necessity" that a school should exist in connexion with every kirk; and that at the higher schools in notable places "provision be made for those that be poor and not able by themselves or their friends to be sustained at letters, and in special those that come from landward." Then in clause 4 he says—"The rich and potent may not be permitted to suffer their children to spend their youth in vain idleness as heretofore they have done. But they must be exhorted by the censure of the kirk, and compelled to dedicate their sons, by good exercises, to the profit of the kirk and commonwealth; and *that* they must do of their own expenses, because they are able. The children of the poor must be supported and sustained on the charge of the kirk, trial being taken whether the spirit of docility be in them found or not," and so forth. It is clear, then, that Knox contemplated gratuitous instruction only for those who were not able to pay; but, at the same time, the mediæval conception of education as a charitable mission was potent in him; and not only in him, but in the minds of the kirk and the lords who subscribed the "Book of Discipline" for presentation to the King. Passing over the Act of King James VI. (1567), we come to the Order of Privy Council (1616), which directs that "in every parish in this kingdom, where convenient means may be had for entertaining a school, a school shall be established, and a fit person appointed to teach the same at the *expense of the parishioners.*" Here a step was taken in the direction of throwing the burden of education on those who immediately benefited by it. In the parliamentary ratification of the above Order of Council in 1633, there is evidence that the

attempt to raise money in the parish had been a failure, for it is therein enacted that "the bishops shall have power, with the consent of the heritors and the most part of the parishioners, and, if the heritors warned refuse to appear, then with consent of the most part of the parishioners, to set down and stent on every plough or husband-land, according to the worth, for maintenance and establishment of the said schools." The Act of Assembly of 1642, declaring that "every parish should have a reader and a school...according to the laudable acts both of Kirk and Parliament made before," shows that the progress of school-planting had been as yet tardy and inadequate. The next step was taken by Parliament in 1646, which ordained "that there be a school founded and a schoolmaster provided in every parish (not already provided), with the advice of the Presbytery;" and the heritors were required to meet and provide a school-house and a stipend for the schoolmaster of not less nor more than a certain sum. (This Act was rescinded after the restoration of Charles II.) In 1693 an Act was passed for settling the quiet and peace of the Church, which subjected masters to "the trial, judgment, and censure of the presbyteries of the bounds for their sufficiency, qualifications, and deportment" in office. This brings us to the great Act of 1696—the true charter of the Scottish parochial system which had slowly been winning its way to universal acceptance. This Act was substantially a re-enactment of the rescinded Act of 1646. Let us now inquire into the question of school fees up to this date, and see whether our interpretation of the "Book of Discipline" is correct.

In the book of the Universal kirk, session 1573, there is a report to the assembly by the clerk of the Secret Council, in which the following words occur:—"The order of upholding schools in burgh and to landward would be declared in a special article." I have looked for this "special article," but I cannot find it. I see, however, in M'Crie's "Life of Andrew Melville," p. 409, Vol. II., the following statement:—"A 'common order' as to the rate of contribution to be raised for the salary of the teacher, and as to the *fees to be paid by the scholars* was laid down and put in practice long before the Act of Council in 1616, which was ratified by Parliament in 1633." The "common order" referred to is not given, but in the appendix, Note T, will be found an interesting quotation from a record of the Transforthian portion of the diocese of St Andrews, containing a report of the visitation of parishes. Under the parish of "Forgound" we find (August 14th, 1611)—"The school entertained; and for the better provision of it there is ordained that ilk plough in the parish shall pay to the schoolmaster 13*s.* 4*d.*, and that ilk bairn in the parish shall pay 20*s.* or 30*s.* as the master can procure," (now mark what follows,) "as it is agreed in other congregations." This, says M'Crie, was the "common order." From the records of "Anstruther Wester" we find that not only were fees imposed but children required to pay them whether they attended the school or not. Provision was always made for the free instruction *of the poor* in accordance with the intention of the "First Book of Discipline," as already quoted. Even, however, with gratuitous instruction, the poor could not then (as now) be got to attend, and in some places

their claim to relief of their bodily needs was cancelled if *they did not* take advantage of the school. In the references I have made we have ground enough for maintaining that fees were charged generally throughout Scotland except in the case of "the poor." But there is more evidence. In 1636 the Presbytery of Strathbogie in the north of Scotland minutes—"It is ordained that the schoolmaster (of the parish of Botarie) shall have of every scholar quarterly 20*s.*" Go to the west of Scotland and you find in 1636 the kirk-session ordaining 20*s.* in the quarter. In 1639 the fee was reduced to 13*s.* 4*d.* "from ilk bairn in the quarter that comes to the school." In 1617, Nov. 30, (Principal Lee tells us in his history of the church of Scotland, Vol. II., p. 31) the kirk-session of Newbattle (Midlothian) passed a minute fixing a fee of 4*s.* a quarter from every bairn. In 1626 the same session fixes a fee of 10*s.* per quarter for learning to read and write "Scottis," for music 6*s.* 8*d.* and for Latin "only 13*s.* 4*d.*" Here also it is enacted that the children who are not sent to school shall pay the same fees as those who attend. Payments also out of the session funds on account of "poor children" are constantly recorded. See also session records of Ormiston for disbursements on account of "poor children," showing that all others paid fees. See also for statement of fees, the records of Rothesay (1650). In the parish of "Dalzell," in the west country (1682, Dec. 2), the session order that the schoolmaster shall have 10*s.* quarterly for every child he teaches, "*the poor children's quarter to be paid out of the kirk-box.*" Go to Fife again and we find the session of Largo requiring all who send their children to other schools than the parish

school to pay their fees to the Largo schoolmaster notwithstanding! In Aberdeenshire the Drum "mortified meal" was bequeathed for the salary of the teacher of Drumoak and "the fees of poor children." I think this evidence will suffice up to the Act of 1696.

That fees were generally charged after this Act, as they had been before it, there can be no doubt. For example, the Act of Assembly of 1705 directs the ministers of the Church to take "care to have schools erected in every parish, conform to the Acts of Parliament, for teaching of youth to read English, that the poor be taught upon charity, and that none be suffered to neglect the teaching of their children to read." From this it is clear that fees were generally charged, otherwise why should it be necessary to specify charitable teaching for the poor? In the parish of Mauchline, Ayrshire, we find from the records that fees fixed in 1673 were raised in 1764 about 50 per cent.

Again, in the year 1704, the Society for Propagating Christian Knowledge was founded. This Society devoted itself chiefly to the institution of schools in districts which the parochial schools could not supply or at least had not supplied. So backward were the Highlands that so late as 1758 there were 175 parishes in which parish schools had never been erected. So common was the practice of exacting fees, even in these outlying districts, that the Society in 1732, wishing to abolish the practice, had to pass the following regulation:—"They—*i.e.*, the teachers—are not to demand anything of their scholars, but to teach them *gratis* upon the salaries allowed them; but if any in plentiful

circumstances do freely offer to pay for their children's education, then the masters are not forbid to accept of what they give."

If further evidence is wanted, it will be found in the long series of charitable foundations in the eighteenth century. In 1723 in the Wallace Hall endowment, Dumfriesshire, the teacher was required by the founder's testament "to instruct the parishioners gratis, and without any fee or reward other than is hereby provided for him, excepting any gratuity that the parents of their own good-will think fit to give him." The Birse Ramsay Foundation in Aberdeenshire was left in 1727 for the salary of a teacher, who shall be bound to teach "without any other reward for his pains." The Dangart Foundation in Colmonell, Ayrshire, was left in 1757 for education of poor relatives of the testator, and, failing these, the poor of the parish. In 1708 the "Bursars tenement" was left for education of four poor children. In 1795 the Cromdale (Morayshire) Bequest was left for education of poor children. In 1798 Duguid's Bequest was left for the fees of poor children in Old Meldrum. The Graham Mortification was left in 1791 for the fees of eight poor children. And in 1803—the very year that saw the passing of the Education Act, which superseded that of 1696—a minister (Dalgleish) leaves money in Ferry-Port-on-Craig for the education of five poor children. I might multiply these cases, but enough has been given to show that the testators of the eighteenth century were well acquainted with the exaction of fees. The evidence we have given in support of this is further confirmed by the Act of 1803 itself. For, in the 18th

section of that Act it is enacted that "the heritors, &c., shall have the power of fixing the school fees from time to time;" not shall "institute" school fees, but shall prevent uncertainty and irregularity by fixing "*the*" school fees, thus manifestly assuming the use and wont of Scotland. Another use and wont was recognised and regulated in the same section, for it goes on to say—"Provided always that the schoolmaster shall be obliged to teach such poor children of the parish as shall be recommended by the heritors and minister at any parochial meeting."

I submit that, after the historical sketch which I have briefly given, we ought to hear no more of the "restoration" of gratuitous instruction in Scotland. There is an end of that matter once for all. Where gratuitous instruction existed, it existed as a Church charity; and after the civil power fairly took over the subject of education, it existed as a State charity.

But whatever the past may have done, gratuitous instruction may yet be a good thing in itself. Let us consider this a little.

The education of the child is also the education of the parent, and every loosening of the primary duty devolving on the parent to educate his own children tends to weaken the family bond and is hurtful to the community. This may be a large proposition, but I hold it to be an irrefutable one. True, the conditions of civilized life have made it necessary to delegate much of the parent's work to a paid substitute—the teacher; but all the more important is it that what remains of direct parental responsibility should be re-

tained, and the affectionate interest of the parent in the moral and intellectual growth of his children fostered. The payment of school fees attains this object. Abolish fees and you finally put the parent in the position of abnegating his primary duties and wholly delegating his responsibilities. The child will become more and more the child of the State, less and less the child of its own father and mother. To this extent a moral blow is struck at the foundation of the social fabric. I do not believe in the tender mercies of State-fatherhood. It is only where the family life is deep and strong that States can flourish. The character of the family, as the social unit, makes the character of the aggregate community. It guarantees morality, religion, and order as nothing else can do. Take away the moral bond of the family *entirely*, and the State is broken up into loose atoms, with nothing to shape them into order save the policeman. Take it away *partially*, as you do when you abolish fees, and you, to this extent, weaken the links which bind the social organism into a true moral unity. Very potent arguments, therefore, should be forthcoming to justify the assumption by the State of the paternal function.

Consider again, the education which parents themselves receive in educating their children. We should be slow to deprive them of the privilege of duty and the discipline of sacrifice connected with this sacred task. Is man to be the only animal that brings forth young and leaves it to others to nurture them and shape them to the ends of life?

We do not see the evils you anticipate, it will be said, in the countries where education is already free.

To this the rejoinder is, that the circumstances and traditions of different countries vary; and secondly, that what we do not see staring us in the face may yet exist and be operative for evil. Can we imagine that any moral dereliction can fail to be followed by moral penalties, though these be not obvious to the superficial observer? Let us not follow the example of other countries, except for a proved good. Let us rather show them what to do.

Again, we are told that the State, having made education compulsory is bound, logically, to take the next step and to make it free. I do not see the obligation. The State requires that fathers shall maintain their children, but it is not therefore bound to provide the means. The State imposes many duties involving expenditure on us all: it is not therefore bound to provide us with the means of paying. But the power of a popular fallacy is great. To my thinking, if education is to be free at any stage it ought rather to be free after the compulsory period, when children have reached the age at which prolonged attendance at school involves the sacrifice of wages. The State might well at this point make offer of free education in the general interests of society and so meet half-way the sacrifice which the parent is already making.

There is, in fact, no law to compel the education of children; but only to compel negligent parents to *do their duty* to their children by educating as well as feeding them. Does such a law carry with it the conclusion, "therefore we, the State, must relieve the parent of his duty"? It is a contradiction in terms. The State discharges its duty when it has done all that

the parent himself cannot reasonably be expected to do. The Scottish Education Act does not say every child shall be educated at the cost of the State, but "it shall be the *duty* of every *parent to provide* elementary education, &c." And Lord Young, the author of this Act, speaking in Glasgow eleven years after, said—"Who was to pay for [the educational machinery provided]? He would say those who received the advantage, *according to their ability*." The State, as a whole, it is true also receives an advantage, but for this the State pays more than two-thirds of the cost, leaving the remainder to those immediately benefited, and so safe-guarding the "duty of the parent" referred to in the Act.

Of course we all know that no parent in any class of life pays the *full* cost of the schooling of his children. But it is none the less, rather all the more, desirable, as I have already said, to retain in operation the practice of paying a portion, for the reasons which I have just given. When there is *proved* inability, then of course the fee should be remitted in individual cases by the School Boards. This is mere Christian charity. There is nothing stated by Mr Mundella and other advocates of free education which would not be fully met by this power of remission. By remitting we do not introduce any new principle, for the principle is already operative in the Poor Law. A disabled man or a helpless old woman is entitled to relief.

Nobody denies that a few, but only a few, children are prevented attending because of the fees. Under a wise system of remission this difficulty would be removed; but, it is not this class who are irregular in

their attendance, but the class *for whom fees are now paid by others*, and whose poverty is extreme, a poverty, in a large proportion of cases, due to the vice or improvidence of the parents. Will free education cure this?

Gratuitous primary instruction, let us remember, would be a charity. Were education free throughout and for all classes, it could not be properly called a charity, but it would, I think, be a misfortune. If free only for a particular class at the expense of another class, it must be regarded as a charity. The respectable operative of the new democracy is not surely going to inaugurate his reign by calling on the rich to give him doles. Blink it as we may, gratuitous State-instruction for one particular class is compulsory alms. The working man is thereby placed in an exceptional and invidious position. It is an infringement of his self-respect, which he ought to resent. Free education at the cost of an endowment is another matter. Those who are specified by the testator are merely enjoying an inheritance, which it is wrong to take from them, unless the abuse of it or altered circumstances should demand a modification of the terms of the trust. But, even though we may regard an endowment as an inheritance, for my own part I should prefer to owe to an endowment only what was *absolutely necessary* to supplement my own independent exertions, and I do not see why a working-man should not be as sensitive as a professor.

Professor Dickson of Glasgow well said in a letter to the *Glasgow Herald* of the 26th October 1885—"Five-sixths of the people are as a rule able and willing to pay fees, and are quite content to have the matter rest

on its present footing." Are these five-sixths, then, to be constituted alms-receivers because the remaining one-sixth are negligent or profligate? I might appeal to the trade unions to save their class, and to decline to be dragged down by the necessities of the casual and improvident labourer, and become the recipients of the alms of the plutocracy.

Apart from these larger civil considerations, let us look for a moment at the probable results of gratuitous instruction on our school system:

1. On the school attendance.
2. On the quality of school education.
3. On the control of education.
4. On the position of the teacher.

First. As to school attendance: My conviction is that it will be less continuous and regular under a gratuitous system than it is now. It is only in a small proportion of cases that non-attendance is caused by inability to pay. A State minimum is always apt to become the people's maximum, and so long as the compulsory law is formally complied with, the tendency will be to "put in" attendances in the most fitful and irregular manner. This is not simply a speculative opinion; it is put beyond all question,—1. By the reports of all Commissions which have inquired into education in this country. 2. By the fact that in those of the United States, in which common-school education is free, the attendance is, in the absence of compulsory laws, most irregular. I have a great distrust of statistics until they have been interpreted, and consequently I almost hesitate to give the number of "illiterates"

above ten years of age in the United States. And you will understand my hesitation when I tell you that the last report I have seen puts them at six millions (including, of course, negroes), out of a population of fifty millions! In the northern and best educated division of the States there are 5½ per cent. of those above ten unable to write. We have constantly had American education thrown in our teeth. It would seem to be (except in the large centres) a very hollow system. It is the spirit of the race and the peculiar conditions of America as a new country which have prevented a complete educational collapse. Where there are no compulsory laws, school attendance in the United States is brief and most irregular. In 1873 (*Quarterly Review* for 1875) a State superintendent reports:—"With all the heavy weight of taxation under which our people groan, the average yearly term of school is but four and a half months, just what it was sixteen years ago." In all country districts, and even in populous places, the irregularity of attendance is notorious. For the States, as a whole, the average attendance is under 60 per cent., while in England and Scotland it is from 74 to 80. And note that the American average is calculated very largely on brief school periods of from 3 to 5 months. The leading educationalists of America recognise these facts and deplore them. Where there is no compulsory law, efforts are being made to introduce one. But, with a compulsory law, the legislatures have to fix the minimum attendance very low—sometimes only from nine to twelve weeks a year. In fact, America is an uneducated country, as we now understand education. It

possesses no national system; it has not even the machinery whereby education could be given in the sense in which it is given in Great Britain or in Germany.

In our Colonies and in Switzerland there is gratuitous instruction; but while it is generally admitted that in Switzerland the attendance is good, this is probably due to the small cantonal administration and stringent compulsory laws. Then who has gauged the moral effect on the people in Switzerland? The only Colony whose official report is before me is that of Canada, 1880, and there I find that the average attendance is only about 53 per cent.[1]

2. *As to the quality of education:* Irregular attendance—just enough to fulfil the compulsory minimum and no more—will so disturb the continuity of a teacher's work that he will give up the task of educating in despair, and confine himself more and more to the barest mechanical work. Education as a moral and intellectual process will no longer be aimed at. I should not much wonder, indeed, to find irregularity so common as to drive well-disposed people to institute voluntary paying schools along-side of the free system, in order to secure for their children the benefits which the teacher is competent to give only when the attendance of his pupils is continuous and the home interest in their work active.

3. *As to the control of education:* That must lie

[1] The boasted regular attendance at the now extinct Heriot Free Schools, Edinburgh, was due to the fact that those who did not attend regularly were dismissed. Is the same true of the Jews' school, London?

with the purse. The local rates may perhaps be slightly increased, but the imperial Treasury will certainly have to bear nine-tenths of the additional burden. No statesman dare propose to throw the burden of fees exclusively on the parish area. The interest of parents in the school having practically ceased, the centre of authority will be London, and everything will be cut and carved by a few men who must aim at securing a State minimum in hard and set terms. Thus parochial educational life will be crushed out, and the education of the schools will tend to retrograde. The parent will have handed over his obligations to a State machine, which will prescribe the quality as well as the quantity of the article he is to receive. Politicians of all shades of opinions call out for de-centralisation. A free school system must be, in this country at least, a highly centralised system, wooden, inelastic, heartless. In any educational system, centralisation, I freely grant, is necessary; but, unless it be counteracted by a vigorous local life, it is deadening. A restricted local life left to itself is apt to degenerate into a kind of barbarism: centralised life, again, tends to substitute state-regulation for individual spontaneity and personal responsibility. It is the combination of the two that makes civilisation possible.

4. *As to the position of the teacher:* I do not think that the services of highly-trained teachers will be needed to carry into effect the State minimum. This and the heavy weight of taxation will gradually reduce teachers' salaries to the amount necessary for securing the minimum, and nothing more. The old Dame School, even, may return upon us. With the decline of

teachers' salaries comes the decline of education, for capable men will go into other walks of life. In France, where education is free, the average salaries of two-thirds of the teachers fall below £45 a year. Hundreds have only £35. In America the salaries average £9 a month, and the teachers are in a large proportion of cases engaged only for a few months in order to work out the State minimum, and then turned loose! The vast number of female teachers, again, in the States, is not explained by any theory as to the superiority of female teachers for primary school work, but by their cheapness. Even in the wealthy and compact State of New York, the average annual salary of teachers is only about £75 a year. Already, in our own country, under the influence of a mechanical code[1], even a school board so intelligent as that of Aberdeen finds that it can accomplish the State minimum largely by means of ex-pupil teachers. It has thus far thrown overboard the idea of education altogether. In America, again, only 3 per cent. of the teachers are trained. They do not need trained men to accomplish the work which the democracy thinks the teacher has to do.

I maintain, accordingly, that a gratuitous system is not only morally hurtful to the respectable operative, and ought to be rejected by his self-respect, but that it ought to be rejected, too, in the educational interests of his class, for such a system must ultimately lower the education of the masses of the people, to what is needed for the "poor" alone.

It is, of course, quite possible to counteract some

[1] Now (1888) very greatly improved.

at least of these predicted evils; and if the authorities will only recognise their existence in time, and take measures to prevent the downward tendency, they may perhaps succeed. But the common experience is that no one, except here and there an enthusiast, ever did anything for education pure and simple. The motive has always been either ecclesiastical, political, or mercantile—in brief, a struggle for power or for money. The only genuine educational force, in fact, which has appeared in the world since the decline of Greece, has been the religious force, and religion is becoming more and more, in Europe, a private matter, and not a State matter. Religion, unhappily, is not yet a part of the socialistic programme. It will be so some day; but that day, I suspect, is a distant one. It will be a great day for the teacher; for every school will then be a church and every instructor a priest.

I think I have said enough to show that free schooling is so far opposed to education in the larger civil as well as in the narrower scholastic sense, that it ought not to be gone into with a light spirit. The question strikes deep both into political philosophy and economics. Is it not perfectly clear, for example, that in its relation to economics it is a capitalist's measure? To the extent to which the working man is relieved of fees, precisely to that extent may wages be further depressed without causing a rupture. Its relation to political philosophy is also clear enough, for gratuitous instruction is, as I have indicated, part of a large question—the question, namely, "to what extent ought the State to provide for the wants of the individual citizen independently of his own exertions?" I so far sym-

pathise with the socialistic spirit as to hold that the State ought to provide at the general cost all that is needed for the rational life of the people, in so far as individuals cannot by personal exertion make provision each for himself. Christian charity has for ages affirmed this proposition; and the civil power has for centuries been so penetrated by the spirit of Christianity that it, too, now recognises the principle. Witness Poor Laws, Factory Acts, Education Acts, and many other enactments. The political difficulty arises in the *application* of the general principle. While the State must do what the individual himself cannot do, the moment it passes beyond this line it demoralises the nation, and the result must be disaster. In my own opinion, if we are further to extend comfort to the masses of the people at the cost of the well-to-do, the most urgent need is not for free education, but for additional scavengers, playing fields for the young, public baths, gymnasiums and gas. These are far more pressing questions, and they bring no evils of a moral kind in their train. Civic organisation has deprived the people of these things—of the open field and the flowing stream—and has made artificial light essential to cleanliness and morality. Let the civic organisation then, if it chooses, restore all these things which it has taken away, but let it leave the parent that primary responsibility for his own offspring which God has imposed, and which he ought to be proud to accept to the extent of his ability. In giving to the poorer classes, at the expense of the richer, let us give only those things which will not weaken the moral fibre of the community. By all means reduce the fees, and give powers to boards to

remit them where necessary; but do not entirely abolish the sole material guarantee of the parent's active sympathy with the spiritual growth of his child and of his own growth in and through his child.

Let us never forget that the whole social organisation is the school of the citizen, and that school life is expected to last for three score years and ten. This is the compulsory education law of the Almighty—the Governor of nations. The question of gratuitous instruction accordingly is to be considered in its large social relations—its relations to the education of the adult, to the life of the family, and to the strengthening of the civil fabric as an ethical organism.

I have endeavoured in the preceding remarks to avoid all that savours of ecclesiastical or political controversy. I have wished to treat the question from the educational point of view; and in the large, as well as in the mere school, sense of the word education. Let it not be said, that an opponent of gratuitous instruction is out of sympathy with the masses of the people. On the contrary, it is their good he is considering. We are all socialists now-a-days—all thinking men who have hearts as well as heads—to this extent, that we desire to see rates and taxes taken up according to the means of the citizens, and applied not merely for the protection of the State but for the elevation of the State; that is to say, for the improvement of the physical and spiritual well-being of the people, in so far as this can be done without interfering with their freedom, and the call that God makes on each man to work out *his own* salvation. In so far as we interfere

with this Divine call we weaken the spirit of the citizen and run counter to the principles of a sound philosophy. It is in the interest of the working man and his children that I speak. It is for him to reject the proffered dole. Gratuitous instruction strikes what I believe to be a serious blow at his sense of responsibility, his self-dependence, his character—all that makes him truly a man and it weakens that family bond which lies at the basis of civilised communities.

III.

ON PROFESSORSHIPS AND LECTURESHIPS ON EDUCATION[1].

When I was invited to read a paper on "Professorships and Lectureships on Education," I concluded that my thesis was not so much the desirableness of such Professorships and Lectureships generally, as the propriety of instituting them in our universities. I certainly was entitled to presume that a subject which had engaged the thoughts of Plato, Aristotle, Cicero, Quintilian, Lucian, Montaigne, Locke, Milton, and Kant was in itself worthy of investigation, and of being professed as a special department of study for the benefit of those who proposed to devote their lives to educational work.

Let me remind my audience that professional training in the sphere of primary instruction is already an accomplished fact in the State (Denominational) Training Colleges; and, though doubtless susceptible of improvement, it is a universally recognised success. Education as a Philosophy and History is professed in many German and American Universities. The question which we here and now have to consider—a question in

[1] Delivered at the Educational Conference of the International Health Exhibition, London, 1884.

my opinion ripe for settlement—is the philosophic and historical study of education in the universities of Great Britain, and the need of such a course of study for all who intend to become middle and upper schoolmasters.

It is true now, as it has been in the past and will be in the future, that some of the best teachers have never read or heard a word of educational philosophy or method. Such men possess that happy combination of powers fitting them for the doing of a specific work in the world, which we call genius. Such natural endowment and aptitude we find in every department of human activity. In the arts of painting and sculpture this gift of genius is conspicuous. None the less have we schools of art, because we believe that even the greatest genius is bettered by being placed, when young, in possession of the inheritance of tradition. No man, however great his powers, should be allowed to waste them in finding out anew for himself the mere commonplaces of his art.

Teaching or instructing is also an art. All admit this. In instructing, the individual teacher is supreme over his pupils. Nine-tenths are wholly dependent on him for what they may know, while the remaining one-tenth—the select few—are very largely his debtors. All again depend on him for guidance and for the *manner* of their knowing, that is to say, whether acquisition be mainly through memory, their memory becoming a storehouse of unorganised facts and of conventional ready-made opinions (which through mere mental habit finally harden into irrational convictions), or whether it be through the living activity of their own reason. It is

in the evoking of this living activity, that the great art of instruction consists. Is it possible to do this? If so, what is the way of doing it? Even the most unthinking of the teaching profession will grant that there is *some* way, and that in this, as in all else, Nature has a process. If any still hold that there is no process, they condemn themselves to the ignoble and unworthy occupation of making boys learn things by rote, and inflicting some sort of physical suffering if they fail to do so. The man who with such views becomes a teacher when he might enlist as a soldier or sailor, must, it seems to me, be a very poor creature.

I think we may now-a-days assume that even the most sceptical among schoolmasters repudiate the unphilosophical conception of their work; and, were it only to save their self-respect, they will claim that it is their privilege, as well as their duty, to open and strengthen the intelligence of their pupils through instruction in the various subjects of a school curriculum. Now the most elementary condition of this kind of instruction, it will be admitted, is, that boys shall understand what they are learning. Grant this, and we grant all; for the human mind has a *way* whereby alone it can understand anything, a way as certain and as exclusive of other possible ways as its way of seeing, which is with the bodily eyes alone, and not with the elbows. It is not necessary, fortunately, that we should be conscious of our way of seeing in order that we may see, or our way of understanding in order that we may understand. But if our bodily seeing could be improved by another, and depended largely on lessons given us in seeing, it would, I presume, be desirable at least, if not necessary,

that the eye-trainer should be aware of the conditions of seeing and the way in which we see. If there be, then, a way of understanding, instruction *must* proceed according to that way, if it is to be instruction and not mere mechanical memory work. Doubtless, a boy may be brought to learn by rote what he does not understand. This is the Chinese plan, and is also, I fear, not unknown in our public schools in Great Britain. The expectation is that he will some day or other understand what he commits to memory. But if the ultimate object be the understanding of what is learnt, why should we not begin with this and make sure of it? I do not contend for the opinion that a boy need fully comprehend all that he is taught, but I hold that he is competent to comprehend all that he *ought* to be taught sufficiently well to make it fit into his reasoning processes and into the already acquired furniture of his mind. There is understanding and understanding. A boy of fifteen may learn and, in a sense, understand Wordsworth's 'Poet's Epitaph,' but he does so in a different sense from that in which Mr Browning understands it. Understanding, then, being the end we, as instructors, have in view, and there being a *way* whereby a human being understands, we truly instruct only if we follow that way. Now, a statement of that way is a statement of method; and as it is further a statement of the process of intelligizing, it is psychology in its most interesting and suggestive form, for it is an account of the intellectual powers as living and acting, and not merely as dissected and tabulated.

The instructor, then, ought to know the general process by which we know—in other words he must

know the psychology of the intelligence. This, I think, may be conceded.

But not only is there a general method: there are particular methods. Method is essentially the same for all subjects, but its application to the various subjects of instruction is not always obvious. I have seen a teacher teach arithmetic in accordance with sound method, and make the most glaring mistakes when he gave a lesson in grammar; and again, I have seen geography well taught, and language taught by the same man in a hopelessly ignorant and unfruitful way. And why? Because the teacher—I refer now specially to those trained in Normal schools, where methods form an essential part of the course—had understood for himself the method which he had been taught to follow in one subject, but had not comprehended the application of the method to another subject. It might be that he had seen lessons well given in the one subject, and not in the other. And why did he make this blunder? Because he had not the key to all methods, which is to be found in general Method alone. He had, in short, no psychology, and he was, consequently, a mere mechanical method-monger, having no living source of method in himself; wanting, therefore, in elasticity, in confidence, in thought, in the liberty wherewith philosophy makes the teacher free. Particular methods, then, have to be taught, but they are dead and barren if we have not breathed into them the spirit of philosophy.

But not only is there a way of instruction, there is also an order in time—an order in which each subject of instruction is to be begun—each part of each subject

—each lesson of each part. All this depends ultimately on the order of the growth of mind, and here the instructor is brought face to face with physiological conditions. Accordingly, the instructor must study the elements of physiology as well as psychology, especially in their relation to the nervous system, by which we feel, and think, and do.

Then come considerations as to the manner of the teacher in instructing, the quantity of instruction, and the circumstances favourable and unfavourable to instruction. Here, again, we touch physiological as well as mental conditions.

Still further, we have to consider the end we have in view in instructing, and, as determined by this, the materials of instruction. How can such supreme questions be rationally approached save in relation to a philosophy of life? Here, indeed, all *must* philosophise, either consciously or unconsciously.

And just at this point, where we begin to consider ends, we perceive that we are as yet only at the threshold of the subject; for we are now passing from the work of the mere instructor to that of the educator. The whole moral and spiritual field opens out before us. Were there no schools and no teachers, we might be content to look on passively while a boy's hereditary predispositions and natural environment moulded him. But we are not at liberty as educators to do this without committing professional suicide. If the delicate and complex task of giving a character and tendency to the inner life of the soul be truly ours (and if it be not, then what *is* our task?), surely it is our duty to study the conditions of the growth of the moral and spiritual

life. This, again, is psychology in its deepest philosophical relations.

Those who concur with what has been said, hold also, as a matter of course, that the future teacher and educator should be prepared for his task on the lines I have indicated; and that for this preparation professors of the subject are needed. Those who deny that there are principles in education, who think that "rule of thumb" governs all, will, of course, fight shy of professors. The question, accordingly, of professorships of education depends entirely on the view we take of education itself, and hence my way of approaching the subject prescribed to me on this occasion. Is education a subject for inquiry? Is it a subject at all in an academic sense? If it be a subject at all, it is manifestly a department of philosophy. As such it claims a place in the faculties of Philosophy in our universities.

And just as philosophy itself is enriched by the history of opinion, so is the subject of education enriched by the history of theories, of national systems, of scholastic experiments. Thus are many errors marked out for avoidance, and many truths illustrated and confirmed.

For my own part I do not see how the vexed questions of education are to be settled except scientifically. Look at the programme of this Conference and you will see how many subjects are still under debate throughout Europe and America; and there are a hundred others. How am I honestly to settle the question, say, of Latin *versus* elementary Science in secondary schools, unless I can show how the one acts on the human mind and how the other acts? And so with

numerous other questions which are now asked, and which must arise in the future before the day is reached when the State will recognise education as its primary and supreme function.

Professors of the Philosophy, Art, and History of Education, then are, I hold, needed, and all aspirants to the office of schoolmaster should be required to study under them for a time. There are, however, three objections commonly urged which are worthy of consideration, and to which I shall briefly advert.

First. The study of education in its philosophy and history will, some fear, convert our future teachers into theorists. Now the very reverse of this is the result of the study of a subject scientifically. The untrained teacher of active mind and philanthropic impulses will always become a theorist of some sort—a theorist in the sense of a faddist. But the youth who has been led to think out the grounds of his professional activity scientifically, and has been brought face to face with the history of his subject, is proof against the tendency to 'theorise' in the vulgar sense of this word. He has, on the contrary, acquired a scientific habit of mind with reference to the subject of education. Surely the most conservative of headmasters prefer men under them who think, and who think their work worth thinking about. If they think wisely, they are pursuing education as a science; and is it not better that in this department of professional activity, as well as in that of medicine, a scientific basis should be laid during the period of professional preparation? Did the organization of medical education produce theorists in the vulgar sense, or extinguish them?

Secondly. I have seen it objected that there can be no guarantee that the system of philosophy which furnishes a basis of principle and an educational aim will be sound. It may be Sensationalism at one time, Kantianism at another, and again Hegelianism. But are not the same objections to be urged against academic prelections in all subjects that interest and cultivate the human mind, and endeavour to answer its never-ceasing questions? Take moral philosophy for example, or metaphysics, or even logic. And what shall we say of professorial academic instruction in political economy or history? We believe that these subjects afford a discipline, and train to thought, if taught by able men; and we take our chance of the rest.

Thirdly. We are told that teaching is so much a mere art that practice for a few months in a good school under a competent headmaster is more beneficial than any possible course of lectures. I concur with this objection so far that I think practical instruction in a model school an indispensable part of a course of study for the teaching profession. But practice alone can never make anything but a mechanic. The element of thought, of knowledge, of principle, of science, is wanting, unless, indeed, the youth provides all this for himself. I have said above that practice, even when accompanied with the study of particular methods of instruction, fails to produce the educator: how much less can mere practice without any study of method or methods do so? We have again an analogy in the medical profession. Clinical instruction is an essential part of a surgeon's preparation, but who nowadays would maintain that this would suffice

without a knowledge of the sciences which give to practice a scientific basis? And yet there can be no doubt that surgeons could be turned out, after clinical study only, fit for all the *ordinary* work of the profession. So much for current objections.

Further, we are told that our Public Schools have such admirable methods, and so noble a tradition in teaching, that young men who enter them as assistants, and who have themselves been public schoolboys, are "to the manor born," and, if they have anything to learn, will soon learn it by watching the headmaster, and submitting themselves to his advice. That the young assistant will by these means acquire the habit of his school, whatever that may be, I do not doubt. But is that habit a good one? Has the headmaster himself studied philosophy and method? Is he not simply repeating his predecessors? Or, is he perchance inspired? No one will be found at this time of day to defend Keatism as it flourished at Eton, fagging in the forms it assumed at certain public schools, and other brutalities which brought shame on the name of Christian, not to speak of educator. I do not suppose any one, save a survival in some endowed grammar-school situated in some region remote and melancholy and slow, will defend the method of acquiring the Latin grammar by the learning of rules in the Latin tongue. I do not suppose that any competent headmaster now maintains that the sole engine of moral discipline is the constant rod. I do not suppose that ignorance of geography, of history, of English, of the facts and laws of nature, will now be regarded as an essential characteristic of the best English education. These things

are mostly of the past. But why? To what is this fact due? To writers on education, to the progress of society generally, and to one or two distinguished practical educators, such as Arnold. Were Arnold alive now, and were he to initiate a course of lectures on education at Oxford, would our present headmasters not think it desirable that their future assistants should sit at his feet for a couple of terms? There is no Arnold now, but nature repeats a type, though it never repeats an individual. The optical law, whereby an object seems smaller the further it is removed from the eye, is inverted in the case of men. The distance to which death removes them makes them larger, not smaller. You may have confidence that the Almighty did not exhaust Himself in the pedagogic field when He made Arnold. There was still some cosmic energy left for the production of men who could teach others to teach, and inspire them with the noble aims of true educators of youth. Grant that, through the influences to which I have alluded, we are now better than in the past, yet surely it is the insanity of self-satisfaction to conclude that now at this time of speaking, in August 1884, our Public Schools and Middle Schools, and Primary Schools, are at last perfect in their aims, methods, and discipline. Even if they were, would it not be desirable that the young aspirant should be introduced to the principles which underlie and explain and vindicate that perfection, and to the instructive history whereby that perfection has been happily reached, that so he may be guarded against degeneracy? Would it not be desirable that a 'school' of education should preserve for the future all that is good in the present?

Had Roger Ascham's College at Cambridge founded a lectureship on the first two books of Quintilian, and on Ascham's own work, and done nothing more, the whole character of English public-school education would have been revolutionised more than 200 years ago. We should have been as great a nation measured by the standards of imperial power and wealth, and in addition to this, our citizens would have had a better use of their brains, greater love of truth, more open minds, more kindly hearts, more of wisdom, justice, and righteousness. If I did not believe this, I should give up the whole question of "how to educate" as vain and empty talk: but I should have at the same time to give up my belief in humanity and in the possibility of a true civilisation.

Finally, "we admit (I understand one headmaster to say) that it is desirable that young teachers should study books on education—nay, that even the *élite* of the pedagogic world, the young master who has been a 'public-school' boy and is consequently already by that fact not far from perfection, should condescend to read; but as a matter of fact he *does* read." My answer is that he does *not* read. A return of the books on education, not looked into, but carefully read by the masters of public schools, who are, according to this gentleman, *supra educationem*, as the emperor Sigismund was *supra grammaticam*, would surprise him. Ask the publishers of books on education how many sell among the 50,000 teachers of England? But if it be so desirable that the said young masters should read, and if it be necessary, as a mere matter of professional decency, to claim for them that they *do* read, it is not

surely too much to ask that their reading should be put beyond all question, by requiring them to read under the direction of a professor, and to listen to his prelections before they plunge into their lifework. In other subjects we do not leave such things to chance. A clergyman should know Moral Philosophy and Church History; but cognate as these subjects are to his clerical functions, we do not leave him free *not* to read them, in any course of preparation for the ministry which even affects to be adequate.

Grant, then, that the schoolmaster is an educator, and that an educator should study education; the further question remains where should the professors of education be placed? I answer where the future teachers of all schools except the primary receive, or ought to receive, the rest of their preparation—viz. in our universities. This I might advocate on grounds of mere convenience and economy. But apart from this consideration, I hold that our universities, as the homes of science and philosophy, claim this highest of all applied sciences—itself indeed a science as well as an art—as part of their work. It is their duty, as well as their privilege, to guide the thought of the nation. I shall not surely be told that the question of the growth and life of the human mind and the way in which character is built up, are subjects unworthy to stand side by side on the academic platform with inquiries into the growth and life of molluscs, mosses, and crayfish, or the making of bridges and engines! Schoolmasters at least will not tell me so! They will not thus flaunt in the face of the public their self-contempt! Let me add that the influence of such

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philosophic and historical studies as bear on education, in making effectual for its great ends the school-system of the country, gives them, on mere grounds of utility, the strongest of claims on our universities and on the Government. In our present educational system we have a very costly instrument. The study of education at our universities would teach us how best to use that instrument for the moral and spiritual advancement of the nation.

The *élite* of our Training College primary schoolmasters also should be required, or at least encouraged, to attend a professorial or academic course before entering on the duties of the school. This is already partially the case in Scotland.

The practical question remains: Suppose we had such chairs at all our university seats, and in connexion with them revived the ancient *licentia docendi*, or Licentiateship in education[1], how are we to secure students, and so make these chairs of practical utility and not mere endowments of research? Here many difficulties present themselves; but there is only one way of finally overcoming them all. And that is by a Teachers' Registration Act which will virtually[2] limit the pro-

[1] A Diploma in education is now instituted in the University of Edinburgh and in London University; and in Cambridge a Certificate.

[2] I say "virtually," because, for this generation, at least, a Registration Act should perhaps restrict itself to the qualifications of teachers of State-aided, Foundation, and Grammar Schools. The rest would soon follow. One clause affirming this, and another clause declaring the conditions of registration, and a third recognising existing teachers (within certain limits), would make a brief but adequate Bill. There might be two classes in the register—those who held an academic degree, and those who did not.

fession to two classes of teachers—those who hold a Government certificate, and those who hold a university licentiateship. A licentiateship granted by certain corporate bodies, such as the College of Preceptors in England and the Educational Institute of Scotland, might also be recognised. Were such a law passed, the cause of education—middle and upper-class education—would receive as powerful a stimulus as primary instruction received from the Acts of 1870 and 1872. Meanwhile, and as a provisional measure, the head-masters of the great public schools should let it be understood that, in making appointments, they will allow due weight to the existing educational diplomas of Cambridge and London.

In conclusion, I would ask the teachers of Great Britain to say in what sense their occupation is a profession if it does not demand professional preparation? The dignity and status of the scholastic occupation have hitherto been borrowed entirely from the clerical profession. But in proportion as laymen obtain scholastic appointments, to that extent must education find a philosophical basis for itself if it is to hold its own among liberal professions. I would also point out that as that philosophical basis is the same for infant-school teaching and university teaching alike, its universal recognition would weld together the whole body of schoolmasters in one vast organization having common aims and engaged in a common national work. The primary schoolmaster and the primary school would thus be raised to a higher level; lines of demarcation would be less strongly marked, for the work of one grade of the profession would then be seen to pass insensibly

into that of the others, and the humblest pupil in the humblest infant-school would find himself, through his teacher, a part of a great moral and intellectual organization. At present, *subjects of instruction* now mark off teachers into castes: the recognition of a professional basis would reveal that when a primary schoolmistress teaches the alphabet, and a "senior classic" teaches Sophocles, they have both, if they rightly understand their work, the same aims, the difference between them consisting mainly in the age of their pupils, and the material which they use to attain a common educational end. None of our institutions would benefit more largely by recognising this fact than the great English Public School.

IV.

ORGANIZATION OF THE CURRICULUM OF SECONDARY SCHOOLS IN GREAT BRITAIN.[1]

To the best of our recollection, it was Sir Lyon Playfair who first, after the Great Exhibition of 1851–2, proclaimed to the British public that they must set about the technical education of both masters and workmen in all our great industries. The movement which he set agoing has gradually reached large dimensions, and we may almost say that little is now wanted to establish the technical education of the country on a sound and permanent basis, beyond a more thorough organization of existing agencies. More recently we have seen conferences in London and elsewhere on the allied subject of "commercial" education, and it would almost seem that the young men who enter our business houses can neither read, write, speak, nor count, and are in absolute ignorance of geography in its commercial and industrial aspects. Looking to the names of the men who are agitating this question, we must assume that they know what they are talking about, and that there is substantial ground for their complaints.

It is not our intention here to take up the question of either Technical or Commercial Schools, but rather

[1] Addressed to the Glasgow Branch of the Teachers' Guild.

to point out that with technical schools on one side and commercial schools on the other, the old secondary schools are doomed if they do not quickly reconsider their position and adapt themselves to the wants of the country. Technical schools are for a very special class of the community, it is true; but a very slight modification of their present organization would convert them into secondary schools based on science, as opposed to the existing secondary schools, which are based chiefly on language. The same remark applies to the projected commercial schools. The question thus naturally arises, 'Are we prepared to conclude the long-standing debate on the Humanistic and Realistic in education by capitulating to the latter?' For ourselves, we think that such a result would be a national misfortune. At the same time, it has to be faced as a probability and accepted if necessary. But is it necessary? To technical schools as the secondary schools of the industrial classes we are already committed, and the specific function which they discharge justifies their further extension. But it is not necessary, in our opinion, further to deplete the Grammar and High Schools of Great Britain in the interests of the new demand for specific commercial instruction. There is no fault which has yet been found with the boy-products of existing schools that cannot be traced either to a faulty programme or to bad methods of teaching. Take, for example, arithmetic. We are told that young clerks know nothing about the application of arithmetic to commercial questions, are wholly ignorant of foreign currencies, and are incompetent to transmute one into the other. Now, there is no student of educational

method who will not say that this is due simply to bad teaching, and that the proper training of teachers is the true solution of this, and, indeed, of many other scholastic problems.

Humanism as the basis of education is now threatened on all sides, and it is because of this that on this occasion I would direct your attention anew to the aim and subjects of secondary education generally. My object is to suggest such a modification of the curriculum of schools as will leave the linguistic basis very much where it is in all essential respects, and to establish, not on utilitarian but on purely educational grounds, a working compromise between the humanistic and the realistic in the work of every school. The attack on the mediæval curriculum of our secondary schools and universities has been very persistent during the past forty years, and the assailants, while compelled to leave Latin and Greek in the possession of all the strategic parts of the field, have yet scored not a few successes. The technical and commercial school movements are only the more visible results of a prolonged campaign which has shaken every old fortress to its centre. To save themselves from destruction, alien and hostile elements have been assigned a place within the older schools, though, it is true, a subordinate and humble place: for the recognition of science in our secondary schools has not been cordial; along with modern languages, it cannot be said to be more than tolerated.

Notwithstanding the coldness with which the British mind receives all theoretical considerations, it must yet surely be admitted that unless we can find some standard

by which we can test our educational aims, it will be impossible to adjudicate justly on the claims of competing subjects for a place among educational instruments. That standard can only be the *end* which we propose to ourselves. Given that secondary education terminates in a boy's eighteenth year (and taking the country overhead, this is a reasonable assumption), we have to consider what we would have him to be, in respect of faculty and character generally, when he enters on the work of life.

To put before ourselves as our aim the merely technical requirements of this or that industry or occupation has a show of wisdom about it, but is in truth unwise, and will be found in its results unprofitable for our youth in an educational, and for the nation in a material, sense. Since the revival of letters, the idea which the Attic Greeks introduced of educating a man not for this or that special function, but simply for manhood, has governed the education of civilised Europe. There have been many quarrels, which still indeed survive, as to the best way of doing this, but among the combatants the leading idea has always been unquestioned. Whether we ask Plato, Aristotle, Melanchthon, Sturm, Ascham, Montaigne, Milton, or Comenius, the answer has been in substance the same. And when that answer is properly understood, it amounts to this, that the aim of all education is ethical, that it has in view Wisdom and Virtue; and that mere knowledge, nay, even discipline of mind, are to be regarded as taking their true value from their power of contributing to the main purpose—the wise and capable conduct of life. What are called "practical" considerations, however,

are not on this account to be left out of sight; and in a country like our own, which can maintain its existence only by a vast system of manufacture and commerce, it is absolutely necessary that the "practical" should enter into the education, not merely of the future manufacturer or merchant, but also into that of the future civil and military servant, and still more into that of the politician who is to legislate for the whole.

While recognising in the fullest sense the necessity for the recognition of the "practical" in a national scheme of education, and the need there is, in a reconsideration and reorganization of the curriculum of secondary schools, for the fuller development of those lines of activity on which they have already entered, we yet must hold that all efforts to obtain the supreme educational end—capacity, wisdom, and virtue —will assuredly fail if we subject our boys to courses of instruction which, being "practical" in the narrow utilitarian sense, fail to educate in the larger Hellenic sense. Accordingly, we maintain that in the primary school and secondary school alike, language must still continue to take precedence of all other studies. If the educative aim is to be secured, language is the chief of all liberal studies. By liberal studies are to be understood those which have in view the manhood of the man, and not merely his technical equipment for special departments of industrial or professional activity. By such liberal studies, even the practical aims of life will be best secured.

But by Language we do not mean grammar, though this must be its basis if the teaching is to be sound; but language in its concrete form as the expression of

thought on human life—in brief, as literature. It has been recently maintained that literature is an impossible subject in schools; but the reason why it is always a difficult subject, and often an impossible one, is simply this, that the masters of secondary schools are not trained to teach and know little or nothing of methods. It would be an easy matter to show that even in primary schools language as literature can be taught, but my business here and now is with secondary schools, which profess to carry on the education of boys from their fourteenth to their eighteenth year. These boys, we must assume, know (to begin with) as least as much as the seventh standard boys in Board schools. If they do not, there is something seriously wrong somewhere. They must be presumed to be able to read ordinary English, to write accurately a simple letter, to parse ordinary sentences, to give a fair account of the general geography of the world, and to work sums in all the ordinary rules of arithmetic, to sing from notation, and to draw a little from models. So equipped to begin with, and being now of an age to engage with advantage in studies which demand a certain power of abstraction and reasoning, we have to consider what we are to do with them in order to fit them as fairly cultivated men to enter on the duties of citizenship; and, let me add, on the enjoyment, as well as the work, of life. It is not so much the creation of any specific power of mind that we have to aim at as the giving to a youth command over his own powers generally. This we cannot accomplish unless we both feed the mind and discipline the mind. For the attainment of these objects, there is no

subject that can compare for a moment with language: and whatever else we may teach, this is the one governing subject which must run through all education from the infant-school to the university. By Language we mean language in the concrete form, as literature, with a view to the nutrition of mind, and also in its grammatical and historical forms with a view to the discipline of mind by abstract exercises;—briefly, language both as a synthetic and as an analytic study.

Why now should language be raised to this eminence? Because it is the sole universal in the intellectual education of every human being. Occupation with the relations of weights and magnitudes and numbers cannot by any possibility educate; such studies can at best only sharpen faculty, and that within a narrow and closely defined range. If we can imagine a man devoting himself to these questions *alone* during a lifetime, he would at 70 be still a boy as regards all the great questions of human life and destiny. The precise extent to which the concrete physical and natural sciences can be educative I shall not, on the present occasion, try to determine. Instructive they certainly are in the highest degree. But language as such is, what they can never be, universal in its sweep and in its educational efficacy. It embraces the whole of human life and penetrates into the remotest of its recesses. The study of it gives command of thought in all its ramifications; it clears our apprehension, makes easier our daily observations, judgments and reasonings. Above all, it fits us for intelligent communion with the great thinkers of our race. Language, in truth, is always with us; in our getting up and our

lying down: and if we start well-equipped when young, it cannot but grow daily in reach and definiteness under the pressure of our multifarious relations to men and things. Step by step with language grows our life as thinking and active spirits, and of this we may be assured, that if language is not growing in us, we are intellectually dead.

But it may be said that in studying science we are studying language, since all knowledge is necessarily acquired through language. The language of specialisms, however, is not the language we mean, except, of course, those specialisms (if we may so call them) which have a deep and wide human and humane significance, such as philosophy and art. Specialistic language adds to our knowledge of a particular department; but simply because there is nothing universal in it, it fails to educate our humanity. Perhaps an illustration will best convey what I mean. If any man of general cultivation were to open a book on embryology, he might read a whole page without understanding a single word, except the more ordinary verbs and particles necessary to the construction of all sentences. But, as a man, he is none the worse because he does not understand it, and if he had been able to understand it, as a man, he would have been none the better. Now let him take up a volume of poems and read a piece by, say, George Herbert. If he does not understand *that*, then as a man, he is so much the worse; but understanding it, he is, as a man, so much the better. It is this universality of language as such, causing it to touch every human interest and every moral and spiritual aspect of life that gives it its claim, even if

there were no other, to a governing place in all education up to the time at which a young man must specialise. Other subjects may give an edge to faculty. Language feeds the soul and enlarges faculty.

Important, too, is the consideration that the study of language is a historical study. And this in a far other and deeper sense than the analysis and origin of word-forms. It is historical because it is itself the reflection of the thought and the whole active being of man through all time. It is the accumulated and complete resultant of all history. In studying language as it ought to be studied, we are re-thinking, each for himself, the thought of past ages, and it is in this sense, chiefly, that language is, in truth, history. Just as it is community of language which more than anything else makes of a crowd of men a nation, so it is language, simply as such, which binds together the remotest past of man with the present. Each new form of speech as it attains maturity tries to make the riches of preceding forms its own, thereby to find a vehicle for ever subtler and more adequate expression. The very sentence which we now write may be said to be influenced by all the words which have preceded it and which have made us moderns possible. It is to this their lordly heritage—this embalmed history of the human soul, that we desire to introduce boys when we teach them language.

Again, the study of language is the veiled and indirect study of morality and religion. It is the *indirectness* of the moral and religious sentiment that constitutes the substance of literature which enables us to influence the young through works of genius. Boys

resent *direct* moral and religious teaching in the very years in which they most need it. It is only by means of literature that we can lead them insensibly to make acquaintance with spiritual ideals, only there that we can find recorded the experience of the past on the deepest human relations; and in a single sentence we may find more of the *real*, more of the true substance of things than in a complete enumeration of the facts of mere sense in ordered file of cause and effect. The things that constitute the substance of human life, not physical facts and relations, are specially the *things* which touch the inmost soul of even the naturally callous.

Without further argument, then, we may conclude that the study of language, thus humanely conceived, enlarges faculty and feeds the soul of man as no other subject can possibly do. But it can further lay claim to a unique power of sharpening and disciplining faculty. For as a grammatical or logical study, and as an inquiry into the growth of historical forms, it exercises the mind in the making of distinctions, it makes words bear their true meaning, it dissipates fallacies of matter, it puts us perpetually through life on our guard against sophisms. By training to exactness and precision of speech it trains to exactness and precision of thought. It is the best ally of the seeker after truth, even in the domain of natural science. This exactness is an inevitable effect of the formal study of language, for, properly conducted, the analytic study of speech is the study of the machinery of thought itself. If the study of language does not accomplish all I have claimed for it, it is the fault of defective aims and methods.

In advocating language in its real and formal aspects as the central subject of secondary instruction, up to the age of eighteen, we advocate nothing new. The Athenians and the Romans trained their young men by means of language; the education of the middle ages had language, and, indeed, solely Latin, as its instrument of education; and even at the mediæval universities, the extension of language-teaching into Rhetoric and Logic was but a natural development on linguistic lines; for the study of Logic and Rhetoric is merely the study in an abstract and formal way of what is already familiar to the student in the concrete form of language. The revival of letters did not dethrone language, but merely added the study of the substance of language—that is to say, literature, to that of dry and badly formulated grammatical rules, thus restoring the Greek idea. Since the Reformation, the Latin language thus more or less modified by the influence of the Renaissance, and with the addition of Greek, has formed the chief matter of school discipline throughout Europe. Of course it may be said by some that the more old-world the doctrine the more is it to be repudiated by the enlightened modern; but we would ask the modern realist to pause and consider what the past, trained on the lines we have indicated, has done for humanity and for us. There must be not a little to be said for studies which fed the genius of Greece, which gave substance to the vigorous mind of Rome, and which have yielded to modern Europe the rich literature of the past 450 years. If we are reminded, by way of objection, of the barren outcome of the 950 years that elapsed after Constantine, the answer is ready; for this was due partly

to historical conditions, and partly to the ignoring of language as a concrete subject. It was only analytically and with a view to *immediate use* as an organ of communication that language was taught in the Episcopal and Monastery schools. Down to the 13th century the mediæval studies were thus not only abstract and grammatical, but they were also, in truth, utilitarian. It was this utilitarianism, the subservience of language to merely ecclesiastical and other necessary uses that emptied it of all genuine liberalizing influence.

In settling what and how much of language, concrete and analytic, we are to teach, it is to us almost self-evident that the mother-tongue ought to be the beginning, middle, and end of all linguistic instruction. Here we part company with the classical Humanists. All other languages should, so to speak, play up to the vernacular. It requires no argument, however, to show that no man (we, of course, except men of marked genius) can know his own tongue unless he knows, at least, one other *well.* This has been often said. Among the alien languages at his command for school use, the teacher must, accordingly, select that one which will most surely attain the ends of all linguistic teaching—that which will most effectually give command of the mother-tongue, both in its words and forms, that which will historically best connect him with past thought, that which will be most moral and æsthetic in its influences, that which will most surely contribute to discipline in thinking and in exactness of expression. There can be no doubt that it is in Latin that we English find these conditions alone in union, and that Latin above all other

tongues ought to be the basis, along with English, of all linguistic training. So true is this that it seems to us that (to apply an old witticism in a new connexion) if we had not Latin, it would be necessary to invent it.

With English and Latin—presuming that Latin is taught (which it rarely is) in the broad realistic way, broad both philologically and æsthetically, in which it will be taught when our secondary schoolmasters are trained in educational methods and aims, and that the English of the school includes extensive reading in the literature of our national history, the school-day would be well occupied to the extent of fully one-half, and the remaining portion (about three hours a day), is all that would be available for other subjects.

We may seem as yet to have said very little that can afford guidance in constructing a secondary curriculum out of the present confusion; but what we have said implies a good deal. For if we grant that the end to be constantly kept in view in all secondary education, as in all primary, is an ethical one—capacity for the conduct of life; and if, further, we have fixed the *leading* instrument in that education, it is not so difficult, as it at first may seem, to determine the rest of the curriculum, especially if we now bring within our consideration the directly practical uses of life,—the fitting of boys for their *specific functions* as citizens. For having once secured those instruments by which the young can best be truly educated, namely, English, national History, and Latin, we are now at liberty to look with an impartial mind at all the other subjects pressing for recognition in subjection to the second,

but always subordinate, guiding principle—the preparation of boys for the various duties they may have to discharge as citizens. Here, we would place first in order that subject which might, did space permit, be shown to be the most cultivating generally, as well as to be most directly related to the various occupations of citizens in a country such as ours—we mean Geography. Geography does not mean the miserable scraps of the modern school. We use the word in the sense in which it is taken in the recent work by Dr Archibald Geikie, Director of the Geological Survey, and by leading authors on Method[1]. So taught, it embraces all that is essential for a cultivated man to know of the world of nature, it gives life to history and lays the sure foundation of commercial, industrial and political knowledge. It is thus both a general and also a specific and useful study—at once liberal and utilitarian.

Next to Geography, in the large sense in which I have defined it, come Arithmetic and Mathematics, both because they are disciplinary, and because, as instruments in the work of the world, they stand in manifold relations to practical life. But neither on utilitarian nor disciplinary grounds is it necessary to go far in Mathematics. A boy leaving a secondary school in his eighteenth year, who has an exact knowledge of four books of Euclid with their practical applications and of Algebra to Quadratics, has very much more than the majority of men have who graduate at our universities. I say *exact* knowledge; for a single step in such subjects

[1] See subsequent lecture on Geography.

which is not exact is intellectually hurtful. Where there are proper methods of teaching, this department should not occupy boys above 14 (already by that time familiar with ordinary arithmetical operations) more than five hours a week. By proper methods we mean practical methods—the turning to *use* of everything that is taught. I am well aware that mathematical specialists will demand three times five hours weekly, but they must not be allowed to ride their hobby to the detriment of national education. Enough is conceded to them if the instruction-plan of the school admits of those boys who have a marked mathematical aptitude specializing in the last year of secondary school study[1].

We consider that we have now laid down all that is *necessary* for the thorough education of a mind. The analytic powers have been exercised in Language, the inductive in the acquisition of nature-knowledge, the deductive in mathematics and in the application of the principles of language to translation and composition; the imagination and the emotions have received their proper nutriment in literature and the study of nature, and the national spirit has been fostered by broad and various historical reading. So far as mere education is concerned nothing more is wanted, always presuming that these subjects are so organized, and so spread over the school-period, as to leave a fair amount of leisure to

[1] In these days, when all professions, and many occupations, are hedged round by examinations, the last year of *every* boy's secondary course should be largely a specialized one, having directly in view the examination he has to pass. A boy may quite well be coached at school without being crammed.

boys, not only for play but for the growth of native aptitudes, such as handwork, music, &c.

But no scheme of instruction, however well devised, will succeed, except with the few ardent boys, if the minds of the masters are not richly endowed, and if the principles and methods of education are not studied and applied. Secondary schoolmasters sit down contented with results which would insure the prompt dismissal of a primary schoolmaster in our remotest glens. They assume that nothing more can be made of boys than *they* make. They are utterly wrong. We recently saw a report by a distinguished headmaster of an English public school in which he spoke of the attainments of all boys, outside three or four race-horses who had specialized with a view to Oxford and Cambridge scholarship competitions, as "graded ignorance." Very honest this; but very lamentable. And this headmaster was one of those who publicly and deliberately gave it as his opinion that young Oxford and Cambridge graduates, who took up the work of education, had no need to study their life-work in its principles, history, and methods, because they had already had perfect models in their own teachers, and would likewise have them in the headmasters under whom they might take service! Our conviction is that an examination of the great secondary schools in which the results were honestly put before the public would completely explode our present system.

The restricted curriculum which we have briefly sketched is, we repeat, adequate, and should be universal. It is also practical and fits for life, "commercial" and other. There is no "modern" side in education.

Education rests on principles. What is good for the future cleric is good for the future physician, schoolmaster, lawyer, merchant, publicist, and civil servant; and it is these guides, governors, and instructors of the nation that we have alone to consider in our secondary schools. But this course of instruction, while sufficient for all educative purposes, still leaves a large portion of the school time-table a blank. There is room for more. In seeking about for other subjects we may now allow ourselves to be wholly guided by practical considerations. And whether the boy is to be a cleric, a physician, a lawyer, a scientific expert, or a merchant, French and German urge their claims with irresistible force. In the first year of these languages not less than five hours a week, exclusive of preparation, should be set apart for each, and three hours in future years. French should be begun one year, and German the following.

The Time-table is now full. With Greek we certainly part most reluctantly, but the claims of French and German are in these days such that Greek can find no place in the *enforced* curriculum of secondary schools. As a specific subject for the few who mean to be clergymen, philologers or classical schoolmasters, it ought to be provided but not enforced.

Art, however, need not be neglected: the adornment of the schoolrooms with good casts and facsimile photographs will engage the interest of every good teacher. Singing from notation will be taught twice a week, and drawing will have three hours weekly assigned to it. These subjects do not add to the weight of the school curriculum, but rather lighten it. Workshops also

ought, like covered gymnasiums, to form a part of the equipment of every school.

Now the clamorous school of educationalists outside, will begin each to push his own peculiar hobby. We shall be asked, "If this be all, where is instruction in the laws of health? where instruction in our civil constitution, and the duties of citizenship? where are physics and chemistry?" The answer is that the first two questions are put by those pedants in education who imagine that to teach a subject, one must give it a place in a time-table, and prescribe a text-book. The laws of health ought certainly to be taught to every boy, but a few diagrams and simple experiments, and eight or nine familiar lessons in the last year of school attendance will give all that is necessary on hygienic grounds. As to citizenship and the constitution, this kind of knowledge is, as a matter of course, conveyed in connexion with the historical reading by every master who is really competent to teach history, and is familiar with the demands of method. Science again is sufficiently represented in the nature-knowledge included under the head of Geography. The theory of Chemistry and the abstractions of Physics are not more educative than the learning of a Greek verb. They are, and can only be, received by a boy as *facts*, not as the outcome of investigation and inductive reasoning. He gets them by heart, which means by rote, and is consequently wasting his time, and merely learning to hate science. The properties of matter, we willingly grant, when well-taught are educative, because they are capable of visible and palpable illustration; and we further admit that

such elementary notions of Chemistry as bear directly on the constitution of matter can be taught experimentally with great advantage. So also can Botany, if it means the dissection of a plant by the boy himself under supervision. But if education in other and more important subjects is to be thorough, these subjects (which are the object-lessons of the secondary school), while they must be kept in view, must be treated not as serious studies demanding the application of a boy's full powers, but merely as parerga designed to interest and stimulate the intelligence. They will be more effective for this purpose if not formally prescribed. There is too much formal and magisterial lesson-giving in schools. These subjects should involve no lesson-*learning*. They should be handled conversationally, and a really good teacher of these might quite safely, with excellent results, make his conversational prelections optional so far as the boys were concerned.

Our main object in this consideration of secondary instruction is to bring into prominence the necessity of organizing such instruction, not in a fragmentary way, not by the arbitrary setting up of different lines of study, not by external considerations, not in obedience to the clamour of the hour, but on broad and sound educational principles. What is good for one boy is good for another; and what is good for a boy is, so far as *general* education goes, good for a girl up to the age of 17 or 18 if she has time to spare from art studies. If there is anything in educational principles at all, there must be a unity in educational ends and methods and a unity in the educational curriculum. All outside

what is best for the true education of a boy is of the nature of study undertaken for a specific, external, bread-earning purpose; for this I have provided the necessary time as far as modern languages are concerned, while indicating that the last year of attendance might be devoted to specialized work adapted to the future destination of the boy. If a boy is either too idle or too stupid to benefit by the general education offered to him, he can be kept in the same class until his father, disgusted, removes him, as much to the boy's own advantage as to that of the school, and puts him to some private classes or to a trade. The education of the country is not to be sacrificed to a few stupid or idle boys.

Remember that the quantity of knowledge to be acquired is not much—ought not to be much. No man who has had any experience of the work done in schools cares much for an extension of the quantity professed. It is the quality which has to be looked to. Exact and thorough knowledge of elements in languages and mathematics, if possessed by a boy of 17, will enable him after that age to advance with giant strides in these departments if he chooses. Every student who has given himself to serious work after reaching the university stage knows this.

Our conviction is that the re-organization of the instruction of our secondary schools is an urgent one. The Latin and Greek curriculum which now prevails accompanied by a merely ostensible teaching of other subjects will soon attract only those boys who are going to be clergymen, for already the other professions dispense with Greek and take a minimum of Latin.

What we should aim at is to preserve the idea of the old system in so far as it can be shown to be educationally sound, and yet at the same time to meet the modern wants of all sections of the middle class. And the idea of the old system was that by language boys can best be fitted to be men as well as to be practical workers. We cling to this idea. It is thus that we are truly Greek, not by studying Greek. We hold the Hellenic conception to be fundamentally sound even in these latter days. But in adapting this idea to modern conditions, we have interpreted language to mean, first of all our own tongue, and then Latin and other tongues as merely subsidiary to it. By Latin, however, let us say, we mean more Latin and better Latin than is at present taught. Surely it is a public scandal that not more than 10 or 15 per cent. of boys below the 6th form (which form is constituted by a kind of natural selection), get any real benefit from Latin as at present taught. To the teacher we say: Study methods, fix aims; apply your methods and you will attain your aims. Above all, teach language not only as an analytic exercise, but as concrete, as literature. It is quite possible to do this. Make the whole study living, and save humanism from being overwhelmed by the advancing wave of scientific realism. With humanism will go, remember, moral ideals, spiritual life, art and poetry. What a bleak and barren prospect! Is it to be supposed that the character of the nation will not be affected by the educational revolution?

We can imagine now, the purely classical humanist who still lives in the atmosphere of the 16th century, asking, 'If Greek is to go and so much time is to be

given to English, Latin, history, realistic subjects, modern languages, drawing and singing, what is to become of culture?' If culture means Greek, then we say there will be as much of it in the future as now. The schoolboys at our secondary schools and universities who are fighting a losing game with Greek syntax and prosody may surely disappear from the scene, to the great joy of themselves and their masters, without lowering the standard of Greek scholarship. What a sham the whole business is—this of the culture of the young bowler by means of Greek! How can classical masters look parents and the public in the face with the dire secrets of the examination room in their pockets? Talk of augurs not being able to pass each other without a smile! If giving up culture means giving up the ability to write Latin and Greek prose at which Cicero and Plato would shake their heads, and verse at which Horace and Euripides would laugh, it had better go. Culture is not possible on these terms, never was possible except for 2 or 3 per cent. of the boys who frequent our secondary schools. Is the education of the country to be sacrificed to the small percentage of such successes? While allowing for the continued production of these linguistic experts, a public system ought to succeed in giving the full benefits of its organized curriculum to at least 70 per cent. of those whom it professes to prepare for life.

And, after all, what is culture? We readily grant that a man who can turn out neat verses in Latin and Greek is a man of culture, not because of the verses he produces (that would be absurd), but because the skill he displays is evidence that he has gone through a long

course of linguistic and humanistic training, which effloresces in this particular way. But such special accomplishments are, as a matter of fact, very seldom found in conjunction with culture in its truer and larger sense. If I find a man with a command of his own powers, with an open intelligence, with interests outside his own personality and his own particular department, with a feeling for the historical past, with a love for art-forms, and with high aims in life, I recognize in such a man the true ethical habit of mind in its broadest sense, and him I would call a man of culture. Many learned men are stupid, many scholarly men are oddities, many scientific experts are boors. It is the ethical outcome which Pericles and Plato, I imagine, would have called culture. And such culture is not the exclusive possession of academic aristocrats who can turn verses or fight over emendations. It is in order to promote the true culture, which alone is Hellenic culture, that our schools and universities have their existence as parts of the national polity; and (leaving out, meanwhile, all consideration of universities), we believe that such culture can be best promoted in schools by the curriculum which we have sketched, *if masters understand their business.*

But here lies the difficulty—with the masters not with the boys. To turn over the teaching of English to men who have no love of literature and no understanding of the methods whereby it may be made to stimulate the minds of the young, or to ask a master to teach geography who is not himself an expert in geography, geology, and physics, as well as a student of economics, is to ensure failure. Such a mode of procedure

would introduce into even the richest and most fruitful of subjects the barrenness and aridity of the old gerund-grinding. And fulness of knowledge alone will not suffice for the master: the study of the principles and methods of education is essential. But what hope have we of this when we find headmasters of great public schools telling us that they have nothing to learn and that they, and those who have the privilege of working under them, have already reached "perfection's sacred height!" There are not a few certainly who are born teachers—men with a singular capacity for guiding youthful minds, but the great majority must always be dependent on the history and principles of their craft for the due discharge of their educative function. "Even the youngest" fellow of a college may have something to learn from Plato, Quintilian, Ascham, and Comenius.

V.

METHOD, APPLIED TO THE TEACHING OF GEOGRAPHY IN THE SCHOOL[1].

I SHALL first consider what may be called the preliminaries of all method whatsoever in their specific relation to geography as a school subject,—viz., the "*What*" and the "*Why*" of geographical instruction. I propose thereafter to speak of the "*How*" of geographical teaching; and without pretending to exhaust the subject, I shall, in this connexion, lay before you some of the leading rules of Method in their special relation to Geography as a *school*-subject.

PRELIMINARIES OF METHOD.

I. *The* "WHAT."—Geography would, according to its etymology, be defined simply as a description of the earth—not necessarily including a description either of men on the earth, or of beasts or plants. The definition would comprise, however, atmosphere, climate, and the movements of parts of the earth—currents, rivers, earthquakes, volcanoes, glaciers. A description of the earth in all these respects, if confined to them, would be Physical Geography, and this would necessarily embrace Geology as a part of the larger

[1] Delivered before the Royal Geographical Society of Scotland, Edinburgh, July 16, 1886.

Physical Geography. But we should have not merely to describe but to explain—that is to say, to unfold the characteristic causes of these phenomena and the relations and harmony of all the parts. Even in this restricted sense Geography, properly taught, would be the most interesting, and, with the single exception of Literature, the most nutritive, the most feeding (if I may so speak), and therefore the most cultivating, of all school subjects.

But it so happens, and this not solely owing to unthinking traditionary habit, that the term "Geography" has a wider range. For how can I speak, in any adequate sense, of soil and climate, of elevations and depressions and movements of the earth, without reference to the plant life and animal life which they support, and the kinds of these in any particular locality as determined by particular circumstances and general environment? And how shall I speak of animals, and omit the paragon of animals—man? And how shall I speak of man without considering types of race—the Mongolian, the Tartar, the Semitic, the Aryan? And when I touch upon the Aryan, how can I resist the fine field of observation supplied by the various species under this head—the Hellenic, the Italic, the Slavonic, the Teutonic? Still further, when speaking of these, how can I intelligently do so—how can I convey the mere facts, without relating them causally to physical and climatic conditions? But when I begin to do this I find myself engaged with one aspect of the philosophy of history. I contemplate, say, the Mesopotamian basin or the Nile valley in all their physical characteristics, and I place men and beasts and plants there; and then

I may almost turn round on an intelligent pupil, and ask him to predict the great outlines of the history of these regions. If my class has been well prepared, I may call on it to tell me the products of these countries, to anticipate their industries and commerce, to forecast the *tendency* at least of their religion and literature—indeed all the potentialities of their social and economic life, and all their possibilities of civilisation. When, under my guidance, my class has exhausted its predictions, the actual history becomes a mere filling-in of details. When these details fail to correspond to our anticipations, the reasons of the failure—the omission by us of some condition of life, it may be, or the intervention of some influence from without—are themselves a fresh source of knowledge, and a stimulus to thought. The discovery of unexpected causal relations conveys a historical lesson and contributes to that rational view of experience which is the main end of all our education on the intellectual side; for what is our aim in the realistic department of instruction if not the placing of men in a rational attitude to the world past and present and to the conditions of life by which they are encompassed?

I may now, perhaps, after these remarks, venture to define (not Geography as a scientific pursuit but) SCHOOL Geography as a co-ordination of the elementary aspects of many sciences in their relation to the life and works of man. This is an answer to the preliminary "*What.*"

The "WHY."—All possible subjects of instruction fall, speaking generally, into two classes—the formal or abstract (*e.g.* arithmetic, mathematics, language as

grammar, logic), the main purpose of which is discipline; and the real or concrete, the main purpose of which is nutrition. Of the latter, the prime subjects are,—first, literature, and second, geography, as above liberally interpreted. Geography is all-embracing, it is rich and abundant beyond conception, and has claims on the teacher of a paramount kind.

For observe, boys (and men too) are hungry for the real. The formal in teaching is "too much with us." I find a class of bright girls of fourteen years of age working sums in advanced arithmetic. Does any rational man doubt that lessons, say on Egypt, or Greece, or Italy, or Britain, conveying all that is included in the geography of these countries, would do more for the *minds* of these girls than discount or stocks?

Again, is it not an universally admitted principle in education that children are educated best through the sensible, and that up to fourteen, and indeed long after it (and sometimes indeed for the whole of life), the formal and abstract does not either discipline or cultivate as the real and sensible does? It is through things, and events as *things*, and thoughts as *things*, that children and men and women live and grow. If this be so, then why is not this fruitful educational principle applied? If there be any difference of opinion about the principle as a principle, by all means let us discuss it. But if it be accepted, as I believe it universally is, why is it not applied? In the department of the real of sense, the THING (and I write this word in capital letters) is geography. Teach this THING as a thing, and your results will be almost sure. And what admirable results! The engaging of the *desire* of the intelligence,

if I may so speak; that is to say, the giving of a daily exercise of the intelligence so pleasing in its nature that the mind will always desire its repetition. You thus insure an activity of mind which will not stop short of the THING—which, indeed, by the very nature of the intelligence itself, cannot stop short at the THING; for, once intellect moves, it moves for ever. It is irrepressible; it is so irrepressible as to be dangerous to society—so irrepressible as to be full of blessing to society. What a "result," I say! You, as an educator, have now attained your purpose on the intellectual side at least; and you may fold your hands in the consciousness of a work well done. You have introduced young and growing minds to the causes of things; for, in the advanced stages of geography, it is all causes. It is Nature that has been engaging you, and you have seen into many things when teaching *the* thing. Climate, for example, has brought your pupils into immediate contact with the elements of physics, while the men who inhabit a country have brought your pupils face to face with history in its origins, with civilisation as a growth, with economics as involved in the account you give of that country's industries.

You will thus have attained your educational purpose, I repeat, on the intellectual side. But am I right so to restrict my argument? Will the mind so exercised on the causes of *things* not also be constrained to exercise itself on the principles of *actions?* Will it not be more open than ever before to moral truths, as governing the conduct of men? Will it not have seen the working of moral principles in the characteristics of nations, in their economics, and in their national

and individual life, and so have been furnished with a rich store of concrete teachings—worth a cart-load of abstract preachings?

I confess that were the "Why" of geographical teaching to be summed up by the one word "information," it would have little or no interest for the thoughtful teacher. It is because of its intellectual and moral effects chiefly that it claims a foremost place in the education of youth. There is probably no one subject so prolific of matter for independent thought and judgment on the affairs of life, and the destiny and duty of man. By means of it, too, we not merely furnish moral material, so to speak, but we extend the sympathies of the pupil, and lay the foundation of that sentiment of humanity which is the necessary counterpoise to narrow and parochial prejudices. Such teaching, accordingly, tends to comprehensiveness of mind, to the correction of hasty opinions, to the strengthening of patriotism, but at the same time to the moderation of insular patriotic insolence. It broadens the narrowness of the young, and the selfishness and exclusiveness of the adult. It is a sworn foe to the prig. It widens intelligence and enriches the soul, furnishing not only material for reasonings, but nutrition to the ethical sentiments and a stimulus to the imagination.

Need I add that, in an island home like ours, dependent, for its very existence, on its industrial relations on the one hand, and the continual flow of emigration on the other, a knowledge of our connexions with other men and other lands is essential to the right understanding and guidance of our own lives. There are men and women to this day so grossly

ignorant of their geographical and human relations that they shrink from crossing the bounds of their parishes: a still greater number who dread a step beyond the limits of their counties. As an economic instrument, then, no less than as an intellectual and moral instrument, geography is unsurpassed by any other subject of the school curriculum, excepting always literature.

Having briefly indicated the answers to the two *preliminary* questions of method, viz. the '*What*' and the '*Why*'—we may now proceed to consider a few of the rules of method itself; in other words, the *How* of the teaching—Method-proper.

The "How."—And here I would first say to the teacher: 1. *Begin by considering the end.* All method in teaching a subject is to be governed by the ultimate end of your instruction, or to put it more pointedly, by the concluding and consummating lesson you propose to give at the end of years of teaching—let us say, at the time your pupil, at the age of seventeen, is leaving the secondary school. Now, in the department of geography, what kind of lesson is that? Let us figure it to ourselves. It is a lesson which, starting from the physical geography of a country, brings into view climatic conditions, and, in the consideration of the causes of these, involves a knowledge of physics. It then proceeds to discuss the type of man—the race—which has taken possession of the country under consideration; it shews how the necessities of life, concurring with physical conditions and configuration, have given rise to its industries and commerce, and have determined the localization of its towns and fortresses; how morality

has arisen and social order has been maintained; how all these things, taken together, have moulded, through contact with the opposing interests and ideas of other nations, its military power, its art, and its literature—have, in short, made that nation all that it has been and can be. It goes on to tell how and to what extent the nation has contributed to the progress of humanity; it explains how it is that this country, and not that, has become the battle-field of rival empires. We next call upon our pupils to draw the country, putting in strongly its physical characteristics, and entering in due causal relation the leading towns and centres of population, and, finally, to write a paper on the basis of the lesson we have given. This, very briefly summed, is a geography lesson as it ought to be given to youths in the last year of their secondary-school work. It may have to be spread over several days; but when finished, we shall have given an amount of knowledge highly educative in its effect, *because* it is all given in relation to causes, and which is applicable, since it contains general principles, to other countries and peoples. By keeping this our last lesson in view, we are guided at every previous stage of our progress. So much for the first rule of method.

2. *Begin at the beginning.* This, the second rule, is like the first, a governing rule. No teaching of a subject in its final stages will take effect on the mind of the average pupil unless we have prepared the way for the last lesson by a long and slow process of previous instruction which anticipates the end. This rule is apt to be disregarded. Some, for example, imagine that if you introduce boys of seventeen suddenly to

literature, they will comprehend it and take to it. The exceptional boy may, but not the average boy—*i.e.* not 90 per cent. of boys. So with a subject like geography, although it is more within the grasp of the ordinary intelligence. A final lesson such as we have sketched above, would usually have for its sole response dull eyes and languid minds. The mass of boys would probably describe the lesson in their peculiar jargon, by saying that the master had been "jawing" away for half-an-hour about Greece or Italy or Spain, as the case might be. As well might you expect boys to write Greek Iambics all at once without a long preliminary training, as expect them to comprehend and appreciate a final lesson in geography without a long, slow absorption, spread over years, of those elements of knowledge which alone put life and significance into the large generalisations and instructive suggestions of your concluding discourse. You must begin, then, from the beginning.

3. And this brings us to a third rule of method—"*The instruction must, at every stage of school teaching, be adapted to the age and progress of the pupils.*" This compels us to put to ourselves the question, "At what age shall I begin geography in a school?—and is it possible, at the age which I may fix, *so* to begin it as really to contribute to the *final* lesson in all its detail, all its breadth, all its generalising, all its reasoning?"

Now my answer to the first question is, that geography, like every other subject[1], is to be begun in the

[1] Is Greek to be begun in the Infant-school? No, but *language* is. Is mathematics to be begun in the Infant-school? No, but lessons in form and number are.

Infant-school. And, having so committed myself, I am bound to shew that the Infant-school instruction affords a basis for the final lesson. Nay more, that a right understanding of the Infant-school lesson reveals an absolute harmony and coincidence with the right conception of the final lesson. I am strong for unity in method. I hold that if the first lesson in any subject cannot be shewn to be the best foundation for the final lesson, then either my conception of the final lesson is wholly mistaken *or* my conception of the initiatory lesson is all astray. But the harmony and coincidence do exist; and the initiatory lesson, rightly understood, admirably supports and illustrates the final lesson. For here I am confronted with a fourth rule, the application of which solves the difficulty; for, be it observed, all sound rules of method support each other.

4. The fourth rule—"*The real is to be taught through the real—things of sense through the senses.*" Now this very obvious rule is worth considering for a moment, if I am to justify my position and establish my argument.

In the final lesson, what am I dealing with? The names of countries, towns, and rivers merely, as is the usual way of teaching geography? Certainly not; this is not geography at all, but only a very small part of it, to be rightly called topography—just as dates and successions of monarchs and battles is not history at all, but merely a subordinate part of it, called chronology. Let me recall my final lesson: I find that I was speaking of mountains and lakes and rivers, of the atmosphere, of climate, of industries, of the implements or machinery of those industries, of harbours, of ships,

of products, of exports and imports, of the people, of their arts, of their religion, and so forth. A large text—but, after all, I was only speaking of a *portion of the surface of the earth*, and its inhabitants and their doings. Now, I have a portion of this same earth here at my school door, and people on it living and working. This is all at my door, I say, and subject to all my senses of touch, of sight, and of hearing. My course in the Infant-school, then, is clear. It is to give those rudimentary and particular conceptions which are the indispensable basis of my final generalisations and reasonings, and to do so by means of things submitted to the senses. We are dealing with a realistic subject, and all teaching must therefore be realistic. I take advantage of the window to look out on the portion of the earth within my immediate range; and I draw upon the experience of the little children as they walk to and from school, and extract from them that experience. Thus I introduce them to plains, to hills, to streams, to cultivated land and uncultivated land, to rocks and stones, to herbs and flowers and trees, to animals, to products, to men and their various industries, to sizes, distances, relations in place, buildings, names of places, &c. &c. I call on them to bring to school specimens of the portable objects by which they are surrounded—leaves of the different kinds of trees, the different grains, &c. From this I gradually extend to manufactures, as illustrated in their own clothes and books, and so introduce them to those vegetable products and manufactured products for which they are dependent on other parts of the country or of the world.

The pupils see for themselves the physical and industrial characteristics, and name to me what they see; and as to those other names which are unfamiliar, I explain them by the help of the school play-ground and the school supply of water. When once they have, in the course of time, supplied me with a description of their own parish and all it yields, as a foundation for geography, I proceed on an old tin tray, with the help of clay or mud and a little water, to model it roughly; and, on the same tray, I illustrate to their senses an island, a strait, a cape, a promontory, and so forth. I ask them about the climate as my lessons advance, about cold and heat, and their obvious effects on growth, and the kinds of things grown. I have now constructed a physical model of the parish—a bird's-eye view; and I have drawn *out of my pupils* its whole geography, in so far as they can yet grasp it. I now transfer the model to the black-board with the help of variously coloured chalks.

Now, what have I really been doing? I have been giving in the particular, and by means of the direct contact of the senses, almost all that I propose to give in my final lesson, nine or ten years after, in a large and generalised world-view. This course of procedure, constantly revised or referred back to, gradually builds up true geographical conceptions in the largest and richest sense. And what is the result? The fulfilment of the educational requirement to train the senses of children, to cultivate their powers of observation—the fulfilment, further, of the duty of every teacher to give, with a view to sense-training and information, object-lessons. In later stages, when I ask them to reproduce

what they have been taught by filling up an outline map, and then by drawing a map, I teach drawing: all this by merely teaching geography as it ought to be taught. So remarkable is the harmony of method-rules—so distinctly does each contribute to all the others, if they are sound. The initiatory lessons, I conclude (without dwelling longer on the subject), properly given, contain the germ of the final lesson. A fifth rule of method now demands our attention.

5. And this is, "*That all knowledge must grow out of what is already known, in order that the growth may be organic, and not mechanical merely.*" But to our gratification we find that we do not need even to consider this rule, for it is already complied with in the mode of procedure which we have just described. So harmonious, so mutually helpful, I say again, are all sound rules of method.

But there are other rules which are also complied with, for we are told that memory has to be cultivated; and a rule of method here is—

6. *Association strengthens the memory; therefore link your teachings.* But what association so strong as the association of all our knowledge of a subject, with the familiar objects of our own daily lives, out of which we have made the teaching of geography spring?—what association so strong as the organic connexion which this mode of teaching establishes in the mind?

But there is still a seventh rule of all sound method, which I am in the habit of strongly urging, viz.:—

7. *A pupil in learning should instruct himself, the master being only the cooperator, and the remover of obstructions.* This is not only the best way of

teaching, but gives the pupil a sense of power and of self-achieved progress. But this rule too has been already observed; for when I extract the basis of geography from the child's *own* experience, and from his *own* observation of things put before him, he is teaching himself; and when I call upon him to reproduce by drawing, he is then also self-instructing.

8. *Teaching, like charity, begins at home.*—In accordance with these various rules, and starting from our initiatory lessons, the pupil extends his knowledge from his parish to his county, and so on. The consideration of these steps in the building-up of geographical knowledge suggests a few remarks as to detail.

Of course, I know that it may be said, "All this we know; in every technical book on method we are told to begin with the parish," &c. My answer is, *first*, that I do not pretend to have made discoveries, but merely to put things in my own way, and, above all, to shew the simplicity and unity of pedagogic method; and *secondly*, that if you *really do* what I have above laid down as your duty to do, you may, notwithstanding, be gratified to hear your daily practice guaranteed by a Professor of Education of thirty-two years' experience in school work. Doubtless I may be ignorant of what is going on in schools; but I must honestly confess that I do not find geography begun and ended, in such schools as I have visited, on the method I have been expounding. It may, notwithstanding, be done here or there[1].

[1] The only objection that can be taken to the true method of teaching Geography is, I think, that it is not always applicable to town schools. But the great majority of town schools are within easy reach of all that is absolutely necessary for sound teaching.

I may now illustrate further the third rule which bears on the progressiveness of the instruction given,—The next stage in teaching Geography is the extension of the knowledge beyond the parish to the county. In the parish the whole world is to be seen in miniature, and our future work is simply the work of expansion. At the county stage the teacher is still, as in the previous stage, independent of prepared maps. With chalk and a black-board, he sketches the county round the parish, and outlines the country round the county. He gradually puts in the physical features, and then in the course of a few weeks, bit by bit, introduces leading industries with a few connected towns, etc.

You may now, or indeed before this, hang up a good map of the parish; and I need scarcely say that this should be a large Ordnance map; and, after an interval, a county map may be exhibited.

The next stage is *not* to enter into further detail with respect to the native country as is too commonly done. If you will consider the preliminaries of method —the "What" and "Why" of school-geography—you will come to the conclusion that the next step, after a fair knowledge has been obtained of the physical geography and the leading industries and towns of the native country, is to introduce a large globe. Paint

In the case of London, no doubt, it is otherwise: but what a happy chance is afforded to a paternal Board of giving the children a day in the country at the expense of the rates, on the plea that the excursion is a geographical lesson! Then in all matters of products, of buildings, of the arts, of commerce, and of the organisation of social relations, the towns have an advantage over the country. Much may be done also by proper apparatus to counteract the misfortune of living in a large town.

the native country red, and then, in this relation, let the whole round world burst upon the pupil's view. Globes should be at least 3 feet in diameter; the maker of them should care less about absolute accuracy of detail than about effect. The physical features should be here again strongly marked, as in the maps you have been drawing on the black-board. I should have nothing strongly circumscribed by outline save the great divisions—Europe, Asia, etc. The teaching, with constant reference back to the fundamental conception of the parish for illustrations and explanations, should consist of the constantly repeated contemplation of this globe, and making acquaintance with the great divisions, and half a dozen great mountain chains, oceans, and rivers. The names on the globe should not exceed a couple of dozen. Climatic zones should be, of course, clearly indicated.

The pupils at the next stage should have presented to them a strongly accentuated *map* of the whole world on a large scale, with the globe constantly there in view of the class—never, indeed, to be parted with throughout the whole school course. This map should be physical, strong, and even rough—only the important mountain ranges and rivers indicated, and should have the countries, as well as the large divisions, outlined off. The study of this map with the help of such assistance as the geographical apparatus of the school provides, should be the occupation of months. The pupils should have outline maps given to them, to be filled up in imitation of the large map before them. I should keep them at this for a whole year, merely introducing a slightly more detailed knowledge of their

own country after the first two months of exclusive world-contemplation. If there be such a thing as a raised map of the world, it should be hung up. If it is on a smaller scale than the big wall-map, this would not matter, as it is time now that children's imaginations should be called on to understand greater and lesser scales. In fact, their own filling up of outline maps has already taught them this.

At every stage, even up to sixteen or seventeen years of age, the globe and the big map of the world should be always there for reference and revisal.

The next stage is to return to the globe, and explain more fully the climatic zones, and so introduce the pupil to Astronomical Geography. I have not time to dwell on this.

The next stage is a still further extended knowledge of the native country, but always concurrent with an *extended knowledge of the world as a whole*, and especially of the British Empire.

After this you may do what you please, provided you follow the principles that have guided your earlier teaching—the real by means of the real; seeking the aid of vivid diagrams and illustrations, but not confusing the children with too many of these. They are getting older, and you can now safely draw on their growing power of constructive imagination. As they advance, the teacher himself will be guided by large and descriptive books on geography, such as those recently issued by Messrs Stanford and other publishers; and, to steady and rationalise his instruction, he must never allow some such book as Geikie's *Lessons on Physical Geography* to leave his desk. The filling up of the outline

maps should be a weekly exercise at every stage of instruction, and all past work should be frequently revised.

Now, in doing all this, as thus briefly summarised, you are simply extending the Infant-school work, and following the rules of sound method, as applied to that initiatory stage of progress. The first lesson contains the last lesson, just as the parish is the miniature of the world. It is thus that you slowly rear in the child's mind a conception of the world, and all the lessons, historical and economic and moral, which a true comprehension of it has in store for him.

All other ordinary rules of method are applicable in the course of your teaching; but they are not more significant or essential in the case of geography than of any other subject. There is one rule, however, which is an exception to this general statement, and I have reserved the introduction of it to the last, because of its great importance, and the constant breach of it by almost all teachers, especially in the two subjects of Geography and History.

9. That rule is—"*In all subjects of instruction, when there is a mass of particulars, teach first the leading particulars only, and ignore all else until these are firmly rooted in the mind.*" I have found teachers exhausting every hamlet and bridge and road in their county with boys and girls, whose school period was necessarily brief, while leaving them in almost total ignorance of their own country, and in quite total ignorance of every other, and even of the elementary fact that the world is a globe. This is giving an extreme instance; but you find a similar thing being

done, substantially, in every school you choose to visit. You find in some, minute details regarding Scotland or England, or, it may be, France or Italy, to the necessary exclusion (necessary, for there is not time for everything) of the rest of the world. Now, if what we are teaching is geography, and if geography be what I said it was, and if our reasons for teaching it be what I said they were, all this kind of procedure is utterly wrong—a waste and misuse of power and time. It, moreover, deprives geography of the attractions which it naturally has. I have not time to dwell on this, but what I have said is enough. You will at once deduce for yourselves from this rule of method a condemnation of the usual atlases and wall-maps, covered with names of places which nobody wants to know. Every map should contain only the names necessary to know, and nothing else. Map-makers confound two very different things—teaching-atlases and consultation-atlases; but in this they only follow the example of the overcrowded geographical text-books for schools.

As a subsidiary of sound method in teaching geography, I may, in passing, refer to the mental stimulus which can be given by a skilful use of etymology. To illustrate this one subordinate aspect of geographical teaching, so as to exhibit the history, the poetry, and sometimes the humour that there is in names, might engage us profitably for hours.

But if the individual words yield us much to stimulate the minds of the young, and to startle even the dullest wits into thinking, how much more may be drawn for purposes of illustration and of genuine culture

from our poets? "Geography in Literature" would make an admirable subject for a lecture. When pointing out to a class Stirling and the winding Forth,—our Scottish Mæander,—we may quote with effect Wordsworth's lines—

> "From Stirling Castle we had seen
> The mazy Forth unravelled."

And not far off we may see, through the eyes of Scott, where

> "On the north, through middle air,
> Ben-An heaves high his forehead bare."

Or, turning our face in the other direction, we may ask our pupils to behold with us how—

> "On Ochil mountains fell the rays,
> And as each heathy top they kiss'd
> It gleamed a purple amethyst.
> Yonder the shores of Fife you saw;
> Here Preston Bay and Berwick Law;
> And, broad between them roll'd,
> The gallant Firth the eye might note,
> Whose islands on its bosom float,
> Like emeralds chased in gold."

And as we carry the pointer south to the Border, so rich in the song of localities, we shall surely stir some human interest as we repeat—

> "'Oh green,' said I, 'are Yarrow's holms,
> And sweet is Yarrow flowing;'"

and look with the poet's eye on the "chiming Tweed" and "pleasant Teviotdale," on "lone Saint Mary's silent lake," and

> "The shattered front of Newark's towers,
> Renowned in Border story."

Passing into the west of England, we recall Milton's "shaggy top of Mona high;" southward the "sweet, tranquil Thames" of Arnold, and a multitude of poetic descriptions and felicitous epithets applied to our country, such as, "This precious stone set in a silver sea." When we leave our own country, our poets still accompany us. Byron illumines Greece, and when we touch on the Gulf of Venice we may recall the lines of Arnold—

> "Far, far from here the Adriatic breaks
> In a warm bay among the green Illyrian hills."

And can we point to Mont Blanc without thinking of the "sovran Blanc"?

> " . . . Thou, most awful form,
> Risest from forth thy silent sea of pines
> How silently!"

But to pursue this aspect of our theme would be an endless task.

Finally, let me say to the teacher:—

Your aim on the intellectual side, whatever the subject of instruction, ought not to be knowledge, but knowledge in its practical relations to ordinary life, just as your aim on the moral and religious side ought not to be moral and religious truths, but moral and religious life and action. This is the reverse of the usual order, but depend on it, it is only by keeping this practical aim in view that the teacher can be an educator.

I would now, in concluding, ask leave to make a remark or two on method in general, in its relation to philosophy of mind, and I cannot do so better than by

simply taking the rule I have last laid down. When you open your eyes, and look for the first time at an object—say a tree—you may be said to feel in a vague brutish way every part of it, but you perceive, in a definite rational way, only the more prominent or salient features. If you wish to know the object thoroughly, you proceed to take up detail after detail in succession; and, with every detail so perceived, you increase your knowledge of the object. This is the process by which mind knows things of sense. Now if this be the process or way of mind in knowing or learning anything, it is also necessarily the proper and only proper process, way, or method of teaching it. Hence, deduced *à priori* from a psychological fact, comes the rule of method which I have given above. You see the closeness, the necessity of the connexion.

But this is true of all rules of method: they all, if sound, flow necessarily from the facts of the mind-process. The study of the philosophy of Education is the study of these connexions: surely a most interesting, instructive, elevating study for the professional educator.

And not only so; for as I have more than once said, the various rules of method, if sound, all play into each other's hands. Each helps the other: many of them necessarily involve others.

You will thus see that it may be possible to reduce the Science and Methodology of Education to a very simple scheme—that is to say, if you once get at sound fundamental philosophical principles; for the truer an exposition of mind or nature is, the simpler it will be.

Doubtless, method-rules may be learned by heart; and the way of putting them in practice, if cleverly

exhibited by a man apt to teach, may be copied by the young teacher with good effect. But imitation and learning by rote are non-intelligent processes: they are not to be commended as the preparation for a profession. Is a so-called profession a profession at all, and not rather an empirical trade, which fails to comprehend its work in its deepest and rational relations? For myself, I think it is not. The only questions which really interest me in Education are, such a settlement of the *end* of all our educating as may give to the teacher a daily conscious purpose; and such a philosophy of the *method* of attaining that end, as will reduce all rules to a unity—not a dead unity, but a living unity—and so keep him in close daily contact with philosophy.


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VI.

ADDRESS ON THE RELIGIOUS EDUCATION OF THE YOUNG[1].

When I was asked to address you, I had some doubt of my fitness to do so because of my small knowledge of the practical working of Sunday schools. On reflection, however, it occurred to me that the invitation came to me as a professional student of the art of education, and that you might like to know whether I had in that special capacity anything to say on the vital subject of religious education.

In religious instruction and training, there can be no such peculiarity as to exempt them from the principles which govern method in education generally. Accordingly, I propose now to make a few remarks, which shall be as brief and concise as possible, on the teaching of religion generally, leaving you yourselves to apply what I say to the work of the family and the school, and taking for granted your permission to speak with freedom. I shall trouble you neither with psychology nor with method in the strict sense of these terms, but simply confine myself to a few practical remarks suggested, it may be, by abstract considerations but confirmed by personal experience.

If religion be the one concern of life, as it is the one

[1] Delivered to the Edinburgh Sabbath School Teachers' Association, 1886.

aim of Philosophy as distinguished from mere logic and psychology, early training must command our earnest attention. The autumn harvest depends on the work done in the spring-time.

1. I would say that the religious instructor—be he a volunteer teacher or a parent—must have the *desire to teach.* The teacher who takes up Sunday-school work simply because it is the "right thing to do" will fail. He must have in him, I say, a desire to teach, a longing to teach, the truth as it is in himself. He has found a guide to his own life, and his affection for young and unformed spirits constrains him to impart to them the treasure he has found. A mere sense of duty in teaching is not enough. The sense of duty vindicates the primary impulse, so to speak, and comes into requisition as a motive-power in those periods of dejection and of hopelessness which attend all work of a moral or spiritual kind. But in religious teaching, above all other teaching, the consciousness of an inner law *commanding* you to teach is a mere accessory to the spiritual impulse of love which *impels* you to teach.

2. *Believe in the children you teach.* Next to the first and prime qualification of a desire to teach is belief in the children whom you teach. If you do not believe that they have an innate capacity for spiritual truth, your teaching will certainly not reach their minds and hearts. It is their soul's *need* that you are supplying. You must presume that they are crying out in the depths of their nature for a knowledge of God and divine things. They are truly children of God, not of the devil. They do not stand in antagonism to their spiritual Father; they desire to be friends with Him, to

give Him *their* love, and to receive *His.* If you do not teach in this conviction, your instruction can take the form of external law only; it cannot reach the inner springs of life. All the words of all the catechisms cannot create God in the heart of the child: they can, at best, only evoke Him. It is not you that sow the seed: the seed was sown at the moment the child was born—sown both in the heart and reason of the child. Your task is simply the careful nurturing into life and flower and fruit of the seed already there. Your fostering hand supplies appropriate soil and gives the warmth and tendance necessary for growth: that is all. Christ Himself has said: "Of such is the kingdom of heaven." When He said it, He meant it. Happy the teacher who could say, after he has left behind him the turbulence of boyhood, the egoism of youth, the struggles of mature life, "I am as one of these." It is to protect these children from being even such as you know that you yourself have been, that you seek to instruct and to guide them. Believe in their simple instinct for the elements of spiritual ideas.

3. *Restrict your teaching.* Do not teach all you know and feel. The temptation to do this is great—greatest where there is zeal. It is a mistake to yield to it. You have to teach only what meets the children's *present* need, their *present* case. Confine your instructions, then, to what is essential—to what is germinal; that is to say, to those truths and sentiments which have in themselves an inherent power of expansion and growth through their encounter with the teachings of life—those truths which will stand the tear and wear of every day, which shine the more the more they are

shaken by the shocks of destiny, and which come out vindicated by stern experience.

4. *Give milk to Babes.* In selecting from what you know, select not only what is essential, but also what is easy and comprehensible. You cannot, if you would, antedate spiritual growth. God has set down *an order* in the manifestation of Himself to our souls. The attempt to anticipate growth produces in the child a feeling of intellectual and moral anxiety, and even perplexity, which become so associated with religion that children reject the whole because of its seeming intricacy. This feeling of difficulty and complexity hangs about the whole subject throughout boyhood and youth, and, in the case of even the well-disposed, one of the results is a merely formal, hard, and unintelligent belief as opposed to a living faith. Christianity is a very simple matter. If it were not so, it could not be the world-religion. Give, then, milk to babes, for this is all they can assimilate. We are not nourished by what we eat or drink, but by what we digest.

5. *Prepare your teaching.* It is impossible to carry out the preceding advice as to selection and as to simplicity if you do not *prepare* the lessons you mean to teach. Every Sunday-school teacher should study his lessons in some such book as the Cambridge Bible for Schools, and should carefully make up his mind as to what he means *not* to say as well as to what he means to say. If you do not prepare, you may spoil the whole effect of an otherwise good lesson by introducing matter either too difficult, or alien to the subject in hand, or by in some way confusing the lesson and destroying its unity. You thus deprive it

of clearness and directness and efficacy. If you are really fit to be a teacher, the preparation for each day's work will be easy; for if you are yourself living the Christian life, your experience will readily suggest to you the true import and significance of the lesson in hand on the mere suggestion of a commentary. Besides, it is not the deeper spiritual lessons that may be drawn from your subject that you ought to convey to the young mind, but only those that lie on the surface and are of obvious application.

6. *Determine the substance of your instruction.* Certain characteristics of the substance of instruction have been already indicated. We must teach the essential and the comprehensible. Let us, then, make up our minds as to these. I should say that the prime and primary object of a teacher of religion should be to bring into living activity in the consciousness of each child what may be called the sense of God. We wish him to *feel* God within him and about him. Next, we wish him to feel this God to be Father and Fountain of his spirit. We must then beware of representing Him as the prototype of the stern traditionary father of the Scottish race. This is what the historian of religions would call a tribal conception of God. We fathers of to-day are not now such barbarians as many of our well-meaning and pious, but ill-conditioned and mistaken, grandfathers were. We have attained to a purer and higher conception of fatherhood. The child is the child of God, and God is his Father, in the modern Christian sense of that sacred word; nay, better even than an earthly father, for He is much more ready to forgive. The face of the Almighty Father is a benign face, and if His child

errs, the change on that face is a passing shadow only, not a judicial frown. If His justice is infinite, so also is His mercy. It is *this* which "endureth for ever." Penitence and the earnest desire after new obedience restore the clouded fatherhood in all its native benignity, for He does not desire the death of the sinner. His demands are really not exacting; He does not drive His young flock over hard and stony paths, but leads them over the green pastures and by the quiet waters. See that this feeling and conception of God be evoked. Beware of blasphemy.

Along with the feeling of God and of the fatherhood of God, we must evoke in the child's heart what naturally tends to arise in connection with these teachings viz. Reverence and Awe. These sentiments, when they are of the genuine and not the spurious kind, are compatible with love alone. Fear is not compatible with love. No man who ever lived feared God and loved Him at the same time, though, like a poor slave, he might call aloud that he did love Him in order to obviate possible penal consequences. "Fear," says Jean Paul, "is begotten of the devil."

Next to the feeling of God and the sense of His benignant Fatherhood, penetrating like a warm light into the soul of the child, and the awe and reverence which accompany these spiritual ideas, I should like to make the child feel in his inmost heart the elder-brotherhood of Christ. The man Christ Jesus walking here on earth, working and loving and suffering—coming here to lend a helping-hand to the weak and erring child and to the strong and sinful man, is the conception I should wish to present to the young Christian. Let

him grasp this and understand once for all that, if he is in Christ, he is also in the Father. This elder brother is the revealer of God to him and as such his supreme Teacher; He is the Way by which he is to walk and, as such, the bridge between man and God; He is the Master who is to be loyally served; or, as the Catechism sums it up, He is Prophet, Priest and King.

Note this, that the personal Fatherhood of God tends to give place, as the child grows older, to that more universal conception of God as a Spirit infinite and incomprehensible, removed to a distance from man, which is expressed so well in the catechism. It is just at this time that the elder brother Christ comes to the child as God in the concrete, God humanized, God-man, and restores the *reality* of the idea of God. The Son is there, and each, by being in Him, is in God the Father.

These truths, I consider, are the essential substance of Christian instruction. Whatever else may be added must be built on them as on a sure foundation. There is no difficulty in them: difficulties begin when men begin to speculate and refine and theologize. The child will accept these simple teachings readily, easily, gladly. Why should he not?

And how all-important it is that he should accept them! Leave human nature alone, and, spite of the divinity in it, the evil which is also there has a curious and appalling persistency and an ease of conquest which bewilder us. It is like the law of gravitation with its never-failing and persistent downward pull. Give the ideas of the divine Fatherhood and of the elder-brotherhood and Sonship of Christ—thoughts so

concrete as to be easily grasped by the young, so real as to seem like nature's food—and by the help of these the child, the boy, and the man will raise themselves to their true and sole humanity. That there should be a daemonic tendency in a nature which has yet, by its very constitution, a capacity for God, is part of the mystery of man. The physical world reveals many a parallel. Do we not see the flower rooted in the earth and earthy, and yet that same flower striving to take into its bosom the light of the sun as the primal source of life, growth and fruition, and truly living and growing only in so far as it absorbs the central light?

7. *Preserve a due proportion in your teaching.* If we are to limit our teaching to the essential in the first instance and to the milk of the Word, we are to take care when we advance to the teaching of other things less vital, to give our various teachings their due proportion in respect of importance. For example, if you believe that strict Sabbatarianism is an essential teaching, teach it; but if it be only subordinate and accessory doctrine, if (as the greater part of Christendom holds) the keeping of the Sabbath is merely a *means* of grace, and if your own deliberate practice affirms this, beware of putting the duty of Christians in respect of such matters on a level with truth essential to the Christian life. By so doing, you divert attention from what is vital. For the moment, the teaching may be accepted on your mere authority; but as the pupils see your doctrine practically set aside by those who hold high and admitted positions as Christian men, the doubt which attaches to such subsidiary beliefs will assuredly tend to infect the essential

truths. Rebellion against the whole Christian system will be, and we all know is, the inevitable result. Beware then of confounding the essential with that which, though desirable, is only subsidiary and instrumental. "By faith we are saved:" the faith, that is to say, not of intellectual assent, which by itself is simply husks not grain and increases the probabilities of spiritual death rather; but the faith that is living and may be seen of all men in our judgments and deeds.

When I say preserve a due proportion in your teaching, I merely say, in other words, "speak the truth." It is very important, for example, that children and grown people should go to church and take advantage of every means of edification; but even this, important as it is, is not essential. True, with a certain class of people, there is no religious life at all if there is no church attendance. In speaking thus I do not wish to give offence but merely to emphasize the essential character of certain truths as compared with others.

Speaking the truth in teaching suggests also that you should not teach what you do not in your heart believe—taking your daily conduct, that is to say, as the test of your belief. When a man takes your coat, you do not give him your cloak also; when he smites you on one cheek, you do not turn the other. On the contrary, you either strike back or hand the offender over to society which has got instructions from you and others to smite him back. The true significance of such passages is summed up in the general doctrine, "Forgive your enemies." If you do not teach such scriptural utterances with the necessary explanations and quali-

fications, you make a pretence of an ideal system of life which the child and boy find to break down in practice. You *know* it to be a pretence. When these utterances are taught *absolutely*, the sensitive young conscience finds Christianity unworkable, and the doubt, which thus attaches to these doctrines, extends to the whole fabric of Christian truth and brings the whole down in ruins. I beg you to consider these things. Christ's yoke is easy and His burden light. We do not live under the Law. The Christian life is a simple matter to see into, though it may be difficult to exemplify in all we think and do. By putting difficulties in the way and exaggerating breaches in conduct, you do a wicked thing. It is the finer spirits that suffer most from the inner contradictions which result. These difficulties are stumbling-blocks, and check the natural flow of the spiritual life, sometimes causing its total extinction. It were better for you, teacher or parent, that you were cast into the sea with a millstone round your neck to sink you, than that you should thus choke the growing seed of the religious life in the young soul. This is a strong expression, but it is not mine. (St Luke xv. 2: Mark ix. 42.) Offences must come; but woe to you if they come by you.

8. *Preserve an order in your teaching.* We must never forget the difficulty the young have in grasping the abstract or general. Take, for example, the question of regeneration or sanctification. We all feel the child's difficulty instinctively, for no one, I suppose, would think of asking a child of five to learn these theological definitions. If we would not ask a child of five, should we ask a child of seven or of

nine or of eleven? This is an important question; for our object is to preserve religion from being mere formalism, and there is a formalism of words and dogma which much more surely retards the religious life than the formalism of ritual. It is one of the characteristics of the Christian religion, which might give it a claim to acceptance if it had no other, that it addresses itself to the young, the ignorant and the simple-minded, in accordance with the now recognized principles of sound educational method. For it makes use everywhere of the *concrete*. The whole essential truth is told through things and persons. Christianity is a life and can be learned through human lives. It is a story, and as a story alone should it be first learned—not as dogma, save in respect to those essential truths of which I have spoken, if they may be called dogma. There is no time to develope this aspect of the question, nor is there need: it is so manifest though constantly forgotten. I would speak now rather of certain auxiliaries of religious teaching.

9. *Auxiliaries of religious teaching.* These auxiliaries are Memory, Music, and the Style of examining.

(1) Memory. All parts of the New Testament are not of equal value to children. But the passages which more directly appeal to them in the Gospels and Epistles—(and these passages, so fit for children, are also precisely those which will most give strength in middle life and consolation in declining years)—should be read, understood and committed to memory. The modern educationalist is apt to slight the learning of passages by heart. These words of truth and beauty should not be committed to memory once for all and

then set aside as done with; they should be frequently reverted to in the course of instruction. Then, verses and hymns which simply and rhythmically present religious truth should be learned by heart. Such publications as "Hymns for little children," for example (if you omit what teaches sectarianism), are invaluable. So also, many of the paraphrases and psalms, if taught to us when young, become a life-long possession. These memory-stores are, in truth, a kind of living presence in our souls watching over us. They furnish us with spiritual armour for the battle of life. They are a part of every militant Christian's weapons and equipment. These passages of Scripture it is far more important to lodge in the memory than the precise words of catechisms.

I would not exclude catechetical dogma—the form of sound words. But I would never forget this, that the ability to define adoption and sanctification is a small thing compared with being adopted and sanctified. There is a prevalent superstition on this subject. The very words of catechisms must be given by children. Is it not a surer sign that the doctrine is intelligently apprehended if the substance and meaning are given in the boy's *own* words?

(2) Music. But if religion, in the rhythmical falls of hymns and psalms, be so helpful in building up the spiritual life of the young, what shall we say of verse set to fitting music and sung by children's voices in unison? It is in popular music that that most effective aid of all educational method—viz., Sympathy, is evoked. I have said elsewhere, "The united utterance of a common resolution, of a heroic sentiment, of the love of

truth, or of a common feeling of worship, gratitude or purity, in song suited to the capacities of children's minds and to the powers of children's voices, devotes the young hearts which pour forth the melody to the cause of humanity, morality and religion. The mere utterance of the song is, in some sense, a public vow of self-devotion to the thought to which it gives expression. The harmony of the singers falls back on the ear and seems to enforce afresh the sentiment to which the music has been married, in accents pleasing and insinuating, not harsh and preceptive. The humanity and religion of song thus drop gently and without the parade of formal teaching into the deepest heart of the child and in this form they are welcome." Music has a subtle influence in the school and is a commender of truth. Besides, does not the mere music itself, apart from the lesson which the song conveys, reveal the inner harmony of the spiritual life? Bishop Beveridge says, "I find my soul is become more harmonious by being accustomed so much to harmony and adverse to all manner of discord, so that the least jarring sounds, either in notes or words, seem very harsh and unpleasant to me." "The meaning of song," says Carlyle, "goes deep. Who is there that can express, in logical words, the effect music has on us? A kind of inarticulate, unfathomable speech which leads us to the edge of the Infinite and lets us for moments gaze into that."

(3) The Style of Examining. Still keeping to the subject of the auxiliaries of method, I would point out that the method of intercourse with children, between pupils and teacher, should be always conversational, not

dogmatic and as from a height. The children should read to the master and the master should read to the children. In religion, at least, if in no other subject, the master may easily assume the attitude of a fellow-learner with his pupils, and lay aside the magisterial airs of superiority and infallibility. In no other way can religious instruction be truly religious. The magisterial and highly dogmatic style cannot possibly be a fitting vehicle for that hope, love and faith, which are the Christian graces, or for nourishing that sense of mystery, infinitude, and awe which evokes reverence.

Need I say in this connection, that all place-taking, personal competition and prizes are wholly out of place—nay, they are destructive of true religious teaching. They vulgarise and secularize it. There should be no formal examinations and summing up of marks, although there ought to be frequent conversational and informal revisions of the lessons of the month or quarter. To make use of religion as an intellectual exercise is on a par with using the account of the crucifixion for spelling or grammar. In religious teaching again, punishments of whatever kind are ridiculous. Severity of discipline was consistent with being under the Law, and was good enough for Jews; but it is out of place in the Christian scheme.

10. *Attend to manner in teaching.* It is through the eyes, through the observation of the bearing of the teacher that children receive the strongest impressions. If the manner of the teacher is not in perfect harmony with the spirit of the religion he is teaching—with its gentleness, charity, humanity, he will fail; if it is in marked discord with that spirit, his teaching will be

positively hurtful. He is an unworthy servant of the grace of God, an impure channel of the Spirit. Better, I think, that the child should grow up in ignorance than be so taught, for in that case the avenues to his soul would still remain open, whereas, in the case I have imagined, they are probably closed for ever. The manner of the teacher may more than undo his oral lesson: it may destroy the present lesson and bar all future and possible lessons. Love cannot be taught in harsh accents; humanity cannot be taught where there are bitter judgments; devotion cannot be taught with the face of threatening and command. The manner must also be reverent and earnest; for reverence cannot be taught where the bearing is irreverent: earnestness cannot be taught where the manner is frivolous. Temper must be under control and the tone must be kindly; for self-control and mutual kindliness cannot be taught where there is impatience and a cross or peevish tone. Manner with the young is so potent that it may defeat the matter of instruction and put it to rout. The evil characteristics of manner in the teacher are due largely to impatience for results, and this naturally leads me to my next remark.

11. *Have faith in your own teaching.* Select wisely what you mean to teach, adopt a sound method, *assume* the virtue of a fitting manner (even if you have it not), and your teaching cannot possibly fail to have good results. Be assured of this: Nothing is lost in the spiritual any more than in the material world. It cannot possibly be lost. You may never yourself see the results, but the bread you have cast on the waters will ultimately return. Nay, more than the bread you

cast; for God takes it, and the miracle of the loaves is daily repeated. We often read of late conversions. I do not quite believe in them. They are, for the most part, simply the revival of the teachings of childhood—the grown man after many wanderings going back to his mother, the prodigal, after feeding on husks, returning to the rich abundance of his Father's table.

Do not, then, be discouraged by the apparent throwing off of religious feeling and principle, which is too often characteristic of boyhood and adolescence. It is for the most part due to the mere force of animal life in the youth—the dawning manhood which, conscious of its powers, is egotistic and resists authority, law, and convention. But this is only for a time. God does not relax His hold of any one whom He has once put His hand upon. In the words of the well-known hymn,

> "Thou on my head in early youth didst smile,
> And, though rebellious and perverse meanwhile,
> Thou hast not left me, oft as I left Thee,
> On to the close, O Lord, abide with me."

But remember you have no right to expect such fruits early or late, unless your teaching has been apt in substance, sound in method, true in manner. "Train up a child in the way he should go," has, we all know, been often to the outward eye falsified; but has it really and to the inner eye been a delusive utterance? I do not believe it. Oh, ye of little faith! The spirit is still in that youth who has gone astray, and it will finally assert itself. If it does not, it is because your training has not been "in the way he should go." Alas! then, for you!

In conclusion, let me say, the teacher should never

for a moment forget the practical issues of religious teaching. "Religion is use," is, I think, a saying of Swedenborg's. Never cease impressing on the young that Christianity is a *life*—that the substance of your teaching—purity, love, godliness—has significance only in action; that the Christian graces do not even exist at all in us except in so far as they are constantly being translated into an infinite series of daily and hourly detail. Even our way of looking at outer things is transfigured by religion, so rich is its practical outcome. "To the religious mind," says Jean Paul, "every being is a moving temple of the Infinite, everything purifies and suns itself in the light of God." Break down, then, with reiterated persistence, the wall between belief and life. Our highly respectable grocers, bakers, farmers, squires, lawyers, teachers, ministers, professors, and so forth, too often make the business of life and their religion run on parallel lines. They forget that their business, simply as such, is a very paltry affair. The boy has to be taught that the labour by which he is to gain his living is *itself* the divinely-appointed channel for his true inner life to flow in. It is by that business he will be judged; it is in and through his daily relations as hirer and hired, buyer and seller, that his *chance* is given him, and almost wholly in these. God will not accept even his Sundays or his charity subscription-book.

The Hellenic idea even in the exalted and humane mind of Plato restricted salvation to an academic aristocracy. The power of the Christian idea lies in this that the occupations which to the Greek sages were banausian, if not degrading, are no longer common or unclean. The way of earning a living not only may

be, but is, the way of life. In the discharge of the lowliest functions the path to the highest and best may be trodden.

As teachers, keep these practical issues before you, and the world will shortly be a better world than now. "God's true Church, remember, is the temple of the universe," as Jean Paul well says. In that temple we must always be worshipping. The going within walls to worship is a mere incident of the Christian life: the worship must be always going on in the world of men and women and affairs.

I need scarcely say that whatever may be the result of your instruction as regards others, the reward to yourself is sure. The old saying *docendo discimus* is in nothing so true as in moral and religious teaching. Thus it is that children educate their parents. The depth and significance of spiritual ideas, indeed, are fully known only when we try to hand them on to others. They are then, like Mercy, twice blessed. They bless him that gives and him that takes.

VII.

LIBERAL EDUCATION IN THE PRIMARY SCHOOL[1].

WHEN your Secretary did me the honour to ask me to address you on this annual occasion I had some difficulty in finding a text; but as soon as I received a copy of your Annual Report, my difficulty was removed. This Council of Education I found exists to co-operate with the School Board generally, and chiefly to promote the advanced instruction of the masses of the people. It seemed to me accordingly to be not inappropriate, either to the function I am now discharging, to the objects of this Council, or to the circumstances of the time, to say a word in defence of what I conceived to be the true purpose of the primary school in special relation to the advanced instruction of the people technical and literary.

It would almost appear from public meetings held in London, and from the action taken by some Chambers of Commerce, that young clerks can neither write nor count, and are wholly ignorant of the objects and ways of commerce. It has also been said that the lower

[1] Delivered before the Liverpool Council of Education, 1888.

class of commercial instruments—office boys—do not exhibit as much intelligence and sense of duty as did those of their predecessors twenty years ago, who had received such instruction as was then available. Again, we have the constantly recurring demand for the technical instruction of our artisans.

Now, if the remedy for these defects is the institution of secondary schools of commercial and of technical instruction for boys who, at the age of thirteen, have got all that the primary school can give them, we could not but wish success to the movement; but I should still contend that such schools would not succeed in giving either the artisan or the clerk that ability to cope with changing circumstances which would keep England in the van of the industry and commerce of the world; and this because the instruction which it is proposed to give in them is too narrow and specialised. Secondary commercial and technical schools for the artisan and lower middle class should, in my opinion, always include in their curriculum, general, as well as specialised, instruction—instruction which will tend to raise the intellectual and moral level of the classes for whom the new schools are instituted. We have to keep steadily before us the education of men as men and as citizens, if we are really to attain the objects of the technical specialists themselves. By so doing, we shall make this life more worth living for the individual, and fit him better for his ever-extending duties in a democratic society.

Professor Huxley has said that no one can yet define technical instruction. But it seems to me that the

definition, in general terms at least, is easy enough. Technical instruction is instruction with a view to gaining a living in some specific department of industry, or to discharging some specific social function. A seminary for young men, devoted to theological instruction and to the inculcation of the proper way of preaching and of managing a parish, would be a technical school for the ministry of the Church. So with a medical school, or a teachers' school, or a lawyers' school. We call these schools "professional:" strictly speaking they are technical; but it is, doubtless, better to restrict the term "technical" to instruction which fits a man, not for a social function, but for dealing with those material things and agencies which form the necessary basis of the individual life as well as of society at large. I leave out of consideration at present the technical-professional, and confine myself to the technical in the restricted sense. And of it we may correctly say, that technical instruction is instruction with special reference to earning a living, while liberal instruction is education with a view to living a life—the life of a rational being and a good citizen.

It is far from my intention to say a word against technical instruction. I used to have great doubts as to its utility. I have none now, because I have examined into its practicability; and it would be easy for me here and now to advocate technical schools, not only as bearing on our industries and our national welfare, but as a most valuable contribution to the general education of the artisan. Technical schools, indeed, are destined, I hope, to be to the lower half of the middle class what high schools, grammar schools, and

our great public schools are to the upper half, and we do well to promote them for the education of boys *above thirteen years of age.* But it is constantly the duty of the professed educationalist to resist popular ideas, and to insist on a reasonable view being taken of every fresh educational panacea. We are now, it seems to me, threatened with an advancing tide of technical instruction, which aims at swallowing up all other educational agencies. Scotland has got a Technical Schools Act; England is about to have one. In so far as these Acts can be safely utilised by School Boards, it will be in the direction probably of evening schools for apprentices, and of adding a higher department to a few of the existing day schools, where those who have passed the sixth standard, and have not yet entered on apprenticeship, may assemble to receive instruction of a more or less technical character. Such schools will be a most important addition to the educational machinery of Liverpool and other centres of industry, and will give definite character and aim to one of the objects of this Council of Education. But they will fail to be educative in the best sense unless they are so organized as to include commercial subjects, and to give some place to literature, music, and so forth, as well as to elementary science and manual work. It is proposed to make such secondary schools for the people purely technical. Against this I think it is our duty to protest in the interests of the secondary education of the artisan and lower middle class.

But still worse awaits us; for schemes have been already mooted for technicalising (so to speak) the fifth and sixth standards in the Board Schools and for giving

workshop instruction in them of a distinctively technical character. Such movements are to be resisted, nay, I would almost say resented, in the interests of the people. Not content with technical instruction, which, however defective when taken alone, yet certainly involves a certain amount of intellectual training, we are further threatened from America with an organised system of manual instruction for primary schools which gives, taken by itself, the minimum of mental training. Now, when boys have left the primary school, and have entered upon a technical course, manual training must, of course, be a part of this. A boy, I grant, will never really learn his trade save in a workshop; but yet it is necessary in a technical school to include, as part of the school premises, shops for carpentering, metal turning, &c., in order to keep the instruction given in the school in close relation with its practical aim. But in the primary school, as distinct from the professed technical school, workshops and manual occupation are just as necessary as gymnasiums —neither more nor less. They belong to the department of play at this stage of a boy's education, rather than to that of organised instruction; and in a climate like ours, carpenters' sheds for boys above 11 years of age, and covered gymnasiums for all, should be a part of the equipment of every school, primary and secondary alike. Hand-work, I readily admit, though in itself giving the minimum of intellectual training, gives all that certain minds are capable of receiving, and in all other cases it re-acts upon the intelligence, and gives a certain solidity to the purely intellectual and moral instruction of a school. In fact, we may say, generally,

that the method of teaching any subject whatsoever, is never adequate until the fingers have been in some way brought into requisition in connexion with it. In the manual work of drawing, for example, we have an educational instrument which trains both hand and eye, and insensibly contributes to the general education of a boy much more than is even yet understood. Handwork, then, in so far as it includes drawing, and, in the case of girls, needlework and cooking, all educationalists, I presume, advocate in the primary school: nor less would they gladly see carpenters' sheds and gymnasiums as places devoted to strenuous idleness.

But when we are asked to give to carpentering a certain portion of the time now devoted to geography, history, reading, and so forth, we object. Those who believe that the distinction between man and monkey does not depend on the development of the thumb, are driven to protest in the name of the distinctively human in man. Can we be expected even to restrain our laughter when we see it stated by a hand-enthusiast in America that one hour of carpentering will do more for a boy's intellect than three hours of Sophocles? If the spirit of man can be educated through his fingers, it is a pity that Plato and Shakspere ever wrote and Christ ever taught. The thumb educationalists must be commanded to keep their place; and, along with them, those technical educationalists who would take forcible possession of the primary school, and substitute science (so-called) in place of more humane and humanising studies. If in the technical schools, to which a Technical Schools Bill will lead, literature, music, and history ought to find an honourable place, in order to

make them the secondary schools of the artisan and lower middle class, how much more do these subjects demand protection in the primary school? Technical instruction, pure and simple, can never educate; at best it can only *contribute* to education. The Technical has in view the gaining of a living: Education properly understood has in view *life*. We "do not live by bread alone, but by the Word" that is to say by thought on human life, conduct, and destiny, conveyed in apt, if not also felicitous, language. What shall it profit England, I should like to know, if she gain the whole world—that is to say, drive all other nations out of the field of neutral markets—and "lose her own soul?" The operative of England is not to be trained merely to be a useful tool in the hands of the holders of capital. He has to earn a living, no doubt, but he has also to live a life—the life of a rational and immortal spirit. It is still, I think, generally held that we must have humanistic—that is to say, literary, historical, economical, and religious teaching in the secondary school: much more must we have it in the primary school, if the masses of the people are to be put on the right way.

One of the aims of this Liverpool Council is to keep children as long at school as possible, and so to begin the secondary or advanced education of the children of the poorer sections of the population. But the artisan, and even a large proportion of the middle, class cannot take advantage of your liberal offer owing to social necessities. They can receive their secondary education only through the experience and opportunities of life. The opening of people's parks, of play-

ing-fields, public baths, of art galleries, of cheap concerts, of free libraries, of evening lectures, and the capping of the whole with cheap literature and with University Colleges (as here in Liverpool), are the opportunities now growing up in our great centres of population, and that not too soon. But they are useless to those who have not been put on the right way when young. The artisan will remain outside these agencies, just as he too often, unhappily, remains outside the churches. He will not adopt them into his daily life and make them an integral part of that. If he is to do so, I repeat, the primary school, and above all the advanced classes of the primary school, must put him, when yet a boy, on the right way. That right way is the way of the humanities, and the way of the humanities is paved with literature, history, ethics, religion, art—all that is humanising, all that makes a citizen a man and not merely a work-man. In short, the education of the primary school must like that of the secondary school, be liberal and humanising, and prepare for the general conduct and rational enjoyment of life, not for any specific department of labour.

To the primary teacher, then, I would say: 'While boys and girls must be largely trained, by means of object-lessons, geography, arithmetic, and always on a distinct realistic basis, the teaching being closely practical, your leading idea, your constant purpose (spite of codes and all their demands), must be the moralising and humanising of the boys and girls under your charge. Let us face the fact that religion is really not at present in its proper place in our schools, because theologians cannot agree. While theologians quarrel, the people

may perish. I feel very deeply, that until these quarrels are settled, it becomes more than ever necessary that humanising and ethical aims should in your minds be paramount. Knowledge is not everything. Life is better. If the apprentice lad does his work honestly and as to God, if he is kindly and gracious and civil in his family and social relations, if he seeks the pleasures of society and song, and brings a pleasant temper and a gracious countenance to the fireside, if he is leading the life of a rational and religious being, and so promoting the sum of human happiness, he is a worthy member of the commonwealth. Such a youth is the best possible product of school-life and more than repays all your daily toil? But if you do not, or, owing to code restrictions, cannot, lay such a foundation as will rear this edifice of a true man, then all I have to say is, the school has lost its way. It is an expensive machine, turning out *machine-made* articles, and not the hand-work into which is put the honest endeavour of an earnest mind, the love and inspiration of the moral artist.'

The education of the primary school, I have said, must be liberal and humanising. How is it to be made so? The answer is easy: by having a liberal and humane mind at its head, skilled in methods, instinct with ethical purpose. Religious teaching is at a discount at present, but nobody prevents the teacher telling the Gospel story, and reading, as a father might with his children, its simple records in such a way as to touch the hearts and imaginations of his pupils. Then there is literature. In the rich stores of our country there can be no difficulty in finding materials

to supersede, or at least to supplement, the barren teachings of our school-books. Were I a teacher I should find in such materials the means of establishing between myself and my scholars that sympathetic bond which is the source of all true power over the human mind, because it is spiritual power. I should like to sit down, when time and circumstance were favourable, and read with them, and to them, pieces which stir emotion in the heart of old and young alike: such child-pieces, for example, as this, by Blake, poet and artist, would, I think, yield fruit both in the present and the after time:—

"Little lamb, who made thee?
Dost thou know who made thee,
Gave thee life and bid thee feed
By the stream and o'er the mead;
Gave thee clothing of delight,
Softest clothing, woolly, bright;
Gave thee such a tender voice,
Making all the vales rejoice?
Little lamb, who made thee?
Dost thou know who made thee?
Little lamb, I'll tell thee,
Little lamb, I'll tell thee.
He is called by thy name,
For He calls himself a Lamb:
He is meek and He is mild,
He became a little child.
I a child and thou a lamb,
We are called by His name,
Little lamb, God bless thee,
Little lamb, God bless thee."

This is literature, simple though it be. Can the child resist it? Certainly not, if the teacher feels it.

England is full of child-literature even better than this, suited to every child-stage of life. The poets of England have been generous in their gifts to children. Spelling is important, grammar is important, but not so important as the food that maintains the very life of the soul. Much of our teaching may evaporate, but the impressions of the good which we make by means of the beautiful, will never evaporate. The teachings of the heart remain for ever.

It is by *such* means as I have indicated that we may hope to rear a population captivated by moral and religious truth, and disdainful of all meaner forms of pleasure; it is by *such* means that the immortal spirit is taught to shine, even "through a simple rustic garb's disguise, and through the impediment of rural cares." The school, we are told, is to fit for the larger school of life. True; but does life consist only of a struggle for the satisfaction of material wants? Are man's relations to the spiritual not life?

> "The world is too much with us: late and soon,
> Getting and spending, we lay waste our powers."

Nor is the moral and spiritual life, which it is the business of the school to evoke, the least potent element in the equipment for the struggle of each passing day and the cheerful acceptance by each of us of our special burdens. Even of Milton, Wordsworth could say—

> "Thy soul was like a star, and dwelt apart;
> Thou hadst a voice whose sound was like the sea;
> Pure as the naked heavens, majestic, free,
> So didst thou travel on life's *common* way
> In cheerful godliness; and yet thy heart
> The *lowliest duties* on herself did lay."

Let, then, the intellectual and spiritual ideal of the school be fixed, let the master be himself inspired with that ideal, and then allowed freely to work for this, and the result will be a population, not of mere *working* men, but of men who can live and enjoy life, as well as toil intelligently for a living.

I have been urging this—that what we as educationalists desire to accomplish, and that even in the department of industries and commerce, is to raise the standard of life, and to quicken the general intelligence of a boy, and further, that to accomplish this successfully, we must rely mainly, on the training of the humanity in man. I hope I am not misunderstood. No man who takes a broad view of education can regret to see the growth of physical science as an educational agency. The study of nature had been for long left out in the cold, and it was inevitable that it should make importunate demands for admission and for an honourable place at the scholastic hearth. But it must not be allowed to drive the literary and the ethical from their supreme place. Even science itself becomes truly educative in the highest sense, only when it is transfigured by imagination and touched by moral emotion. It is the spiritual in man, not the logical understanding, which to Nature

> "Adds the gleam,
> The light that never was on sea or land,
> The consecration and the poet's dream."

To the popular eye, and to the eye of Herschel alike, the starry heavens are but so much dead matter if they do not light the path of the sublime, and raise the soul of man above the petty and transitory. 'The heavens

declare the glory of God and the firmament showeth His handwork.' It is only the poetic ear that can hear "the silence that is in the starry sky." When this dependence of science itself on the alchemy of thought for its true interpretation is clearly seen, the present imperious claims of its votaries will be abated. There is an ebb and a flow in all social questions, but the time for the ebb of the scientific tide is not yet. Depend upon it, it is by the study neither of the molecule nor of the crayfish, but of the thoughts and deeds of epochs now gone that we ourselves truly understand ourselves. The dead generations are in truth our dead selves from which we rise to higher things. By the past we live. You and I are old men; thousands of years have passed over our heads. By the help of science alone, I admit, each man may in these days start afresh for himself, and succeed in correlating himself and his material needs with his environment, but assuredly he cannot attain to his full stature as man save by first spreading his roots deep and wide into the soil which is enriched by the deeds and utterances of his forerunners.

I am not depreciating scientific and technical instruction; I wish simply to look at it in the light of educational principles and to assign it its due place in the formation of character, and the fitting of a man for the duties and the enjoyment of this world. I hold that even in the primary school it is quite possible to meet all reasonable demands which our commerce and our skilled industries can make on us by giving a practical character to our teaching, and yet subordinate all to the great educative aim. Only let realistic

subjects—everything that comes under the head of nature-knowledge—have their foundations laid in the primary school as a part of general education. Above all, let subjects be taught with direct reference to *use*. This it is which makes geography and arithmetic alive—nay, moralises them—because it brings them into relation with the hard facts and the daily work of life. By this kind of teaching we shall, by the help of our humanistic instruction, to which our geography and history and arithmetic will always play up, turn out the youth of the country to do their part, when we leave the stage, with living hearts, open eyes, and active intelligences; and, above all, with that moral steadfastness which all men need when they "fall upon the thorns of life." We shall not accomplish this educative result if we let bread-earning subjects supersede the liberal, the humanistic, the spiritual training instead of merely contributing to it. On the other hand, that, at this time of day, we should pretend to educate our youth divorced from nature and its teachings, and without specific reference to practical life, is simply absurd. All I wish to insist on is that the root of the matter is not in the various sciences of nature, but in the ethical purpose of human existence. Man is capable of ideas and ideals. To say that his life is in the infinite is not a merely rhetorical utterance; but sober fact. He is not simply the aristocrat of the monkey-tribe, but something far other and better. Give me a man with an intelligent mind and with a moral purpose in life—honest in his resolves, honourable in his aims—and I will guarantee you in that man the best manufacturer, the best merchant, the best weaver, the best engineer, the best plumber,

given the necessary amount of knowledge of his business. I will guarantee you also against a railway king or a shoddy millionaire. To technical and scientific knowledge the words of the Laureate are even more closely applicable than to knowledge in general:—

* * * "Let her know her place—
She is the second not the first.
A higher hand must make her mild,
If all be not in vain; and guide
Her footsteps, moving side by side
With Wisdom, like the younger child."

As with scientific and technical instruction so with manual work in schools: let it be subsidiary to the greater end; in brief, let it not be work at all, but *play*. The son of the poor man has to buckle himself to hand-labour soon enough. Do not evade the Factory Acts by turning the primary school into a factory of factory-hands. It is a factory of minds not of hands; if it be not this, let it go!

The primary school, then, you will see I regard as being, no less than the secondary, the abode of humanism, and its aim liberal education. The classical master of our great public schools will toss his head at this and ask: "How is it possible that the 'common school' should give a liberal education?" I may use my natural privilege as a Scotsman and respond by asking him another question: "What *is* a liberal education? What do you think education is? What does it aim at?" By the time he has answered these questions he will find that in the primary school properly understood must be laid the foundation firm and sure of all liberal

education. "To the poor the Gospel is preached." The word humanism, which has for centuries been the equivalent for a liberal education, has not changed its true meaning, but it has, in these modern times, changed, or, rather, I should say multiplied, its instruments, while the secondary schoolmaster of a certain type has been left high and dry on the shore of the sixteenth century. Latin and Greek were once the only possible vehicles of liberal education, because they alone contained literature and great moral examples for the modern world. And I would still say to every man who has the time "study these," for in that antique world are to be found, to use Shelley's words,

> "Harmonies of wisdom and of song,
> And thoughts, and deeds worthy of thoughts so fair."

The fortress of antiquity must be held if our modern life is not to suffer grievously. But the campaign of the army of humanity has now to be conducted mainly with weapons which our own immediate forefathers have forged. The fire lighted at the altars of Greece, having first burned with a dazzling brilliancy in Italy, crossed the Alps and, fed by Celtic ardour and moderated by Teutonic soberness, illumined the nations. The result has been modern literatures and a Christianised humanism, whose proper place is not merely the halls of universities, but the nurseries and schools of our children.

I would turn now to another consideration.

By means of bursaries we provide for the advancement of clever boys who aim at professional work. But the ladder which is to lead from the gutter to a university fellowship has small interest for the educationalist

compared to the ladder which is to lead from the gutter to a good and honourable life as a man and a citizen. It is not the higher education and success in life of this or that boy which can long engage our attention. It is the higher education of the people as a whole. Whatever we do in education, this in all nations and in all periods of history *must be done*—this, namely —we must educate the centre of political power. In this democratic country that centre is now the artisan class —the aristocracy of the millions of the wage-earners. These, when they leave the primary school, have to be brought in increasing numbers within the circle of intellectual and moral interests. And this is to be done by increasing the number of those who stay at school till they have passed the sixth standard, by evening continuation schools, by organized courses of lectures, by art galleries, by music halls of the right sort; and finally by our churches, when these have learned the secret of touching the heart and speaking the language of the working man. That scientific lectures (if given, not by what are called "science masters," but by masters of science) can attract and elevate has been proved by the University Extension Schemes; but all that the masses of the people can absorb of this kind of instruction is very limited. Not so with humanistic subjects—these have an infinite variety which "custom cannot stale." History, political science, economics, literature, art, religion, offer themselves. They promise enjoyment to the mind; and it is only through what they enjoy as a relief from toil and harassment that men working hard can be permanently expected to seek knowledge.

The subjects I have named give, I say, enjoyment, and, while they do so, they at the same time nurture, feed, elevate, and form. The interest of such subjects also is lasting, for they are in intimate relation to the present conduct of life and to the future destiny of each man. The doctrine of the anthropoid ape and adaptation to environment is played out. It is not the descent of man but the ascent of man we have to think of. Much retrospect to the monkey out of which we have been evolved is not satisfying. A man must be a biological expert to go into intellectual ecstasies over *that*. "Let the ape and tiger die." Given due preparation in boyhood, and you will then find a potent auxiliary in the work of education in the artisan himself when once he has entered on the duties of life. For, strange to say, his mind is commonly more open and more eager for fresh intellectual food than that of the college don or the scientific expert. There is a freedom from prejudice and a naïve simplicity of receptiveness about him. Explain the fact as you may, it is a fact. I have great faith in the British working man and in his power to work out his own educational salvation when the opportunity is provided, if only you have given him a fair start in the people's school. He is of a good breed.

Why, indeed, should he not achieve for himself even culture? What this precisely may be it is not easy to say. It certainly is not the exclusive property of academic minds. I have elsewhere defined it as a disposition to know things and to think about things above our own petty personal interests and outside our particular department of work, combined with a love for

art forms, a feeling for the historical past out of which we have come, and, generally, what may be called an ethical habit of mind. Now all this is, in its essence at least, quite within the reach of the industrial classes; and some individuals among them are at this moment more truly cultured than many of the wealthy, and not a few of the academic class. Many of the latter are too apt to think that culture means acquisition or literary expertness, and not character and intellectual openness.

Let us, then, see to it that every citizen has his opportunity given him by a liberal education in the primary school to grow to this true manhood, to this genuine culture, in remote glens as well as in crowded cities. There is now no insuperable difficulty in this. What a depressing thought for every man who is interested in the advancement of society if he had to confess that all that shapes the spirit of man to the highest issues is for ever beyond the reach of the masses of mankind—that education, in the best sense, is for the few. This is not the teaching of our Master, Christ. There are still some—far too many, it is true—who are, unhappily, in such daily anxiety as to the *means* of living that they have no time to live, and there will always be a certain number who, with every opportunity that could be given, will remain dull, obtuse, ignorant, evil: and this in all ranks of society. The devil, like the poor, we shall have always with us, I suspect; but we must do our best to fight him, or *it*, under whatever grammatical gender modern enlightenment may classify the dire reality. We work in the hope that the number of those outside the pale of a true civilisation may grow less and less as the generations pass, and we

already have reached this great and unprecedented position that we are able to address ten for one whom we could so have addressed thirty years ago, asking them to come and drink of the fountains of knowledge, no less than of the waters of life, freely.

To sum up in a sentence or two: What I have chiefly desired to impress upon you is that the primary, even more than the secondary school, must be sacred to the humanistic in education; and, further, that realistic subjects should be so practically taught as to relate them to the uses of life, and in this way contribute to humanistic education. If these two ideas are given effect to, you accomplish two things. You give the so much desiderated practical foundation for subsequent technical and commercial instruction, while at the same time, you prepare the ground for the culture of life, which must, if it exist at all, be for the great mass of those who are likely to seek it—literary, historical, æsthetic, ethical; rarely scientific, and then only in a very popular sense. The conclusion to which I have pointed in the politics of education is, that in the Technical Schools Bill powers should be given to introduce commercial subjects into the technical school, and, generally, to *continue the subjects now taught in primary schools.* If this be done, the Act will become the charter of the secondary schools of the people, and furnish an important and much-needed addition to our educational machinery. Whatever we do, let us always put the man before the workman, and we shall so not only best fulfil our duty to the humanity of the people but also best fit them, each for himself, to acquire and apply the specialty by which he gains his living.

VIII.

EXAMINATIONS, EMULATION, AND COMPETITION[1].

THE subject of the following remarks is "Examinations and, in connexion with them, Emulation and Competition." I shall speak of Examinations in their bearing on School and College work and to their use in selecting men for the enjoyment of money rewards and for the public service.

We all know that this is the age of examinations. We are beset by them on every side, and every profession hedges itself round with examinations, qualifying or competitive,—except, indeed, the profession of secondary schoolmaster. The members of this profession are not *required* to know anything about their work in so far as it is teaching or educating, for the sufficient reason that they, by the mere fact, I presume, of their being Masters of Arts, have served themselves heirs to all the arts, including those they do not know; they alone, of all professional men, are heaven-born. All skilled occupations, no less than professions, have their principles and their technique. The secondary schoolmaster will not deny that the educator of the middle and upper classes also requires principles and technique;

[1] Delivered, at the Moray House Training College, to Students and Teachers, 1887.

but he always has them, if not by Divine inspiration, then by apostolical succession.

Now we certainly all—both examiners and examinees—detest examinations. The former have a decided conviction, that after all is done the resultant class-list is a very rough affair; and the latter, if not at the top, is apt to feel that his real capacity has not been gauged. And both may be right. Both sigh for the golden age when examinations were not.

Examinations are the pricks of the modern boy's life, and it is vain to kick against the pricks. The human animal has to adapt himself to this new environment, and he who fails to do so, must give way and let the fittest survive: there is no escape for any. Let us, then, see what of real justification they have as a piece of educational machinery, and, above all, their relation to emulation and competition in schools and universities. Is it possible to reduce the evil and save education?

There are three kinds of examinations to be considered:—(*a*) Teaching or Class examinations; (*b*) Qualifying examinations; (*c*) Honours and Competition examinations.

There is a good deal to be said for all these, but especially for the first and second.

(*a*) Teaching or Class Examinations.—As regards the first (teaching or class examinations), it is certain that there can be no good teaching which is not a continual process of examination. We may talk at and to boys, but we shall talk in vain. The highest kind of teaching is simply an intelligent and free con-

versation between a ripe and unripe mind. This, more than anything else, truly educates the young intelligence in the best possible way. But, if done consciously and with a purpose, it is examination. This was what Socrates did,—a great educator. But the qualities needed for this are rarely to be found. We cannot presume on their being found at all, and we have to condescend to instruction and examination in the ordinary vulgar sense, and to be thankful if we can get this fairly well done in our schools.

Now let us consider. Instructing a boy in anything is guiding him and helping him to find out how it is done, and then exercising him in the *doing* of it. Generally, it will be found that the knowledge of the *how* is best gained by simply doing the thing in imitation of a model. But if we omit the analysis of the "how," we are pretty sure to produce parrots and imitators. Originality and mental elasticity find their best friends outside the walls of such a school. The intelligent use of the intelligence is never acquired, and conventionality of mind—the boasted "practical" mind of the Briton—is the result. If, again, we dwell too much on the "how," we certainly stimulate the intelligence, but the mental energy thus generated has a tendency to dissipate itself in aimless and spasmodic activities. It is only by getting a thing *done* again and again that we give solidity of faculty. As in intellectual, so in moral method: I cannot, for example, cultivate justice in a youth by talking to him, or getting him to talk, about justice, but by getting him to do just acts. Character, in the intellect and in the moral nature alike, is not determined by the

potentialities in a man, but by his faculties—his activities in doing.

Hence it is a wise course to make instruction consist mainly of oral exercises or written exercises, once the way of doing the thing has been shown, but without waiting for the *full* understanding of the process. Every day's examination is a testing of the power of doing,—of the art or faculty of reading, speaking, writing our own or other languages, or of demonstrating relations of magnitudes and numbers. Our weekly or monthly written examinations make larger demands on the faculties attained. Examinations, then, are tests of how the pupil can, unaided, *do* the things he has been taught. Sometimes, it is true, they must turn on the mere reproduction of knowledge conveyed; but to the extent to which examinations call for reproduction instead of doing, they are (though a necessary, yet) a defective test of mental power, and therefore weak as a mental discipline. You are teaching the humble arts of reading, writing, and spelling; how else can you ascertain whether you are actually teaching them, except by calling on your pupils to read, to write, to spell? So with grammar, you call on them to parse a sentence; with arithmetic, you call on them to work their way through numerical relations; with Latin, you call on them to translate an unprepared passage, or to write Latin; and so forth. All your instruction points to the *doing* of something as outcome,—hence examinations to see if your pupils can *do* the thing they have been taught. A good teacher aims at the training of faculty, not the giving of knowledge. Encyclopædism in education is bad;—encyclopædism of knowledge

that is to say, but we are bound to aim at what may be called encyclopædism of faculty. By examinations alone can we find not only in what respect the pupil has failed to learn, but also in what respect we (the teachers) have failed to train faculty in a specific direction. These should, therefore, be not daily but hourly, and conducted orally; but no week should pass without examination papers being also written, the pupil being left entirely to his own resources.

Let me now consider teaching examinations in relation to emulation and competition. In how far may the teacher legitimately make use of these motives in the necessary work of class examining and class testing? I confine myself, in the first instance, to class or teaching examinations, because the true significance of the *general* question of emulation and competition is best seen in their bearing on the inner and ordinary work of the school.

Emulation is a passion on which schoolmasters rely more than on any other to urge boys, who are already well disposed to work, to exert themselves to the utmost. Emulation, strictly defined, is, I imagine, a desire to be equal to the best, and so understood it is not morally hurtful. As manifested in school, however, it is a desire and effort to be better than others, and consequently has its root in that love of self-assertion, power, and acquisition, which is native to the human breast. It is the school aspect of the struggle for existence.

Even in this its school form of a desire to *surpass* the best, emulation may, under the influence of a good and watchful master, be restricted to a generous rivalry,

and foster a high and vigorous moral spirit. But when it degenerates into mere competition, the setting of one against another, the evil passions of jealousy and envy must inevitably enter and work moral injury to all concerned—master and pupils alike. Moreover, emulation, in the degraded form of competition, incites boys and youths to overstrain their powers, and is consequently hurtful to the nerve-tissue, and so to the general health of body. It may be assumed that exertion, and all that incites boys and men to *exert* themselves, is good, and all that urges them to *strain* themselves is bad. I speak of course of the ordinary circumstances of life, and of habitual conduct, merely; for there are occasions on which duty requires that we should overstrain ourselves, even at the risk of our lives, and, for that matter, of the lives of others also.

You will ask, Is it impossible that two boys should compete against each other without becoming victims to the evil passions of envy and jealousy? The answer is, No; but it is so rare an event that we cannot calculate on it. The cases which are sometimes cited are, I believe, misinterpreted. Two boys are straining for a prize, one against the other, and are good friends not only during the strife, but after it is over and one has been beaten. The reason of this really is, that the friendship of the boys is so strong that it survives the unnatural test to which it has been subjected, or that the beaten one has all along been secretly content to be beaten for the sake of his friend, and has not really cared very earnestly for success. But such friendships are rare,—more rare than the simulation of them; and as in educational matters we have only to do with the

ordinary case, I am driven to the conclusion, that wherever there is strong personal competition, there exists also a hostile feeling which gives rise, or tends to give rise, to jealousy, envy, malice, and all uncharitableness; and this because the gain to one is loss to another. As boys grow into young men these feelings are doubtless much moderated, and, in well-conditioned youths, if they exist at all, they exist only in so far as they belong to the ordinary rivalries of life. But the point for educationalists to consider is this, What is the effect of personal competition on the unformed and ill-regulated passions of childhood and boyhood? Does keen personal competition give rise or does it not, to petty feelings of a jealous and envious character, which lead to all sorts of efforts being made to gain advantages—sometimes unfair advantages—over others? I think it does most certainly. And if I am right, the moral evils must greatly outweigh the intellectual benefits. The results are, excessive self-appreciation, unjust depreciation and detraction of others, and the painfully immoral condition which these feelings engender at a period of life when impressions made are deep and lasting, and when moral habits once formed are formed for life. The generosity, ingenuousness, candour, so often attributed to the boyish nature, but which I maintain *do not at all exist except in circumstances favourable to their growth*, are seriously interfered with. False life-aims also are set up before the boy, with the sanction of his elders: to beat others is the great object of his existence. All this now I call demoralisation. It is anti-social.

Note that I grant exceptional cases, and I also admit that under exceptional masters all these melan-

choly results may be obviated. I speak of the general case only. I have spoken of false aims; for is not the whole system due to an exaggeration of the importance of mere intellect, and of a kind of intellect too which is by no means that which the higher work of the world demands, but of memory—quickness, smartness, δεινότης,—the vulpine intelligence which knows where the geese lie? When the ethical idea of education has fully entered into the souls of schoolmasters, this deifying of the intellect will be abjured, as opposed to all the highest and best aims of education. Of this I am certain. But the result, some say, is good for the nation, because competition secures the best intellect for the service of society. But, in answer, I would point to the small outcome of the mental force of school "duxes" in the work of the world. Their aim has frequently been not knowledge, not truth, but success; and when this stimulus has been removed, their interest flags, and the world has accordingly to find the majority of its best workers in those who have escaped this kind of training. If school duxes retain their bodily health, they almost always do well in the world; but I believe the cases to be few in which they contribute much to the moral and intellectual advance of humanity. To the evil physical results of all this straining of the overworked brain, we must partially attribute the small result in after-life.

But I must not fail to point out the demoralising effects on masters. They inevitably come to regard their few competing boys as alone their school, and consequently, those who fail to take a place in the front line and who from an early age have ceased to care,

because it is vain to hope, for success, are neglected. The master's pleasure is naturally in those who more than respond to every demand made on them, and on whom his own reputation and the reputation of his school depend. There is thus fostered in schoolmasters a mistaken conception of duty, as well as a false educational ideal. Education by competition is, in short, not *liberal* education; it is education for a mean end, and by using Horace and Sophocles for instruments you do not make it liberal and moralise the end.

I have been speaking of emulation, remember, when it takes the degenerate and vulgar form of competition. If emulation be a desire for excellence, even though accompanied with a desire to be *alongside* of the best, there is nothing save what is commendable in it. Excellence is too abstract a notion to constitute an aim for boys, and, indeed, for most men. To equal the best in any line of study, is to desire excellence in the only form in which we can measure it, viz., what the best can do. It is in this concrete form that excellence is intelligible to us. It is in this sense that we may be rightly told to emulate Christ,—that is to say, to rise to the highest excellence of our humanity. Emulation, then, in the sense of a desire to be alongside the best, may be fostered, and the moral nature benefited by it; the demoralisation begins when for this is substituted the desire to *beat* others and exalt self over others,—when, in short, for emulation, which is noble rivalry, is substituted competition, which is ignoble antagonism.

True, a matured man may legitimately desire to excel others in virtue, in knowledge, in good works, in service to the State; but in the case of a mature, well-

regulated mind, this takes the form simply of a striving after abstract excellence, not the vulgar form of a desire to eclipse his neighbours. The excellence of our neighbours is merely the external measure by which we measure the degree to which we have attained our own ideal. If it be anything else than this, it is the mere exaltation of our own ego,—it is spurious emulation from the moral point of view, and thus far *immoral.* But how can we expect pure emulation, in the moral sense of it, from mere boys?

The only argument which I have heard urged in support of competition in schools is, that in life there is this competition and personal rivalry, and the sooner boys are taught to give and take in the struggle of life the better. I do not admit the necessity for competition among men. But supposing that competition in the sense of a desire to beat others and to exalt self over their prostrate bodies, is among grown men, though immoral, yet inevitable; is not this rather an argument for excluding it from a sphere where it is *not* inevitable? Because immorality must exist among men, therefore train boys to it! This is a Spencerian conception:—Train up a boy, in short, in the way of immorality, that when he is old he may not depart from it. A singular argument truly, only needing to be stated to furnish its own refutation.

A master's business, then, is to foster pure emulation, and to check all the spurious forms of it; and to foster it in *all* his pupils, not simply in two or three, letting all feel that they have obtained his approbation when they have done their best, though that best be far short of what others can do.

Now what practical conclusions do we draw from all this? The following:—

1. The work of a class should be well *within* the capacity of all in that class, so that each, by doing his best, may be held to have attained excellence as regards his moral conduct, and, along with this, full recognition of his intellectual attainment whatever that may be.

2. Recognition, both moral and intellectual, is not for a few but for all. Like the offer of salvation, I repeat, it is *for all*, and each must feel that if he do not accept the offer he has himself alone to blame.

3. Place-taking, therefore, and prizes should be abolished, and a certificate or card given to each, which should recognise his merits. The master will then feel that his grandest achievement will be, not to have one clever dux to be entered for the Oxford or Cambridge "Derby" and advertised in the newspapers *if successful;* but to have the whole class duxes. I do not mean to denounce place-taking altogether in the case of young pupils, so long as it does not become an instrument for estimating merit. It keeps a class lively; but the numerical results should tell on the position of each boy only to the extent of ten per cent. of the total marks obtainable in other ways.

I can scarcely recommend the introduction into such certificates of a moral scale, because of the impossibility of always measuring motive, and consequently the probability of doing irreparable harm by an unjust judgment. But it would be quite safe to say that a boy's general conduct had been "unsatisfactory," "satisfactory," and "very satisfactory," without using the

moral epithets "good," or "very good," or "bad." There is some danger in the too free use of these terms. As to the intellectual progress, this can be measured by giving to each his due percentage. The theory here is that all, and not merely one, may have 100 per cent. This practically, of course, is impossible; but *all* may play the game. The fixing of definite percentages, however, such as 90 and 91 per cent., is apt to restore *competition* and all its evils. The best plan is to give all above 75 per cent. a first-class, all from 50 to 75 a second-class, and all below this a third-class, no ticket at all being given when a boy falls below say 40 per cent. If a master can issue first-class certificates to twenty boys in a class of twenty, he has thus twenty duxes, and has attained the greatest triumph which it is possible for him as a teacher to attain, so far as mere instruction goes.

In granting certificates, as indeed in all matters that concern our relation to boys, where there is a doubt, give the boys the benefit of it. You can only do good by so doing.

I freely admit that such arrangements as I have indicated put a moral as well as an intellectual strain on the master. But he exists to endure this. His high position in the State cannot be discharged on easier terms. A teacher who accepts his whole educational responsibilities, is the most important social worker we have. He has no slight task to perform; but if he performs it well, he ought to be a happy man, for to him, I think, it has been given to do more for humanity, in his day and generation, than to any other, if we except those men who, by dint of surpassing

genius, solve the problems or elevate the thought and life of the race.

(*b*) QUALIFYING EXAMINATIONS. — Passing from Class Examinations, I might take as an illustration of qualifying examinations, school "leaving-certificates;" but I prefer to go at once to the universities, and take the leaving-certificate of these institutions, which we call by the traditionary name Master of Arts. A Diploma in Arts is merely a certificate that a young man has carried his school work into a higher sphere,—the sphere of ideas, that is to say, of literature, of criticism, and science,—has spent a certain number of years in contact with confessed masters in certain departments of thought, and has received in this way such an amount of discipline and of substantial knowledge as entitles him to be regarded as an educated man, and qualifies him to prosecute study in any specific line. More than this it is not; less than this it ought not to be. The M.A. pass of an university does not proclaim that the holder is an expert in anything; all it does is to guarantee the liberal culture of a youth. It is the business of our university authorities to see that it does this. If they do not see to this, they fail in their duty to the State.

Since the M.A. examination is a *qualifying* examination merely, competition is entirely out of place. All the successful candidates should be arranged in alphabetical order. And this should be done, I hold, for the very purpose, among others, of preventing overstraining, and ensuring that calm of mind which alone favours true educational growth at the critical period of life

from seventeen to twenty-one. Mutual converse, collision of mind with mind, much use of the library under the guidance of professors who can point out the right books to read, and who present to the student the history of thought and its present position (each in his own department), such are the true educational influences of an university. The leaving-certificate or diploma should simply testify that a man has undergone this process of education,—very largely a process of self-education under guidance. The examiners can ascertain this only by making sure that due attendance has been given, and that the students, as the outcome of the whole, have a power or "faculty" of doing certain things,—translating into and from a foreign tongue, solving questions in mathematics, logic or science, writing historical accounts and criticisms. The standard set up must always be a moderate standard, but great care should be taken that it truly testifies to genuine knowledge and power within the limits fixed. If the standard were not a moderate one, it would defeat the true process of education, which is a calm and leisurely process. Time is an important factor. A youth entering the university *properly prepared by the secondary school* should have no difficulty in meeting all reasonable requirements in three years, if he proceeds "without haste," but also "without rest." The results of examination being arranged alphabetically, there is an absence of competition—there is not even rivalry. Why should there be? That we find it necessary even to ask such a question reveals that we are already demoralised.

I drew certain practical conclusions for the school.

What, then, are our practical conclusions for the university, with a view to our giving effect to the proper mode of conducting qualifying examinations? These, and they are all for the examiners, are—

1. The object of a pass or qualifying examination should be to ascertain how much a man knows of his subject, and not his ignorance of this or that:—therefore the paper should always contain at least one-third more questions than he is *allowed* to answer.

2. The questions should always turn on the important parts of the subject,—those parts which involve principles or methods of working,—and avoid hole-and-corner details. Some papers seem to be drawn up for the mere purpose of plucking; all pass papers should be drawn up for the purpose of *passing* the candidates if possible. An examiner on the English language who should take Murray's Dictionary and extract unusual words in order to pose his candidates would proclaim his own unfitness for his position. But absurdities as great as this are constantly committed, especially in geography and history and literature; and I believe also in the sciences.

3. Questions should not be put which a candidate may be unable to answer and yet know the *subject* on which he is examined.

4. Abundance of time should be given. The best intellect is not always the quickest. Indeed the original and productive mind is (I suspect), generally, a deliberate, if not a slow, mind.

5. The questions should be as much as possible such as test the pupil's mental *power* in specific relation

to the subject of examination rather than his knowledge. If the subject is Aristotle, questions might be so framed as to pluck Aristotle himself, and a Chinaman could do it. If the subject be the interpretation of Robert Browning, anybody could pluck *him* on his own works.

6. Finally, there should be taken into consideration the report of each professor under whom the candidate has studied, who should be required to say whether the candidate had received a pass-certificate in his class.

In short, the educational and educative should be kept in view in examining no less than in teaching, for the examination always tends to govern the teaching. We need to study in these days the art of examining as a subsidiary to the art of education. Let examiners study the question, and themselves be examined on the art of examining.

Dr Fitch, in his excellent "Lectures on Teaching," has a very good chapter on the subject. He says truly, but with great naïveté, that the chief evils of the examination system will be obviated if the teacher does not teach for the examination specially,—if the previous questions of the examiners are not studied, and so forth; in brief, if neither teachers nor learners allow the coming examination to dominate their work. Now all these advices are perfectly vain so long as a teacher's credit and a pupil's success in life depend on the result. You will not convince either the one or the other that, if they have to run a race to reach a certain goal, the shortest line between two points is *not* the straight one. No; the only cure is in the principles that regulate an

examination, in the character of the examiner and his mode of discharging his duty.

My remarks hitherto have had in view not the evasion of examinations, but the possibility of so tempering and adjusting them that they will not govern the education given, but, on the contrary, be determined by the education, adapted to it, and, as essential to this result, exclude the element of competition. I have pointed out that the knowledge which a pupil has of a subject can be ascertained only by ascertaining what he can *do* in it—his faculty relatively to it. But there are educational results, and those often of a delicate and rare kind, which the mere rough testing of faculty must always leave out of account. It is too coarse a measure. How are these to be gauged by an examiner? In three ways: (1) By studying the instruction-plan, the organization and the aim of a school as an educational unity. (2) By hearing the master teach and estimating his method of procedure in its disciplinary, refining and enriching influence on a boy's mind. (3) By the general impression which the boys make on him as active intelligences and moralized beings.

These functions of an examiner are not to be restricted to secondary and university schools alone; they apply equally to primary schools and indicate at least one-half of the work of a Government Inspector. The other half is, of course, the testing of faculty. Imperial grants should be paid on the basis of the first and higher half of the Inspector's duty, provided always that *not more* than a certain percentage of the pupils who had completed their attendances fail when tested as to their

faculty in this or that. All possibility of undue pressure on pupils or masters disappears the moment we give effect to educational ideas in the inspection of education.

In granting leaving-certificates in Secondary schools also, regard should be had to the three higher tests given above; for a leaving-certificate, properly understood, is not merely a certificate that a boy has fulfilled a prescribed test as to 'faculties', but it also guarantees that he has passed through an organized curriculum of instruction, has been taught according to sound methods and has thereby obtained such an amount of discipline and training as fit him for the work of life or for the university.

(*c*) Honours and Competition Examinations.—We have been speaking of class or teaching examinations and of pass or qualifying examinations; what now shall we say of Honours examinations? These should exist, I think, only for men who mean to be experts in a department, and devote their lives to it. They have, in fact, a *professional* character, just as the M.B., or B.D., or LL.B. has. After a certain amount of general and liberal study, a youth must be allowed to specialise with a view to his future life-work. But there need be no competition when his competency comes to be tested: a standard has to be reached, and the notice-paper should give the results alphabetically. I doubt very much if there should be a second class in the honours or professional schools—certainly not more than two classes. The aspirants should pass simply, or "with distinction." You see I am keeping in view the

moral influence of pressure, haste and competition on true intellectual development. What is morally hurtful must also be intellectually hurtful.

In the preceding remarks most of the ground has been traversed, and we are now in a position to ask, Where, then, does competition or personal antagonism inevitably come in? Only when there is money or a situation to be got,—a limited number of rewards or places for an unlimited number of candidates: and here jealousy, envy &c. have no place for obvious reasons. Scholarships, Fellowships, State appointments, necessitate competition. Unquestionably within this hot and steamy atmosphere we are not in the atmosphere of liberal education; *that* at least is certain. We are conquered by the Chinese idea. China is called the flowery land; but where in it are the flower and fruit of true culture? All that can be said on competitive examinations, by way of practical guidance, is that in competitions the same leading principle should guide the Examiner as in qualifying and honours examinations. His business is to devise such a paper in his subject as shall bring to the front the youth of native capacity and not the youth distinguished for his reproductive facility. It is a difficult thing to draw up such papers. So far as my observation goes, much more consideration and time should be given to the drafting of papers and the examination of answers than is commonly given. I cannot think that rapidity of working should ever be a factor in determining results in competition examinations—assuredly never in the highest kind of examinations such as those for Fellowships or

Indian appointments. The quick and ready wit and the facile pen do not necessarily indicate great mental capacity, and it is the capable man we desire to select for honour and place.

I do not on this occasion, touch the further question as to the relative value of subjects in competitive examinations: a very important question in itself and also because it determines the lines on which the higher education of the country will run. I would only here say that the subjects which are held to be most truly educative in their character should also, as a general rule, be those which are employed for the discovery of the highest capacity for the public service. Educational ideas will thus govern, and not obey.

IX.

JOHN MILTON[1].

When we reflect that Milton was not only a Great Poet—one of the greatest—but also the most learned and accomplished man of his time, we naturally approach his Tractate with profound respect and in the anticipation of much instruction. Our expectations, it must be confessed, are at first disappointed. For we are entitled to expect not only philosophic grasp but also practical guidance from a man of genius who happened to be also himself a teacher and for a long time kept a boys' school in Aldersgate Street. On a closer acquaintance with the book, however, our disappointment gives place to admiration and gratitude.

Rabelais and Montaigne had first moved in the direction of the realistic in education, but by the *real*, Montaigne meant studying what was *said* by eminent writers as opposed to mere words and grammatical rules. He held that the languages might be taught as they were taught to himself, conversationally and that

[1] Born 1608 : died 1674. *Tractate on Education published in* 1644 *and a second edition* 1673 *at the end of the second edition of the minor poems.*

the true end of education was not learning, in the linguistic, or any other, sense; but Wisdom.

Milton also, nearly 100 years after, wrote in the same sense, but he was largely influenced by the educational movements which had preceded him under Ratke and which were even then represented by Comenius. He directly refers indeed to Comenius' works in a somewhat sneering way in the beginning of his Tractate. "To tell you," he says, "what I have benefited herein among old renowned authors, I shall spare; and to search what many modern Janua's and Didactics, more than ever I shall read, have projected, my inclination leads me not." The reference is manifestly to Comenius' "Janua Linguarum Reserata" and to the "Magna Didactica," in which Comenius lays down his principles; or it may be to the Didactics of Ratke. But no man, not even a Milton, however he may ignore the originators of ideas, can keep himself outside the influence of the ideas themselves, if they are in the air.

Let us first of all bear in mind that Milton's Treatise is only a very condensed and brief statement, written at the request of his friend Hartlib, the devoted follower of Comenius, and that it reads more like a summary of opinions to be afterwards elaborated than a complete treatise. It is because of the almost negligent structure of the Essay and the condensed and pregnant character of the style—"a few observations which have flower'd off and are as it were the burnishing of many studious and contemplative years"—that it demands close attention if it is to be thoroughly appreciated.

Milton was a Realist and Encyclopædist like Comenius, but in some respects different. For he was a

realist who sought the study of reality in the ancients, whereas Comenius sought for the study of reality as modern science presented it, including the ancients, or abridgements of their works, only in so far as they were necessary and accessory. In another essential respect Milton differed from Comenius. He had not in view the education of the people as a whole. He thought only of the few—"our nobler and our gentle youth"—those who had time for prolonged study.

Both writers, however, were alike in disregarding mere words—language and literary expression—as in themselves containing the elements of knowledge and discipline during the juvenile period of education.

Oratory, poetry—all art in language were certainly recognized by both (as they are by all realists whom it is worth our while to consider), but only as the ornament and finish of education and as belonging to the period of adolescence. The peculiar discipline of mind given by the comparison of a modern with an ancient tongue is not even alluded to by either Milton or Comenius. This was largely due to the prevalent method or no-method of teaching which justified Milton in calling the studies of schools and universities "an asinine feast of sow-thistles and brambles," and again, "meer words or such things chiefly as were better unlearnt."

THE END OF EDUCATION.

Milton's first proposition is thus laid down:

"The end then of Learning is to repair the ruines of our first Parents by regaining to know God aright, and out of that knowledge to love him, to imitate him, to be

like him, as we may the neerest by possessing our souls of true vertue, which being united to the heavenly grace of faith makes up the highest perfection. But because our understanding cannot in this body found it self but on sensible things, nor arrive so clearly to the knowledge of God and things invisible, as by orderly conning over the visible and inferior creature, the same method is necessarily to be follow'd in all discreet teaching. And seeing every Nation affords not experience and tradition enough for all kind of Learning, therefore we are chiefly taught the Languages of those people who have at any time been most industrious after Wisdom; so that Language is but the Instrument conveying to us things usefull to be known. And though a Linguist should pride himself to have all the Tongues that *Babel* cleft the world into, yet, if he have not studied the solid things in them as well as the Words & Lexicons, he were nothing so much to be esteem'd a learned man, as any Yeoman or Tradesman competently wise in his Mother Dialect only."

Now in this passage we have several propositions which it is worth our while to disentangle that we may clearly comprehend Milton's view of the End of Education.

1. The aim of Education is the knowledge of God and likeness to God.

2. *Likeness* to God we attain by possessing our souls of true Virtue and by the Heavenly Grace of Faith.

3. *Knowledge* of God we attain by the study of the visible things of God.

4. Teaching then, has for its aim *this* knowledge.

5. Language is merely an instrument or vehicle for the knowledge of *things*.

6. The knowledge of all the languages in the world, without a knowledge of the solid things regarding which they treat, leaves a man less "*learned*" than any farmer or tradesman who knows only his own vernacular, but, in and through that, has a competent knowledge of things.

Milton also tells us in another part of his Essay that he considers that to be "a compleat and generous education which fits a man to perform justly, skilfully and magnanimously all the offices, both private and public of Peace and War." With this large and noble aim all will heartily concur. But we cannot pass without remark the assumption contained in the larger statement of the aim of education. We do not admit that the knowledge of language is not a knowledge of things. We would, on the contrary, maintain that language, apart from the general argumentum of a writer, is a *thing*—a thing intellectual and a thing moral. And further in these days, when language extends itself into the science of comparative philology, it is also a thing scientific.

I shall not dwell on this however, because I wish rather to expound Milton's views than to criticize them. It is enough that I emphasize the above aspect of Milton's doctrine as it is with him fundamental and explains much that follows.

Too much time, he says, is spent in acquiring a knowledge of Greek and Latin. We spend seven or eight years in acquiring what might be acquired in one —especially if we would stop the absurd practice of

"forcing the empty wits of children to write Theams, Verses and Orations which are the acts of ripest judgment and the final work of a head fill'd by long reading and observing." Another objection to the practice is that the boys are under the necessity of "using such language as they have, thus barbarizing against the Latin and Greek Idiom with their untutored Anglicisms odious to be read."

We may now pass from the general aim of education to the detail of Milton's scheme merely premising that he had in view boys from 12 to 21 years of age, that is to say the secondary and university periods of instruction.

THE MATERIALS AND ORDER OF EDUCATION.

Secondary School Stage.

Milton's opinion is that after the boys have acquired the accidence and the "chief and necessary rules" they should have "some chosen short book lessoned thoroughly to them," with a view to praxis of the accidence and syntax. Arithmetic and Geometry are to be learned at "some other hour of the day even playing as the old manner was."

The pupils, now we may presume thirteen years old, were next immediately to proceed to the study of *things* in Latin and Greek Authors, and they would thus "bring the whole language quickly into their power." This he considered to be "the most rational and most

profitable way of learning languages and whereby we may best hope to give account to God of our youth spent herein."

The things to be studied first and for long are *sensible* things and not abstractions. We learn from Phillips who was a pupil of Milton's at Aldersgate Street the names of the books which Milton made use of in teaching with a view to give instruction at once in language and in language through things, viz. in Latin:

The work of CATO MAJOR *de Re Rustica*—the only work of Cato's which has come down to us.

Columella's 12 books on the same subject.

Varro [of course *De Re Rustica*].

Palladius, also an agricultural writer very popular in the middle ages. This treatise is in 14 books mostly in the form of a farmer's Calendar.

Celsus on Medicine.

Pliny's Natural History.

Vitruvius on Architecture.

Frontinus on Strategy. (Four books.)

Lucretius's Philosophical poem de Rerum Natura.

Manilius, a writer of a poem on Astrology and Astronomy. (*Astronomica* 5 books.)

In Greek:

Aratus: who wrote two astronomical poems very popular among the ancients.

Dionysius, commonly called Periegetes, who wrote a description of the earth in hexameters.

Oppian, who wrote on fishing and hunting.

Apollonius Rhodius, whose *Argonautica* gives a description of the adventures of the Argonauts.

Quintus Calaber, author of a Greek epic poem on the Trojan war.

Plutarch—(apparently some of the Moral writings ?).

Geminus—who wrote on Astronomy.

Ælian, on Tactics.

Xenophon's Anabasis and Cyropaedia.

The substantial correctness of the record made by Phillips is guaranteed by the list of books which Milton himself recommends in his treatise, though he omits some of the above books, and adds others. Among those named by Milton and omitted by Phillips are the rural parts of Virgil, Hesiod, Theocritus: also Seneca's Quaestiones Naturales. Milton also names for ethical, philosophical and political teaching, the moral works of Plato, Xenophon, Aristotle, Cicero and the Greek poets.

Now, if we attempt to arrange the course of study, following such slight indications as are given by Milton, we find that after the initiatory year's work already adverted to (substantially grammatical), the books first to be studied are the writers on agriculture, Cato, Columella, and Varro. These will give the pupils command of all ordinary prose. After reading these books, they should study in some modern author "the use of the globes and all the maps." Concurrently with this, Greek would be begun after the same fashion as Latin, and the pupil be introduced to Aristotle's physical works and the history of plants by Theophrastus. To help in these studies in so far as they were of a practical kind, all sorts of mechanical teachers might be employed—such as hunters, fowlers, fishermen, architects, engineers, etc., in a subordinate capacity—either giving their services gratuitously or for a salary. This

course of study would bring the pupil to the age of about 17 I should say.

The pupils would *now* proceed to Latin and Greek authors on Astronomy and Geometry and proceed to the study of Trigonometry, Engineering, Fortification, Navigation. A compendium of Physics would be here introduced and natural history, and even Anatomy and Medicine (within certain limits) studied. Milton's scheme of secondary education (in so far as it has reference to the *intellect*) is thus at once *realistic, encyclopædic* and *technical.*

University Stage.

The above studies could not possibly be completed until the pupils were at least 18 years of age—the university age, as we may call it. It is at this age that the purely literary, political, theological and philosophical course would, according to Milton's scheme, begin. The literary, by the reading of the moral parts of Plato, Cicero, Xenophon, some Greek, Latin or Italian comedies, and those tragedies which "treat of household matters, as the Trachiniæ, Alcestis and the like." Then would come the study of Politics, "that they might know the beginning, end and reasons of Political Societies; that they may not in a dangerous fit of the Commonwealth be such poor, shaken, uncertain Reeds, of such a tottering Conscience as many of our great Counsellors have lately shewn themselves, but stedfast pillars of the State." Next they would study Law in its grounds and practice including Roman Law, and the Common and Statutory

Law of England, and concurrently with this, on Sundays and in the evening of each day, the high matters of theology and Church History ancient and modern, "the Hebrew tongue having been already acquired "at a set hour" so that the Scriptures might be read "in their own original."

It is only after these "employments are well conquered," and consequently not sooner than the 20th year (I presume), that the youth is admitted to a purely literary course. This is to consist of choice histories, heroic poems, Attic tragedies and all the famous political orations, "which, if they were not only read but some of them got by memory and solemnly pronounc't with right accent and grace (as might be taught) would endue them ever with the spirit and vigour of Demosthenes or Cicero, Euripides or Sophocles."

Last of all—that is to say in the 21st year—might be studied the "organic Arts," viz. Logic, Rhetoric, Poetry as these are to be found treated by Aristotle, Plato and others. "This" he says "would make them soon perceive what despicable creatures our common Rimers and play-writers be; and show them what religious, what glorious and magnificent use might be made of poetry both in divine and humane things."

This large curriculum would be concluded by literary compositions "in every excellent matter." "When fraught with an universal insight into *things*" will be the right season, Milton says, to form them into able writers. "Then," he goes on, "whether they be to speak in Parliament or counsel, honour and attention would be waiting on their lips. There would then

also appear in pulpits other visages, other gestures and stuff otherwise wrought, than what we now sit under, oft-times to as great a trial of our patience as any other that they preach to us." "These," he cries out, "be the studies in which our noble and our gentle youth ought to bestow their time in a disciplinary way from twelve to one and twenty unless they rely more on their ancestors dead than on themselves living."

Milton's University curriculum no less than his secondary, is, thus, in the fullest sense encyclopædic. It is also (except in the last year) realistic, not now the realism of nature-studies alone, but the realism which looks to the substance rather than the form of things taught.

GYMNASTIC.

"I call a complete and generous education," he says, "that which fits a man to perform justly, skilfully and magnanimously all the offices, both private and public, of peace and *war*." The course of discipline which he has as yet sketched out, however, would prepare only for the offices of peace; and he accordingly now proceeds to deal with gymnastic—"the exercises and recreations" that best agree and become these studies. The day should be divided into three parts devoted respectively to studies, exercise and diet.

An hour and a half before they eat at noon, is to be allowed the youths for exercise and due rest afterwards; the time for this being extended according as they rise early. Their exercises should be fencing and wrestling "to keep them healthy, nimble and strong and well in breath." "It is also the likeliest means to make them

grow large and tall and to inspire them with a gallant and fearless courage"; which he adds "being tempered with seasonable lectures and precepts to them of true Fortitude and Patience will turn into a native and heroick valour and make them hate the cowardise of doing wrong."

With gymnastic should be combined military exercises. "About two hours before supper, they are by a sudden alarum or watch word, to be call'd out to their military motions, under skie or covert, according to the season, as was the Roman wont: first on foot, then as their age permits, on Horseback, to all the Art of Cavalry; That having in sport, but with much exactness, and daily muster, serv'd out the rudiments of their Souldiership in all the skill of Embattelling, Marching, Encamping, Fortifying, Besieging and Battering, with all the helps of ancient and modern stratagems, *Tacticks* and warlike maxims, they may as it were out of a long War come forth renowned and perfect Commanders in the service of their Country."

In this way the "Institution of breeding" which he "delineates" shall "be equally good both for Peace and War."

As to relaxation from study and recreation, he would, after the grounds have been well laid in the first two or three years, give a holiday in Spring. He says beautifully, "In those vernal seasons of the year when the air is calm and pleasant, it were an injury and sullenness against nature not to go out and see her riches, and partake of her rejoycing with Heaven and Earth." But even this holiday he would turn to educative uses. He would have the youths ride out in companies under

proper superintendence, to all quarters of the land, learning all places of strength and studying the places most suitable for harbours, ports and industries. Sometimes he would have them take to sea, and visit the navy to learn there something of naval tactics, "These ways would try all their peculiar gifts of nature and if there were any secret excellence among them would fetch it out and give it fair opportunities to advance itself by, which could not but mightily redound to the good of this nation and bring into fashion again those old admired vertues and excellencies, with far more advantage now in this purity of Christian Knowledge."

MORAL, RELIGIOUS AND AESTHETIC TRAINING.

The moral instruction should be direct as well as indirect. In addition to the study of Scripture prosecuted chiefly in the evening, Cebes[1] and Plutarch in Greek and Quintilian in Latin should be studied in connexion with this reading; but here "the main skill and groundwork will be to temper them such lectures and explanations upon every opportunity as may lead and draw them in willing obedience, enflamed with the study of Learning and admiration of Vertue; stirr'd up with high hopes of living to be brave men and worthy Patriots, dear to God and famous to all ages.....infusing into their young breasts such an ingenious and noble ardor as would not fail to make many of them renowned and matchless men."

[1] Tabula (a board—hence picture) Cebetis: a philosophical explanation of a picture (said to be hung in the Temple of Cronos in Athens or Thebes) symbolically representing human life, written by Cebes (?), a pupil of Sokrates, very popular in ancient times. Sometimes it has been bound up with the Enchiridion of Epictetus.

Chiefly, however, the example of their master was to influence them. At a more advanced stage when they have been prepared by "years and good general precepts" they will require "a special reinforcement of constant and sound endoctrinating to set them right and firm, instructing them more amply in the knowledge of Vertue and the hatred of Vice:" "Their young and pliant affections" should with this view be led through all the moral works of Plato and Xenophon, Cicero, Plutarch &c., they will thus be perfected in the "knowledge of personal duty" and thereafter proceed to the study of Economics. Each day's work is to be closed with the study of the Bible.

Aesthetic: Milton attaches importance to music as an educational agency, but he would teach it as a relief from other studies and from gymnastic; "The interim," he says, "of unsweating themselves regularly, and convenient rest before meat may both with profit and delight be taken up in recreating and composing their travail'd spirits with the solemn and divine harmonies of Musick heard or learnt; either while the skilful *Organist* plies his grave and fancied descant, in lofty fugues, or the whole Symphony with artful and unimaginable touches adorn and grace the well studied chords of some choice Composer, sometimes the Lute, or soft Organ stop waiting on elegant Voices either to Religious, martial, or civil Ditties; which if wise men and Prophets be not extreamly out, have a great power over dispositions and manners, to smooth and make them gentle from rustick harshness and distemper'd passions. The like also would not be unexpedient after Meat to assist and cherish Nature in her first

concoction, and send their minds back to study in good tune and satisfaction."

Of Discipline in the vulgar school sense Milton says little. He believes evidently that the course of daily life which he delineates will be so attractive to boys as to make this superfluous: for, speaking of his own scheme he says, I will "strait conduct ye to a hill side, where I will point ye out the right path of a vertuous and noble Education; laborious indeed at the first ascent, but else so smooth, so green, so full of goodly prospect, and melodious sounds on every side, that the Harp of *Orpheus* was not more charming. I doubt not but ye shall have more adoe to drive our dullest and laziest youth, our stocks and stubbs from the infinite desire of such a happy nurture, then we have now to hale and drag our choicest and hopefullest Wits to that asinine feast of sowthistles and brambles which is commonly set before them, as all the food and entertainment of their tenderest and most docible age."

Elsewhere he suggests, but only in a remote and incidental way, coercion; for if "mild and effectual perswasions" and the teacher's own example fail to gain them (as he thinks they will) to an "incredible diligence," there may be "an intimation of some fear, if need be." One would like to know what Milton's own practice as a teacher was. We can imagine that sheer stupidity would not so much irritate him as make him indignant. If he vented his indignation in words the poor boy would be in a pitiable plight under the torrent of vigorous vituperation of which Milton was a master. It is not a violent supposition that a Lexicon

might sometimes hurtle through the air—the objective point being some crass skull. In any case we may be sure that the schoolroom 'scene' would be enacted after the grand manner of the demigods and would, doubtless, have its educative uses.

As to travel; Milton would postpone this till the youths were three or four and twenty. They would then go, "not to learn principles but to enlarge experience and make wise observation;" and as already cultivated men they would be well received by foreigners of eminence.

School Buildings and Apparatus. To carry out his scheme of Education Milton proposes that a "spacious house and ground around it fit for an Academy and big enough to lodge 150 persons" should be secured and placed under the government of one Head. This place should be at once school and University, "not making a remove to any other House of Scholarship" except in the case of those who desired to continue their studies in the specific faculties of Law and Physic with a view to being practitioners. Several such institutions ought to be founded throughout the country.

The reader of the Tractate will notice that every recommendation made by Milton is accompanied with a fierce, but wonderfully eloquent, attack on the then existing school practice, or on the melancholy results of that defective practice in every department—Social Life, Letters, Preaching, Politics, Administration and the Military Art. There is much in these passages that recals Carlyle. Some of them I have already quoted and I shall here conclude my exposition with his invective on Universities—"And for the usual

method of teaching Arts, I deem it to be an old errour of Universities not yet well recover'd from the Scholastick grossness of barbarous ages, that in stead of beginning with Arts most easie, and those be such as are most obvious to the sence, they present their young unmatriculated Novices at first comming with the most intellective abstractions of Logick and Metaphysicks; So that they having but newly left those Grammatick flats and shallows where they stuck unreasonably to learn a few words with lamentable construction, and now on the sudden transported under another climate to be tost and turmoil'd with their unballasted wits in fadomless and unquiet deeps of controversie, do for the most part grow into hatred and contempt of Learning, mockt and deluded all this while with ragged Notions and Babblements, while they expected worthy and delightful knowledge; till poverty or youthful years call them importunately their several wayes, and hasten them with the sway of friends either to an ambitious and mercenary, or ignorantly zealous Divinity; Some allur'd to the trade of Law, grounding their purposes not on the prudent and heavenly contemplation of justice and equity which was never taught them, but on the promising and pleasing thoughts of litigious terms, fat contentions, and flowing fees; others betake them to State affairs, with souls so unprincipl'd in vertue, and true generous breeding, that flattery, and Court shifts and tyrannous Aphorisms appear to them the highest points of wisdom; instilling their barren hearts with a conscientious slavery, if, as I rather think, it be not fain'd. Others lastly of a more delicious and airie spirit, retire themselves knowing no

better, to the enjoyments of ease and luxury, living out their daies in feast and jollity; which indeed is the wisest and the safest course of all these, unless they were with more integrity undertaken. And these are the fruits of mispending our prime youth at the Schools and Universities as we do, either in learning meer words or such things chiefly, as were better unlearnt."

By way of criticism; I would first take exception to Milton's proposal to institute isolated boy colonies. To shut up 150 youths from the age of 12 to 21 and put them through a severe curriculum of study is, altogether apart from the scheme of study which may be adopted, a proposal fundamentally unsound. Boys, like men, learn by contact with the world as it is, and in their own families they acquire that kind of intellectual and moral training which prepares them best for the world we live in. Milton's scheme has most of the disadvantages that attend monastic life and is an exaggeration of the English Public School system from which even Sparta would have shrunk.

The rigid system of intellectual and physical discipline to be carried out in these prison-houses is to be condemned. Neither mind, nor body, can grow to its best if it is always laced tight and dressed in regimentals.

A second obvious criticism is that Milton in allowing only one year for learning as much Latin and Greek as was "scraped together" in seven or eight, absurdly exaggerates the aptitude of boys and the capacity of teachers.

As regards the substance of intellectual instruction:

even admitting that real-naturalistic instruction is *alone* valuable up to the age of say 18 or 19, it certainly would not be practicable to carry boys through the extensive course of reading which Milton advocates. He over-estimates the capacity of the average pupil. A boy would certainly be 15 years of age before his knowledge of Latin (even with the best teaching) or his maturity of intelligence would make it possible for him to begin to read with advantage the authors named by Milton as coming first in the curriculum. The work could simply not be done in any save the most perfunctory manner, even allowing for the fact that some of the books were to be "read to" the boys. On the ground of mere practicability therefore, the scheme of intellectual instruction must be pronounced a wild imagination, even if it were sound educationally.

But it may be said, and said truly, these objections do not touch the substance of Milton's theory which is this: The Real or Sensible should alone (with religion and morals) be taught until a boy is 18 or 19 years of age. Even the humble linguistic exercise of composition is to be eschewed until the boy is full of matter. Now this principle can perfectly well be given effect to if we choose to do so. We might confine youths till they had reached the age of 18 solely to real-naturalistic studies. Latin and Greek, of course, we should now exclude entirely, inasmuch as they could in these days contribute nothing to the *knowledge* of the youth save what was better not learned, because it would have to be unlearned. A few boys might be allowed to take up Latin and Greek on the special ground that they

were ultimately to devote themselves to Theology, Philosophy or Literature, the thorough and historical acquaintance with which is impossible save through these languages. But it is even doubtful whether the time required for languages of such difficulty would, on the Miltonic theory, be well spent even by the few. By means of good translations in his own or in foreign modern tongues, a youth might be admitted to as much of ancient eloquence and thought as was requisite for general culture or for specialized work.

The conclusion then would be, if we translate Milton into the conditions of the 19th century, that none save *professional* scholars should waste their time over the ancient languages. French, German and Italian would of course take their place in all schools, on the ground that these are now the channels of all real and realistic knowledge. This is truly what Milton proposes when we translate him into contemporary and equivalent terms.

Even the professed Philologer and Theologian would study Latin and Greek (if he studied these at all) and modern languages not for their own sake, but solely for the sake of the *substance* of the writings to be met with in the various tongues. By the material of thought, the substance of morality, the ideas of religion, man, according to Milton, can be made all we can mentally and morally make him. Much hard work, much discipline are, doubtless, needed to acquire the material and substance of all knowledge, but the mental discipline which the curriculum of study would necessitate is not valued by Milton,—not thought of.

It is simply the knowledge acquired, the mental equipment he cares for. By knowledge we are saved, not by discipline or training. Milton, if he were answering an opponent, would doubtless say that he had in his thoughts, implicitly, the whole idea of intellectual and moral discipline as well as instruction. But the answer is, that his theory of education does not take account of the former as an end in itself, and therefore falls to be ranked among those schemes which think that knowledge will accomplish all. Wisely remarked Milton's immediate successor in educational history, John Locke, "Men of much reading are greatly learned but may be little knowing." Mark Pattison also says: "Milton saw strongly, as many have done before and since, one weak point in the practice of schools, namely, the small result of much time. He fell into the natural error of the inexperienced teacher, that of supposing that the remedy was the ingestion of much and diversified intelligible matter. It requires much observation of young minds to discover that the rapid inculcation of unassimilable information stupefies the faculties instead of training them."

Let me by way of caution, however, repeat that Milton does not confine himself to the real of sense, but embraces in his scheme the real of the humanities. At the fitting age, the youth is to be introduced to literature and theology and philosophy. A strictly accurate exhibition therefore of Milton's system would show that he confines himself almost wholly to the realistic of sense, but always including moral and religious instruction and training, up to a certain age (say 18), and thereafter takes the youth

into that other realm of the Real, viz. Poetry, Politics, Oratory and Philosophy.

Milton's conception of the substance of the education of a man is, if we take it as a whole, not only adequate, but magnificent. His error lies in the prescribed order of studies. He turns the old trivium and quadrivium upside down, laying the foundations on the quadrivium and finding in the trivium, viz. Grammar (which always included literature), Rhetoric and Dialectic (coextensive with Philosophy), the completion of the educational structure. As the education of the country, however, is concluded in all save about one per cent. of those even whom we call educated, before the Corinthian capital could be placed on the top of the column of realistic knowledge, the question, so far as primary and secondary schools are concerned, is at bottom one between the Humanistic and the Real of sense, as instruments of education generally. For we have to educate at *every stage* in such a way and on such principles as will ensure to every pupil the maximum of good, in respect both of knowledge and discipline, at whatever age his education may be abruptly stopped by the necessities of life. Nothing, indeed, is a better test of the soundness of a system of education, than its fulfilling this requirement.

Under Milton's scheme the mass of boys would enter life unhumanized by their education, and with their minds filled, or rather, congested,—not disciplined and trained. Even those who went forward to university study could not without great, perhaps insuperable, difficulty enter on the 'organic' studies and the pursuit of literature and philosophy. They would have had

none of that preparatory cultivation in language, formal and concrete, which alone, we believe, affords a sound foundation for philosophical and literary studies.

Samuel Johnson in a criticism of Milton puts the antagonistic view exceedingly well: "The truth," he says, "is, that the knowledge of external nature, and the sciences which that knowledge requires or includes, are not the great or frequent business of the human mind. Whether we provide for action or conversation, whether we wish to be useful or pleasing, the first requisite is the religious and moral knowledge of right and wrong; the next is an acquaintance with the history of mankind and with those examples which may be said to embody truth and prove by events the reasonableness of opinions. Prudence and Justice are virtues and excellencies of all places. We are perpetually moralists, but we are geometricians only by chance. Our intercourse with intellectual nature is necessary; our speculations upon matter are voluntary and at leisure. Physiological learning is of such rare emergence, that one may know another half his life, without being able to estimate his skill in hydrostatics or astronomy; but his moral and prudential character immediately appears. Those authors, therefore, are to be read at schools that supply most axioms of prudence, most principles of moral truth, and most materials for conversation; and these purposes are best served by poets, orators and historians. Let me not be censured for this digression as pedantic or paradoxical; for, if I have Milton against me, I have Socrates on my side. It was his labour to turn philosophy from the study of nature to speculations

upon life; but the innovators whom I oppose are turning off attention from life to nature. They seem to think, that we are placed here to watch the growth of plants, or the motion of the stars. Socrates was rather of opinion, that what we had to learn was, how to do good and avoid evil.[1]"

This is all true, but it is largely irrelevant as a criticism of Milton. Its defects are due to this that Johnson had read the Tractate so carelessly that he omitted to notice the very large place assigned by Milton to the moral and religious education of boys. In this respect, indeed, Milton stands out conspicuously as an advocate of direct moral instruction, while the practice of schools, then and now, is to rely almost wholly on such indirect instruction as school events may yield and on the dogmatism of religious creeds. A just criticism would be that Milton did not see the importance of language and literature as a moralizing agent in the education of the young, and so dispensed with them till it was too late to make use of them.

A serious error of omission in Milton is due to his contemptuous ignoring of the chief work which the Baconian school of educationalists was doing. Method is not even mentioned by him. His treatise keeps steadily in view a great aim but in other respects it presents us, not with a method but only, with a ratio studiorum or *Lehrplan*.

Nor can we approve of Milton's giving a practical and useful turn to play. The essence of play is that it shall be useless. The objection may also be urged that Milton's course of instruction is not boyish enough

[1] Johnson's Lives, vol. I. p. 95.

for boys; but while recognizing the force of this objection, I am yet disposed to agree with Mr Browning when he says[1], "One of the main hopes of the improvement of education lies in adopting the truth that manly and serious studies are capable of being handled and mastered by intelligent schoolboys."

Because of the obvious defects of Milton's scheme, it has been the habit of schoolmasters to treat his Tractate with something like contempt. Unaccustomed to think of principles, mere babblers of traditional conventionalities, infidels in educational ideas, they have failed to see the greatness and grandeur of the Miltonic contribution to educational thought. Drop the mere externalities of the scheme and contemplate the ideas, and what do we find? (1) A condemnation of exclusive Latin and Greek instruction with which all thinking men *now* agree. (2) A condemnation of the verbalism and formalism of the teaching, which also now meets with universal acceptance. (3) An advocacy of nature-instruction and of practical handwork: who is there among thinking educationalists now to question this? (4) An earnest plea for direct moral instruction: still awaiting response from our Schools. (5) A denunciation of attempts at Composition without material to write about. (6) Generally, the putting of the study of the real of sense and the real of the Humanities before the study of the organic arts—Grammar, Logic, Rhetoric: "Matter before Form," as Comenius was then preaching and which all intelligent teachers (at least theoretically) now accept. (7) The recommendation of technical instruc-

[1] Educational Theories, p. 97.

tion in its widest sense. (8) The advocacy of gymnastic and military drill, now accepted elements in all properly organized education. (9) The teaching of Latin Grammar by means of the English tongue and not in Latin as was then, and till quite recently, universal[1]. Even his encyclopædism may be defended as a necessary protest against the meagre intellectual life of the schools of his time. And greater than all was the profound conviction, which he has handed down to all worthy to inherit it, of the efficacy of education to mould the youth of a country to virtue, generosity and sacrifice. Professor Masson well says,—"the noble moral glow that pervades the Tract, the mood of magnanimity in which it is conceived and the faith it inculcates in the power of the young spirit are merits everlasting[2]."

Milton himself, remember, recognizes the ideal character of his scheme of education. For he tells us that "this is not a bow for every man to shoot in that counts himself a teacher; but will require sinews almost equal to those which Homer gave Ulysses." And in truth this is what every man is driven to say who seriously thinks about national education—its nature and its possibilities, viz. where are we to find the Educators? Few are born in the purple: how can we make the average man worthy to assume it?

[1] Milton's first publication after "Paradise Lost" was a Latin Grammar for beginners within the compass of 65 pages and written in English. It is entitled "Accedence Commenc't Grammar" 1669.

[2] Professor Masson in Life of Milton.

Note. The quotations in the above Lecture are printed verbatim from Mr Browning's excellent edition of the Tractate (Pitt Press).

X.

PRACTICAL HINTS ON CLASS-MANAGEMENT.

A brief address to young teachers.

PRESUMING that a master is familiar with his subject and with methods, the next consideration is, How can he best learn to teach and control a class? The answer is the same as we should give if asked, How is a carpenter to learn to make a cart? By seeing it well done and then by doing it himself. *Agenda agendo.* He must *practise*—at first under superintendence and then by himself. Some men will feel that they hold the reins firmly after a few days' experience: others take longer: others again will always have a dim feeling of incapacity when they enter their class-rooms. To these last I say, leave the profession at once. You can do little good and you will lead a miserable life. This does not apply to mere nervous hesitancy, if the boys do not see it.

And yet, just as directions how to proceed in a surgical operation will very much help a young surgeon not only in his first, but in all future, attempts, I shall set down here certain notes made from time to time by myself when visiting schools which may be of value to you as young teachers. I presume, of course, that you have a class before you—not a mob.

The class is a unity; but do not forget that it is made up of many though it be a unity, and that a teacher succeeds with it only in so far as each boy takes part in every act and thought of every other. This is the primary consideration in class-management. The *sympathy* and coöperation of each with all are essential.

To help the attainment of this result a few expedients or devices suggest themselves:—

1. I think on the whole that the best form of a class is that of a horse-shoe.

2. The master should stand still, and in the same place during a lesson, drawing to himself the eyes of all members of the class. He should not move about, but stand *erect*, or sit in a raised chair.

3. His mind and manner should be concentrated on the lesson, and on securing the greatest amount of thought and work from each member of the class. This concentration will act electrically on the class, and make the spirits of each "attentive."

4. If you find yourself falling into the habit of speaking *much* in a class, be assured you are prelecting, not teaching. The boys have to teach themselves under your guidance. It is not you who have to do the work of learning, but they. Your expenditure of force should be mental, not physical.

Examination.

(*a*) In putting questions be select in the use of words, concise and brief.

(*b*) Do not question straight 'down the class;' but

always put the question first, and then name the boy who is to answer, *without repeating it.*

(*c*) Take only such answers as *all* may hear. This secures articulateness of utterance in the pupils. Call for the *repetition* of answers from the more backward boys.

(*d*) Take only complete sentences in reply to your questions.

(*e*) Speak in a calm, clear, moderated tone, as nearly as possible approaching to the conversational. Loudness and quickness drive thought, of which the essence is deliberation and calm, *out of* boys.

(*f*) Avoid fussiness, relying on purpose and method, and not on personal activity either of mind or body.

(*g*) If a class fail to answer any question and you have to *tell* them, make the class repeat the answer simultaneously before you pass on, and also ask several individually. Then write it on the blackboard.

(*h*) In putting questions demanding some thought to answer, give time. Rapidity in question and answer is applicable only to *memory* questions. In these you may be as rapid as you please.

(*i*) Always prepare your lessons, to the extent at least of determining your method and *aim* in examination and of limiting the amount you mean to teach in any one lesson.

(*j*) In examining, do not mix up things that are different, e.g. spelling with etymologies, meaning of words, and meaning of sentences. Do one thing at a time.

(*k*) Remember you are not so much teaching a lesson as teaching *your pupils* or, rather, helping them

to teach themselves, and direct your special attention, consequently, to the worse half of your class.

(*l*) Sum up every step in a lesson on the black-board, and then use the board for a rapid revision of the lesson before dismissing the class.

(*m*) In examination, be earnest; and your boys will feel that you are earnest, if the earnestness is real, and not merely an earnest desire for vain display or the earnestness of the street-preacher. Think of the pupils, not of yourself: in short, attend to the class and the class will attend to you.

(*n*) *Note.*—The great art of all teaching and all examining, depends on the power the teacher has of assuming in imagination the attitude of ignorance towards the subject that is to be learned, and thereupon advancing to the knowledge of it *in company with the pupil.*

Reading.

(*a*) Let each pupil finish his sentence before you allow any corrections.

(*b*) Never allow your pupils to read "straight down" the class. Name the reader.

(*c*) Let the upper class pupils always read more than one sentence.

(*d*) When your class is reading, do not use a book yourself. Listen simply. In this way you compel clear enunciation.

Dictation and Composition.

(*a*) In dictation make your pupils write over the words they mis-spell, three times correctly on a slate.

(*b*) Illustrate *common* errors in spelling by means of the black-board.

(*c*) In like manner with *common* errors in Composition.

(*d*) In teaching *elementary* narrative composition, make the pupils write each complete sentence as a separate paragraph.

Grammar.

(*a*) In parsing, make each pupil complete the parsing of a clause, and not parse simply one word.

(*b*) Fall back on reasons and rules when parsing, in the case of every mistake that is made.

(*c*) In Latin and English parsing, after the oral lesson has been given, send the boys to their seats to write out the parsing (or a portion of it) in tabular form.

General.

Have half-a-day a week set free for revisal of whatever is taught; and the more that revisal is done on paper the better. The evening previous to the revisal should be set free for preparation.

Husband your powers at the beginning of the school-day.

The rod and all physical penalties exist because of four things,—want of self-control in the schoolmaster; want of ethical purpose in the schoolmaster; want of method in teaching; want of good organization and classification. Where all these things are present instead of absent, the rod will be very rarely if ever resorted to. In any case, never punish except for

deliberate wrong-doing. Blame privately, praise publicly.

Place-taking

has been invented by masters for the purpose of securing attention and stimulating the boys to work. It is a bad substitute for good teaching. At the same time, place-taking may be practised because it gives vivacity to a class; but the merit list of the term or year should be determined only to the extent of 10 per cent. of the marks as ascertained by the class-places held from day to day. This merit list should be fixed almost wholly by the results of fortnightly examinations.

Prizes are hurtful: a certificate of having attained first, second or third class in the year's work is all that is needed, except in the schools which wish to advertise themselves by sending their pupils home with gaudy books[1].

[1] In this case a little sagacity will enable you to devise measures which will ensure *every* boy carrying home a gilt advertisement on some pretext or other.

APPENDIX.

NOTE. *The following Code was printed at the end of the third edition of my book on "Primary Instruction" several years ago. I here reprint it to give it further circulation and also as a complement to the Lectures on the "Curriculum of Secondary Schools," and "Liberal Education in the Primary School."*

When this Code first appeared some experienced educationalists regarded it as a 'pious imagination' and smiled at my confidence in it. More than one-half of it is already worked into the Scottish Code. The rest will be substantially adopted in due time.

A POSSIBLE CODE FOR PUBLIC ELEMENTARY SCHOOLS.

Infant School and Standard I.—Age 5—7.

The objects of the Infant school are :—

1. *Moral and Religious Training :*—At this period of life the child is singularly receptive, and, though unstable, is open to all moral impressions. He is to be trained to control passion and to practise justice. Above all, kindliness and the feeling of reverence are to be evoked. These ends are attained by the telling of stories (without preceptively emphasizing the "moral" of them), by simple songs, but chiefly by the regulation of the conduct of the children to each other and to their mistress, and by the order and easy rule which pervade the school. They cannot, by possibility, be attained by force or mere law, but only by kindliness, persuasiveness, firmness, and friendliness of manner, on the part of the teacher. The prime qualification in the teacher is a genuine interest in little children.

2. *The Training of the percipient Intelligence :*—This is attained (*a*) By means of Object-lessons,—the training of the children to discriminate colours, forms, weights, measures, and money: the weights and measures, &c. should be of course seen and handled by all. (*b*) By teaching the Elements of Reading, Writing (on slate), and Arithmetic; the arithmetic being entirely taught by means

of the ball frame, and as mental arithmetic with the help of the black-board, at least for the first year.

[The memory is strengthened by all these exercises, and by learning simple verses of a moral and religious kind by heart.]

Quantity :—At the end of this infant period, the child should be able to read the book usually prescribed for the First Standard, copy on his slate neatly a sentence of the reading-book, and spell the greater number of the words in it. In arithmetic he should be able to add and subtract mentally and on the slate up to one hundred, and to count and write up to one thousand.

Note :—Singing and manual exercises will form an essential part of the occupation of the Infant school, and where these are not present no grant will be given.

Standard II.—Age 7—8.

Moral and Religious Training :—The moral and religious teaching and training must be continued precisely in the same way as in the Infant school. (Moral songs and hymns should be learned by heart, and sung.)

Realistic Instruction :—The object-lessons of the Infant school should be revised and extended, always keeping within the range of familiar objects. The clothes we wear, and the food we eat, will at this stage suffice for the *planned* course. But natural objects, such as flowers, stones, should be occasionally introduced and examined and described by the pupils.

Language Instruction :—Reading[1].—In addition to the lesson-book, the children should be allowed to take home from the school library simple illustrated story-books. They

[1] Reading in any standard *means* easy, audible, and intelligible reading. Nothing less than this can be recognised by the Inspector.

will be expected to read with ease the Second Standard reading-book, to spell the greater part of the words in it, and to respond intelligently to an examination on any lesson in it at the choice of the Inspector.

The intelligence will be further cultivated by requiring the children to give oral accounts of their lessons daily, in class.

Writing:—Writing on paper in copy-books will be introduced, and writing from dictation daily on the slate. Transcription exercises (of sentences in a lesson that has been read) will be given as home lessons.

Arithmetic:—Measures and weights, and money, will be revised and extended,—always with the objects *present* to the senses,—and simple addition and subtraction, mental and on the slate, required. [The home exercises should consist of a repetition of the sums done in the school.] The multiplication table, up to "five times" inclusive, should be thoroughly acquired. *The facility with which elementary exercises are performed, not the amount professed is at this stage the essential point.*

Geography:—In geography, the cardinal points with reference to the schoolhouse should be taught, and the beginnings of geography laid by constructing on the blackboard a map of the parish *with the help of the children.* The parish, with its plains, streams, &c. (in rural districts), and industries, should be taken as an *object-lesson*, so as to give clear fundamental conceptions of future geographical terms and teaching. The county map will next be drawn.

Drawing of simple forms will be practised twice a week.

Note for the Inspector:—While requiring adequate familiarity with the work professed, the Inspector will, above all, consider the moral spirit and the intellectual activity and freedom of the class in estimating the work of the Teacher.

Standard III.—Age 8—9.

Moral and Religious Instruction:—At this stage, the moral and religious instruction should be continued in the same way as in previous Standards. Easy poems, of a literary character, should be learned by heart. Pure literature promotes moral training. The New Testament should not be read; because the difficulty of spelling it out gives rise to painful associations with religion, and such early impressions cannot easily be effaced. A selection of Bible stories, simply written, might however be read, and such Scriptural doctrines taught as are naturally suggested by these.

The lessons in prose and poetry of the school reading-book will also suggest instruction of a moral character.

Realistic Instruction:—Object-lessons should be continued, and should consist of the revision and extension of past subjects; and to these should be added object-lessons on such things as buildings, furniture, houses, pen, ink, paper, chalk, pencils, and things generally used by children; also, lessons on animals, *i.e.* native animals almost wholly.

Language Instruction:—(*a*) *Reading*.—The reading-book should be varied in its matter, and contain, along with literary extracts, lessons on the objects of nature. The school library, composed of simple child stories and easy accounts of birds and beasts, should be freely used.

(*b*) Oral Composition, in the form of giving a consecutive account of the lesson of the day, should be practised; and the children should be thoroughly familiarised with the subject and predicate of a sentence, *i.e.* the whole subject and whole predicate.

Writing:—Dictation lessons, as well as oral spelling lessons, should be given daily, and the children required to

write out at home at least five or six lines of some lesson that has been read, and to add a list of the words which have been found most difficult in the lesson of the day.

Geography:—The map of the parish should be reconstructed on the black-board, and the children required to reproduce it on their slates until they can do it so well that it may be demanded on paper as a home exercise. The physical features of the parish should be dwelt on, so that exact notions of geographical terms may be acquired. Further, the *general* geography of the world should now be taught *on a large globe*. Transition may be made to a large map of the world towards the end of the year.

Arithmetic:—The multiplication table, to ten inclusive, should be thoroughly acquired; and simple division and multiplication, first mentally, and thereafter on black-board and slates, should be taught. The sums done in school, or a few of them, should always be reproduced at home, and brought up on the following day. *Rapid* working should be practised with very simple sums in all the four simple rules.

Drawing to be continued, and writing in copy-books practised.

Standard IV.—Age 9—10.

Moral and Religious Instruction:—This should now be given, on the basis of the New Testament, the master always approaching this subject with reverence of manner. There should be no place-taking. After the lesson has been read, and an oral *account* of it given, the master will quietly and deliberately read the lesson to the children, as they listen with their books shut. The Life of Christ as a whole should be read, two or three simple dogmas taught, and the Ten Commandments explained and learned.

Realistic Instruction:—Object-lessons will now be given in a more extended form, and embrace all the artificial objects which contribute to the life and comfort of the peasant and artizan, including foreign products, and an explanation of our dependence on commerce for these. Lessons on animals, and their uses, with the help of good diagrams, will be continued.

Language Instruction:—(*a*) In Reading, prose and verse, and lessons literary, didactic, narrative, and naturalistic, should be intermixed, with a view to cultivating in the pupil a command of *variety* of language and idiom, and comprehensiveness of intelligence. The library books given out should be of the Robinson Crusoe and Miss Edgeworth types. At this, as at all stages, the children will be expected to respond intelligently to an examination on the lessons read, and the school reading-book must increase in difficulty from Standard to Standard and contain sufficient matter.

(*b*) The Making of Sentences out of given words should be practised, and the pupils taught on the black-board what constitutes a sentence, for which their now familiarity with subject and predicate will have prepared them. As soon as possible, short stories (*e.g.* fables of Æsop) will be read to the children, and they will be required to reproduce them on their slates.

Writing:—Dictation lessons, as well as oral spelling lessons, should be given daily, and the children required to write out at home at least five or six lines of some lesson that has been read, and to add a list of the words which have been found most difficult in the lesson of the day. These home exercises may now be on paper with ink.

Geography:—The *general* geography of the World should be taught carefully; and fuller, but still very general, instruction given in the geography of the native country, *i.e.*

England and Scotland,—always with special reference to physical, industrial, and commercial characteristics. (Connect on the object-lessons.) Outline maps of the native country should be filled up (within narrow restrictions).

Arithmetic:—Sums in the four simple rules, including long division, should be largely practised. Compound rules taught, and reduction of weights and measures. The weights and measures themselves should be again seen and handled, as in the Infant school.

Drawing to be continued (following some progressive series of books, and) introducing solid objects as models.

Standard V.—Age 10—11.

Moral and Religious Instruction:—This will be given in connexion with the lessons read, and the incidents of the school. Simple poetry of a moral character to be learned by heart. The continued reading of the New Testament, and the learning of certain Scripture passages and of hymns by heart, is the work of this Standard, along with the *easier parts* of dogmatic catechetical instruction.

Realistic Instruction and Nature-Knowledge:—Object-lessons (or lessons in common things) should be fully revised and extended, and the elements of a knowledge of the Heavens, of the Measurement of Time, and of Physical Geography as growing out of the knowledge already possessed of the parish, be now begun. Introduction to an elementary knowledge of the human body and the laws of health will be also at this stage given. *Realistic instruction now passes into Nature-knowledge.*

Language Instruction:—(*a*) *Reading* as in Standard IV., but in a more advanced book. The library books should be as in Standard IV., with the addition of voyages

and travels. A book of history, written biographically and dramatically, will now also be read in school; and the leading dates (ten or twelve at most) in British history taught, with all the principal events that cluster round these dates.

(*b*) Dictation and Composition Exercises as in Standard IV., but more advanced. The composition exercise written in school should now be prescribed to be re-written as a home exercise on paper. The beginnings of English Grammar may be attempted towards the end of the year.

Geography:—In Geography, the general geography of the World will be revised, the British Colonies being now specially adverted to. The geography of the native country will be revised and slightly extended. Outline maps of the *World* will be filled in.

Arithmetic:—Constant practice of the compound rules, and bills of parcels; and towards the end of the year an introduction to the rule of three and fractions. Accuracy and rapidity of working is to be expected at this stage in the case of all ordinary sums; and daily and numerous questions should be given bearing on the *ordinary concerns of life.*

Drawing to be continued according to a progressive series of books: also from solid objects.

Standard VI.—Age 11—12.

Moral and Religious Instruction:—Moral and Religious instruction as hitherto, with an addition to the dogmatic portion.

Nature-Knowledge:—While oral lessons on "common things" will not be neglected, the object-lessons at this stage pass into Physical Geography and Physiography.

Sufficient instruction will also be given in the human body to enforce the laws of health. Diagrams to be used. Lessons will also be given in the nutritive qualities and the preparation of different kinds of food.

Language Instruction:—(*a*) *Reading*.—A more advanced collection of various pieces will be read, and some one continuous piece of literature read along with it, such as one of Scott's poems. *A variety of select short poems will be learned by heart.*

There will also be added a History of England and Scotland, supplemented by the oral instruction of the master. The dates of fifteen or twenty great events or periods, including the names of one or two of the greatest writers of these periods, will be required.

(*b*) Dictation as hitherto. Composition of historical narratives and of business letters will now be required.

(*c*) In Grammar, ordinary parsing and *general* analysis.

Geography:—Outline maps of Great Britain and of the World will be filled up, and special attention paid to the British Colonies. In connexion with industrial and commercial geography, the leading facts and principles of elementary economics will be taught.

Arithmetic:—The pupils will be expected to work with freedom and ease *ordinary* questions in proportion and fractions, vulgar and decimal; but commercial and industrial arithmetic must chiefly be taught. [In the case of girls, model house-books of weekly expenditure will be required instead of fractions.]

Drawing from objects will be required, and the introduction of geometrical or mechanical drawing.

Those who *are likely to remain longer at school* should now also profess the first stage of some foreign language. —Latin *or* French.

Standard VII. and VIII.—Age 12—14.

Moral and Religious Instruction:—This is best conveyed by the reverent reading and explanation of the New Testament in more detail than in previous standards. The Catechism will be taught and explained throughout.

Language Instruction:—(*a*) Readings in English History (such as Green's or Creighton's). The reading with intelligence, emphasis, and expression, of a book of Milton *or* a historical play of Shakespeare.

The study of the said book or play, with reference to its thoughts, its logical sequence of development, and its characteristics of style.

A piece of good literary prose (such as the readings in history above named) similarly studied.

Evidence that the boy has read by himself, or cursively with the master, one of the longer poems of Scott and the greater part of Goldsmith; or, instead of these, selections from the poetry of Great Britain.

(*b*) The grammar and *general* analysis of one of the books read; and the vocables of the book professed, with their cognates. (Analysis should never be too detailed.)

(*c*) The composition of a narrative of any part that may be selected by the Inspector from a limited period of British history,—*the period to be chosen by the boy himself.* Commercial Correspondence.

(*d*) The second (and with the more advanced, the third) stage of Latin *or* French.

Geography and Nature Knowledge:—Revision of physical geography, and of commercial and industrial geography, with special relation to economics, and with continued map-drawing. Laws of health.

Arithmetic and Mathematics:—Commercial Arithmetic

and problems requiring the exercise of thought in Proportion (involving fractions); about half of Euclid, Book I., *or* Mensuration. (*Specific subject*,—Book-keeping.)

Drawing, geometrical and from models.

Note.

General. At every stage the pupil is presumed to be familiar with all the stages that precede it.

As to History:—In the first four Standards the teacher will orally narrate the leading incidents of British history, reading to the pupils ballads and other poems written in connection with these. In the Fifth Standard a book of British history will be read, the dates of *only the critical events* being required; and the master will here also draw on the poetry of the country, *e.g.*—when dealing with the battle of the Baltic, he will read Campbell's verses; when speaking of Flodden, he will read Aytoun's ballad; of the Spanish Armada, he will read Macaulay's fragment; when treating of the French wars, the Wars of the Roses, and the period of Wolsey, he will draw on Shakespeare, and so forth.

As to Singing:—It is required that singing be taught in the school daily, and, after a certain stage, from notation. Sewing, knitting, and mending are to be taught to all the girls, and in the advanced stages cutting out.

As to Home Lessons:—Home lessons should consist of mechanical work (except in the preparation of the reading lesson), or of the reproduction in writing of work already done in school (orally or on the slate).

Where a school has a Ninth Standard, the instruction will continue the same as in the Seventh and Eighth Standards, with the addition of more advanced instruction in a foreign language and in mathematics, including

geometrical and mechanical drawing. To these subjects a larger proportion of school time will now of course be given. A more scientific character will also be given to the Nature-knowledge. It will take the form of initiation into the elements of Chemistry, Biology, or Mechanics, always with special reference to industries.

Instructions to the Inspector.

The Department is aware that you are thoroughly conversant with all the subjects usually taught in schools. You have studied the principles, methods, and history of education, and have yourself either taught a school of your own, or been trained to teach in a Normal Practising School during your probationary period. It is not, therefore, necessary to issue detailed instructions for your guidance. It will conduce more to the proper discharge of your duties to leave you free. You have only to be reminded that, as bishops of your educational dioceses, you are fellow-workers with the teachers in the education of the children of the country, and that in this capacity your duty is to understand them, to appreciate their difficulties, and to act as a sympathetic friend and intelligent counsellor. The teacher should hail your visit, not fear it. Your duty is to cooperate with him in attaining the ends the State has in view in instituting a national system of education.

Having first acquainted yourself with the organisation, the instruction-plan, and general character of the school you are visiting, you will, as each Standard passes under your inspection, direct your attention mainly to the moral spirit and intelligence of the children. These you will be aided in ascertaining by allowing the teacher to teach the class in your presence, from a lesson selected by you, as well as by personally examining. If you are satisfied

with the school as a whole, and with each Standard, in these essential respects, you will pass the *whole* of each Standard for the full capitation grant, provided not more than 20 per cent. fail to pass in the three subjects of Reading, Writing, and Arithmetic. The number of failures if below 20 per cent. will not be officially communicated either to the teacher or the school managers.

As to the instruction, generally, outside these three technical acquirements, you will in the advanced Standards accept any subject of instruction (such as Agriculture or the Elements of a Science) from the master in lieu of the Code requirements, if that subject is taught in the spirit of these requirements, and promotes the aim of the school,—which aim always is the intelligent, moral, and religious upbringing of the young. You will estimate the quality of the teaching by the *practical* out-come as well as by the method and style of the master.

If the school be specially remarkable for the excellence of its organisation and discipline, and for the intelligent results attained, you will report it for an additional capitation grant of 2*s.* or 4*s.*; and you will state the grounds of your recommendation in your report to the Chief Inspector of your district, who will endorse your recommendation should he see fit. But you will be careful to exclude from the specially commended class those schools in which there is any indication of over-work, in which play and freedom are not amply provided for, and also those in which the discipline is not mild and just, and does not show itself to be so in the manners and bearing of the children.

You will see that it is impossible for you to discharge your duty to a school in the spirit of the Code (unless it be a school already well known to you) if you hurry your inspection, or seem to hurry it.

Should a school fall short of satisfying you in the essential respects referred to above, you will recommend a reduction of 2*s.* per pupil, and this even though 100 per cent. should pass in Reading, Writing, and Arithmetic.

Your occasional informal visits will be directed chiefly to the cleanliness, ventilation, playground, private offices, and general discipline, of the school.

Money Grants.

There will in future be no grants for specific subjects, as these are now embodied in the ordinary work of the school.

(1) The grants for the Infant Department will remain as at present.

(2) The grants for the various Standards will be determined by capitation. The basis of the capitation will be the number of children who have been in attendance for not less than six months during the school year.

Standard I.	14*s.*
Standard II.	14*s.*
Standard III.	15*s.*
Standard IV.	15*s.*
Standard V.	16*s.*
Standard VI.	18*s.*
Standard VII.	21*s.*

For Merit Grant (*see instructions to Inspector*).

(3) For every failure beyond 20 per cent. in Reading, Writing, and Arithmetic respectively, a deduction of 10*s.* will be made from the total grant otherwise earned.

(4) The age at which the pupils are presented for examination does not affect the grants.

(5) Where education is efficiently carried on beyond the Sixth Standard, a special grant of from £15 to £30, according to the report of the Inspector, will be made to

the master personally, provided he is qualified to teach the advanced subjects by being either a Graduate or a Literate in Arts, or by having passed an examination satisfactory to the Department. Only one school in each parish will be recognised for this supplementary grant,—the school to be selected by the School Board. Such schools will be distinguished as Elementary Schools of the First Class.

Deductions.

(*a*) Where Singing is not taught, a deduction of 1*s.* per child will be made on the school grant otherwise earned.

(*b*) If school libraries suitable to the various stages of progress are not provided, and arrangements made for the free use of the books, 6*d.* per child will be deducted from the grant.

(*c*) The grant will be reduced by its excess above 18*s.* per scholar in average attendance: [(2)], but the personal grant to the teacher [(5) above] will not be affected.

Pupil Teachers.

(1) Pupil Teachers will be selected by the School Board from among those candidates who have *passed the 6th Standard.*

(2) Their instruction will be in the line of the 7th and 8th Standards, and will always include Latin and Geometry, except where the teacher is unable to teach Latin, in which case French or the elements of some science must be professed.

(3) At the end of his apprenticeship he will pass such an examination in Political Geography, Map-drawing, and in the outlines of British History as will enable him to dispense with these subjects when he enters a Training College.

(4) The local Inspector will require the Pupil Teacher to report annually the books he has read in English Literature (including History), and converse with him regarding their contents.

Assistant Teachers.

The Department will determine from time to time those who are to be recognised as Assistant Teachers; but none shall be recognised for a longer period than one year who do not hold either a Certificate of Merit, or (in addition to such other qualifications as may be required) an *Educational* Diploma from some University or recognised College of Science and Arts.

March 1883.

NOTE ON SCHOOL APPLIANCES.

THE painting of the walls of school-rooms should be light and cheerful.

No elementary school is adequately supplied with apparatus which has not at least—(1) A large black-board affixed to the wall: (2) A smaller moveable black-board specially intended for the junior classes: (3) A black-board ruled for music: (4) A pair of globes: (5) A set of maps, including a large physical map of the world: (6) A numerical ball frame: (7) A supply of objects for object-lessons, &c.: (8) Coloured pictures illustrative of Scripture narratives: (9) Simple materials for exercises in colour and form, size, weights, measures, and coins: (10) Specimens of the birds, minerals, and plants of the district: (11) A few works of art on the walls.

School libraries are, when they are met with—they should be compulsory,—too often composed of works which the children do not care to read. It is obvious that as reading from the library is presumed to be a voluntary act, the books in it must be attractive if the library is to be of any use. A liberal supply of fairy tales, fables, ballads, voyages imaginative and real, illustrated books of natural science, history, biography, and such religious books as contain in themselves an interest *apart from the fact that they treat of religion*, ought to form the staple of the library. Moreover, sets of books suited to the different

stages of progress in the school should be provided. The great mass of the children of the country never heard of Jack the Giant-killer, the Babes in the Wood, or Robinson Crusoe! A mind growing up with imagination so starved must consolidate into something strangely different from the richly-fed minds of the children of the middle and upper classes. When there exists a school library really suited to the needs and desires of the young, permission to take the books home may be granted as a reward for lessons thoroughly acquired. The school will be a brighter place for little children when, the lesson once thoroughly acquired, a story-book or picture-book will be put into their hands to amuse, and through amusement, to instruct. Why should not the teacher himself occasionally take a book from the library-shelf and read a story to his school? It would relieve the monotony of his work, and help to maintain friendly and pleasant relations between himself and his pupils.

With respect to the choice of school text-books, we would urge on the attention of schoolmasters the important consideration that the reading-books of elementary schools constitute the *whole literature* of the children of the operative classes, except where there are school libraries in active operation. They should keep this in mind, as well as the remarks in the chapter on the object and method of teaching Reading, when selecting text-books for their pupils.

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WORKS BY PROFESSOR S. S. LAURIE.

METAPHYSICA NOVA ET VETUSTA: A Return to Dualism. By Scotus Novanticus. (Professor S. S. Laurie.) 200 pp., 8vo, Cloth, 6*s*.

"I congratulate you very sincerely on the production of this remarkable little book. Its results are among the best in philosophy; at the same time that your deduction of them from the simple act of percipience is at once original and happy."—*From Dr Hutchison Stirling.*

"The book is an analysis of Perception independently undertaken, but with full knowledge of, and reference to, the Kantian investigation.... The whole is worked out with much sureness of touch and with real philosophical insight. The author's knowledge and use of German thought is flavoured by a certain sturdy Scotch independence as well as by an infusion of Scotch caution.... The book makes the impression of having been written by one who has held himself at some distance from the philosophical schools, and who has embodied in his work the results of his mature thought.... Relativity (with the author) is something quite different from Relatedness.... What is said by the author is said with admirable clearness."—*From* "*Mind*," October, 1884.

"... As a connected reasoned body of doctrines, the explanation offered by 'Scotus Novanticus' constitutes a new philosophical theory.... By the help of this versatile will-force, the writer endeavours to solve the great problems of philosophy.... If the reasonings and conclusions are not always satisfactory, the book will still be interesting to the readers of philosophy on account of the light it throws on several important points of speculative inquiry, and also for the thoroughness with which the doctrines are developed and carried out."—*From* "*The Scotsman.*"

"The anonymous work 'Metaphysica Nova et Vetusta,' by 'Scotus Novanticus,' well deserves the careful attention of all who can appreciate a sustained piece of reasoning. ... The book displays much maturity of thought throughout, and the author, whoever he is, possesses a complete grasp of philosophical distinctions.... Though he works out his theory forcibly in his own way, he has evidently been largely influenced by Kant and the post-Kantian Idealists, particularly perhaps by Fichte.... It may be described as a succinct but comprehensive sketch of a metaphysical psychology."—*From* "*The Contemporary Review.*"

"... In the instance before us, while the subject handled is a large one, the treatment it receives (notwithstanding the brevity of the book) is wonderfully full. 'Scotus Novanticus' wastes none of his space in rhetorical verbiage nor in wordy excursions into the picturesque fields adjoining his subject proper, but confines himself strictly to the province within which it lies. His style is terse yet lucid, and his book, though hard reading, as it is almost bound to be from its nature as from its succinctness, never fails to be interesting.... In this little work the anonymous author attempts nothing less than to trace the genesis and history of our knowledge—our knowledge of the outer world as well as of the workings of mind itself.... It would be impossible for us here to give anything like a full and explicit account of the contribution which is here offered. 'Scotus Novanticus' wastes no words, and his treatise reads like a mathematical demonstration.... The work will well repay a careful study, and is a valuable contribution to the subject with which it deals. We heartily commend it to students of Philosophy whether they be materialists or not."—*From* "*The Scottish (Quarterly) Review.*"

"While, as we shall afterwards point out, we consider this work a failure as an argument for Dualism, we cannot help congratulating the author on the production of a work so distinguished by subtle analysis and philosophic power. . . . We say his Dualism is illogical, because in no work have we seen the activities of the mind more clearly exhibited or their necessity for the constitution of knowledge more convincingly argued. More than this, he has freed himself from the paralogisms which strangled Kant when dealing with such notions as Being, Causality, and the Absolute. . . . It only remains to add that the style is clear, terse and vigorous."—*From "The Glasgow Herald."*

"This is the work of a powerful and original thinker."—*From "The Modern Review,"* October, 1884.

". . . . Professor Laurie's ingenious and original little book. . . . Comprehensive treatise . . . it abounds in admirable expositions and acute criticisms: and especially indicates a clear insight founded upon accurate knowledge into the insufficiency of the empirical psychology as a base of metaphysical philosophy."—*From a "Study of Religion," by Dr James Martineau,* 1888.

ETHICA, OR THE ETHICS OF REASON. By Scotus Novanticus, Author of "Metaphysica Nova et Vetusta."

"About twelve months ago the author of this volume published a work entitled 'Metaphysica Nova et Vetusta: a return to Dualism,' in which he advanced a notable theory regarding the origin and nature of human knowledge. . . .

"In the 'Ethics of Reason' the direct influence of Kant and Hegel is especially evident; still these old elements of doctrine, as well as the terminology, are here used in an independent way by a writer who elaborates a theory marked by distinctive features. . . .

"To understand fully the doctrines thus propounded by 'Scotus Novanticus,' his reasonings must be studied in his own expositions, and as he has reasoned them out and connected the different parts into a system. All that we can say is that the various branches of the subject are unfolded with ability and ample knowledge of existing moral theories. . . .

"The work is the production of an original and profound thinker who is well aware of the difficulties of his thesis. The argument is managed with skill and dialectic power. The treatise is well entitled to the attention of students of Philosophy."—*From "The Scotsman."*

"The 'Ethica' repeats the characteristics of the 'Metaphysica,' and is an equally noteworthy contribution to the determination of ultimate philosophical positions. The book is not controversial in character, and is as sparing as its predecessor in the specific allusions to other writers; but we are able to feel that the abstention is advised, and that the author's theory has been elaborated in full view of modern discussions. As he proceeds on his own way, doctrines receive their correction, amplification, or *quietus*, though their authors are not referred to. . . .

"Enough has perhaps been said to prove that the argument deserves to be studied by all who aim at clear thinking on ethical questions."—*From "Mind,"* October, 1885.

"As we expected, the acute and logical author of 'Metaphysica Nova et Vetusta' has followed up that work with another, in which his leading principles are applied in the field of ethics. Here, as in his former work, he is very close and cogent, scorning to allow himself any of the easy and rhetorical illustrations with which some writers in philosophy are prone to make up their chapters. Whatever may be said of his ideas, his style, it will be admitted, is one that is to be commended alike for its directness, simplicity, and serviceableness. We have read the book with an increasing conviction of the author's originality and power, and of the benefit that his books may confer, even in this regard, on philosophical students. So carefully is his main argument drawn out that we cannot find space to outline it here, but must content ourselves with indicating one or two of his salient positions. . . .

"The author's application of his principles to the development of the Altruistic Emotions, to Law, and Justice is admirably consistent and suggestive; though, of course, in the process he has to deal somewhat severely with the definitions of the moral sense, the moral faculty, and conscience, which have been given by not a few writers on philosophy, ethics, and theology. Many of Kant's positions are incisively criticized, and *lacunæ*, as the author conceives, supplied. As a criticism of ethical systems, no less than as a piece of dialectic, and a positive contribution to ethical science, it is suggestive and thorough. We can cordially commend the book. It will raise questions no doubt, and answers will be forthcoming on various points; but the questioners would do well to take a hint from the author in the style of answering them."—*From "The British Quarterly Review."*

"Instead of the psychological method of inquiry formerly so much in fashion in the treatment of ethics, we have here a method which is transcendental in character. . . .

"Here, as indeed throughout the volume, 'Scotus Novanticus' shows how ably he can conduct a process of reasoning throughout its various stages, avoiding every temptation to depart from the definite line of argument which he has marked out for himself. . . .

"This is an exceedingly able work. It contains much forcible writing, and shows the author to possess a singular power of sustained thought. We admire the way in which he keeps himself free from entanglement in view of side issues, and at the same time is able to indicate their bearings on the main theme. For the expression of abstract thinking the style could hardly be better. It is direct, and hence forcible, and, though using the language of philosophy, is free from unnecessary technicalities."—*From* "*The Glasgow Herald*," April 10, 1885.

"The author's mode of working out his thought may seem to symbolize his ethical theory itself. The sense of effort that is a part of all moral action ends, as he shows, in a sense of harmony. Now 'Scotus Novanticus' requires from his readers a distinct intellectual effort in order to grasp his thought; but if they are willing to make this effort, they are really rewarded by having in their minds an idea of a coherent system which has many features of originality, and which, regarded as a whole, produces (whether we agree with it or not) that sense of power to contemplate the world and action from a general point of view which is characteristic of the philosophic attitude as distinguished from the attitude of science and common sense."—*From* "*The Westminster Review.*"

"This volume is characterized, we need hardly say, by all the excellent qualities that distinguished our author's previous work. . . . 'Scotus Novanticus' is a skilful and patient analyst of the phenomena of mind, and writes in a style that conveys very clearly what he wishes to express. It is a case of clear thought mirroring itself in clear language. . . . We remarked in regard to his 'Metaphysica' that it read like a mathematical demonstration: we have the same to say of this. 'Scotus Novanticus' has evidently a wholesome horror of 'padding.' His argument is about as condensed as it could well be. Then he is so careful in the use of his terms that we run a risk of misleading our readers by employing them without also giving his precise definitions of them. We refer our readers, therefore, to the work itself. It will amply repay careful study, and only by careful study can the argument be fully appreciated. . . . 'Ethica' is a careful study, and a valuable contribution to ethical science."—*From* "*The Scottish (Quarterly) Review.*"

"The present treatise contains a very close discussion of the chief points in debate between the different schools of moralists; and the author seems, in my judgment, to be remarkably successful in harmonizing the elements of truth in each. . . . It is not possible here to do more than single out a few points from a book which rewards a careful study."—*From* "*The Contemporary Review.*"

ON THE "METAPHYSICA" AND "ETHICA" TOGETHER.

"There is nothing absolutely new in [Dr Martineau's] doctrine [as to necessity of conflict, &c.]. . . . It has been admirably expounded in a recent volume of great force of thought and scientific precision of analysis, under the title of 'Ethica, or the Ethics of Reason.' This volume bears to be by 'Scotus Novanticus,' author of a preceding volume entitled 'Metaphysica Nova et Vetusta.' Both volumes are marked by much vigour and lucidity, grasp of philosophic distinctions, and capacity of following and combining threads of thought to their end. . . . We have pleasure in recommending them to the attention of all students of Philosophy."—*From* "*The Edinburgh Review.*"

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* * * * * * * *

"In der Behauptung der Idee der Persönlichkeit steht der Verf. durchaus auf Kantischem Boden; sein Streben ist aber die theoretische und praktische Seite der Vernunft einander möglichst zu nähern, um eben aus ihr als einem einheitlichen Princip eine vollständige systematische Erkenntnisseinheit zu deduciren, wobei er sich dem absoluten Idealismus der nachkantischen deutschen Philosophie annähert. Das Unter-

nehmen des 'Scotus Novanticus' kann als einer der achtbarsten Versuche unserer Zeit, in Anknüpfung an die durch Kant begonnene philosophische Bewegung zu einer, mehr als bisher geschehen ist, abschliessenden Form eines speculativen Systems zu gelangen, betrachtet werden." C. S. (PROFESSOR SCHAARSCHMIDT). *From "Die philosophische Monatshefte,"* xxii. 6, 7.

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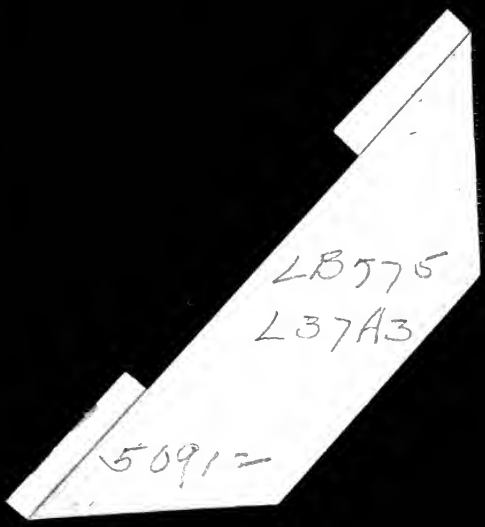
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