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THOUGHTS ON EDUCATION

SPEECHES AND SERMONS

BY

MANDELL CREIGHTON, D.D., D.C.L., LL.D., ETC.

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LOUISE CREIGHTON

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"No subject so much repays our study as the development of the young mind. We see in it the germs of the future, and the sight strengthens us to look more trustfully, more hopefully on the present."

"The two chief means of teaching are exaggeration and paradox. One or other is necessary to attract attention and show reason for independent thought."

"Do not try to alter the development of a young mind, try only to direct it."

"The great function of the teacher is to be a kind of mustard blister. He must apply himself to as many minds as possible. He is only doing his work when he is producing a feeling of irritation which may tend to awaken intelligence and stimulate the growth of character."

"The surest sign of social progress is increasing interest in the generation that is to come."

PREFACE

In preparing these addresses for the press I have been constantly reminded of the following passage in a letter of Dr. Creighton's : "Many people suffer from reporters ; I do myself. I never can speak in the reporters' style. They only put down every other sentence, and so make nonsense." The addresses and sermons in this book, with the exception of the papers on "The Study of Church History" and "A Plea for Knowledge," exist only in newspaper reports or in the annual reports of societies. Dr. Creighton's notes for them have in no case been preserved ; indeed for such speeches he often had no notes at all, or at most a few pencil headings on half a sheet of notepaper. He spoke too quickly for most reporters, and in reading the reports one is conscious again and again of the omission not only of whole passages, but, of what is even more damaging to the sense, of individual sentences and phrases. It would have been an impossible task to

attempt to replace what was omitted; I have confined myself to trying to make sure that nothing is inserted which he would not have said, and to correcting obvious mistakes. The form of many of the addresses is inevitably scrappy and unworthy of their author, but I trust that much remains which is characteristic both of his opinions, and of his method of expressing them. Neither has it been possible to avoid many repetitions in addresses dealing with much similar subjects.

No consistent theory of education will be found in this book. It was a subject of practical interest to him during the greater part of his life, and one on which he always thought and spoke much. He was a born educator, and often said: "I am nothing if I am not educational". At the same time he was always more interested in the practice and principles of education than in its systems. The relation between the individual teacher and his pupil seemed to him of more importance than any system. It will be easy for any one to discover what may appear to be contradictory statements in the following pages; but he never feared apparent contradictions or inconsistencies. He tried to find the truth everywhere, and caught hold of it wherever he could see it. He did

not lose time in attempting to harmonise those fragments of the truth which he had caught hold of, for he felt that with our imperfect knowledge, any system which attempted to contain and define the whole truth must become narrow and therefore false. Harmony, he believed, would come in time if only the desire for the truth were genuine and unfaltering.

Many of the remarks in the following speeches were ideas which occurred to him at the moment as suggestive, which interested him, and which seemed to him likely to make his hearers think. Others, which recur again and again, express views which he held all his life, and which were only strengthened by increased experience. If this book makes its readers think for themselves, even when they entirely differ from its conclusions, his words will have the result which always sufficed to satisfy him.

With regard to the position of Board and Voluntary Schools, and the religious teaching to be given in them, it may be well to make his opinions more clear by a quotation from a letter written on 11th January, 1899, to Mr. P. C. Horsfall, M.P. :—

" We have two slightly different types of schools. It is well that both should continue

and that they should be equally efficient. That is only possible, if both be equally recognised as national, and have equal resources at their command. The objection to this recognition would be removed by the appointment of Local Educational Authorities such as you suggest. Many of the grievances which are now stated are theoretical rather than practical. They deal with situations which might occur, rather than with situations which do occur. But the possibility of their occurrence would be removed by the existence of a Local Authority, which would have power of interposing if necessary. The dispute is not so much about the contents of religious teaching suitable for children, as about the necessity of a religious temper in teaching religion. No one wishes that children should be taught the formularies of an ecclesiastical system to which their parents do not belong. But this is no reason why no children should be allowed to receive such teaching, as will enable them to join intelligently in the services of that religious body to which their parents do belong. It would be quite easy to provide a scheme by which in Denominational Schools distinctive formularies were taught only at definite times, and alternative instruction provided for those

children to whom such instruction did not apply.

"I am convinced that we need much more general interest in our system of education altogether. We need the co-operation of parents and teachers, not only in carrying out the system, but in determining what it shall be. I think that at present the interest and sympathy of the teachers is not sufficiently enlisted in this matter. The representation of the teachers on the Local Authority would be a valuable step in this direction. I do not like to see the interests of the teaching profession treated apart from the interests of education. The two should be brought together, and many hindrances in the way of a teacher's career would be removed."

In another letter he writes: "Any proposal which contains the principle that we have a right to teach our children what we believe is to me valuable".

It seemed to him that fairness and justice demanded, that arrangements should be made to teach such religious truths in the schools as any body of Christians desired for their own children. This, he felt, would be a recognition of the principle of religious liberty which is so dear to Englishmen. He hoped that in time all those who cared for religion would unite in

demanding that adequate opportunities for definite religious teaching in accordance with the wishes of the parents should be provided ; and he was disappointed that nonconformists were not more keen in the matter, but so often seemed inclined to approach the whole question from the point of view of party politics. The education question, he said, was encumbered with the refuse of past controversy, and his earnest desire was that all this might be cleared away and forgotten, and that no considerations should be allowed to have any weight except such as concerned the welfare of the child, which should be to all the sole object of pursuit for all.

My thanks are due to the editor of the *Contemporary Review* for permission to reprint the paper entitled "A Plea for Knowledge".

LOUISE CREIGHTON.

CONTENTS

I.

THE VALUE OF RELIGIOUS EDUCATION.

SPEECH DELIVERED TO THE NORTHAMPTON EDUCATION SOCIETY, 22ND JUNE, 1891.

I WISH to ask you to consider what is the position which religious knowledge fills with regard to education generally. I venture to think that it is a much larger and more important position than is generally imagined. If, in the first place, we consider religious teaching simply and solely as a means of education, it seems to me that it contains material of greater educational value than anything that comes into the curriculum of the ordinary school. If you ask me, how I would recommend that a child's mind should be trained, whether by teaching it the subjects which come under the heading of religious knowledge, or by teaching it any other subject, I have not the least hesitation in saying that, simply with a view to its education, I would teach it what is called religious knowledge. The same opinion was once expressed to me by one of Her Majesty's Inspectors, who said, that he was grieved not to be allowed to examine in the subject which was to him the most real test of the intellect of the children. He complained that he was allowed only to deal with the mangled remains

which were left in the minds of the children, after the more important work had been done. He lamented the division between secular and religious knowledge, which allowed him only to see a fragmentary part of the mental training to which the child had been subjected. This may seem exaggerated, but I would ask you to consider, if you really want to train the mind, the immense importance and usefulness for that purpose of what is called religious knowledge, that is, the knowledge of the Old and New Testament. Consider how splendid these Books are simply for educational purposes. They are both historical and literary. They contain the whole of a nation's history and literature. They contain that literature in all the various forms in which it was developed ; and, moreover, the nation in whose history they interest us is as remote as possible from our own modern life. If the object of education is to give mental versatility, width of knowledge and largeness of outlook, if it is to create intellectual curiosity and suggest subjects of study, what can be more desirable for such purposes than a study of the Old and New Testament? It takes the child away from his ordinary surroundings, and causes him to look into the life and manners and customs of people who lived centuries ago under quite different conditions from his own. An immediate demand upon the child's imagination and intellect is made. From one point of view, education may be considered as mental gymnastics, which aim at training the mind so as to bring into play all its activities. For this purpose religious teaching far excels any other mechanism which we are able to use; and

therefore looking at the question merely as one of educational utility, I maintain that religious education is positively necessary for the proper training of the child.

Again, apart from the great value of the Bible as a means of literary and intellectual training, we must consider also its great value as a basis for moral training. I have heard of attempts made in Italy to meet the difficulties which arise from a purely secular education. A teacher finds himself without any basis for reproving a child for doing wrong. He has nothing to put before him as an encouragement for doing good, or as an explanation of what he wishes the child to consider bad. There is nothing to give the child's mind the capacity for understanding the difference between right and wrong. Punishment may impress the teacher's point of view on the child's mind, but the resort to brute force alone is naturally repugnant to a good teacher. To meet this difficulty a text-book of morals has been introduced and circulated among the children in Italy, so that the teacher when he reproves a child can point him to a special section of the text-book to explain the reasons of his reproof. I need not ask you to stop and consider how futile such an appeal to a child's mind must be. It is impossible that morality can be taught, among children certainly, and even among the community at large, without the appeal to religion. Religious teaching must be the basis of moral teaching. Take away the religious teaching, and the moral teaching will either disappear or become exceedingly attenuated and end by shrivelling away. This is the reason why we advocate so

strongly and so decidedly the maintenance of religious teaching in our schools. It opens up a new sphere to every one who comes under its influence. Any one who has been introduced to religion has gained a glimpse of a spiritual life which it is impossible for him to neglect, but upon which it is possible for him to enter, and those who have once entered upon it know that they have gained the greatest possession which life can give.

I should like to urge upon the pupil teachers who are present, to remember the greatness and the importance of religious knowledge in comparison with secular knowledge, and also to remember that the one does not interfere in any way with the other. The more subjects people can study at the same time, the better they will get on with every one of them. By increasing your religious knowledge you gain a larger background, and then your other work will surely go on better.

The more you try to realise the greatness and importance of the work you are undertaking, the more the great truth will be borne in upon you, that it is useless to teach religion unless you have a religious mind. If I were to have to choose between two systems of education, in one of which purely secular teaching was to be given by a religious man, and in the other religious teaching by a secular man, I have no hesitation in saying which system I would choose in the interest of religion as well as of education. I would rather have the religious-minded teacher though the subjects he taught were secular, because I know that the devotion of his heart would penetrate what-

ever he did, and perchance the fire that was in him might fall on those with whom he came in contact, and kindle a corresponding flame in their hearts. But remember, that you will not become teachers able to teach religion either directly or indirectly, unless you work with God and study His Word. Do not take a low view of your calling, but devote yourselves more and more to the highest aims of which your nature is capable.

And lastly may I urge upon the children not to look on the Bible as a book which must simply be learnt like a geography book, but as a book that they must learn to love for what it teaches them. Love it because it has a message for you, and tells you of the love of the Lord Jesus Christ. Study it always more and more, and by studying it, you will gain a vast amount of knowledge for yourselves, which all through your life will be of the greatest possible value to you.[1]

[1] In the fragments of this address which alone remain, religious teaching is spoken of in a general way. Reference to Dr. Creighton's "Primary Charge" (*The Church and the Nation*, p. 134) will show that he believed that religious teaching to be really effective must be denominational.

II.

RELIGIOUS EDUCATION AND VOLUNTARY SCHOOLS.

ADDRESS GIVEN AT MARKET HARBOROUGH, 30TH NOVEMBER, 1893, ON THE OCCASION OF LAYING THE FOUNDATION-STONE OF A NEW VOLUNTARY SCHOOL.

EVERY problem we have to face can be solved by a body of men who are sufficiently resolute. All depends on their resoluteness, and men are not usually resolute unless they have a principle to fight for. A principle gives them courage and strength. We hear a great deal about the voluntary system in connexion with elementary schools, and countless schemes are suggested by which the maintenance of the voluntary schools can be secured. It is difficult to keep pace with them all. On one page of a newspaper we find a new scheme floated, and on the next an impassioned appeal to the Bishops to frame a policy. The general notion seems to be that, in order to formulate a plan, there must be something to criticise, and the managers of voluntary schools seem to me to be exceedingly good critics. But the great danger of criticism is lest, while engaging in discussion, the critics should forget to act. The best way is to do as has been done here, to let wise men argue and legislators legislate,

and to go on quietly and steadfastly to do our obvious duty. I do not know whether that can be called a policy, but it is the best policy I can supply.

It may be well for us to survey the reasons why we are so keen about maintaining our voluntary schools. One reason is, that we know that only by the continuance of voluntary schools can religious education be secured. Some people think it possible to obtain religious teaching without voluntary schools. I do not know on what arguments they rely. If religion is to be taught, there must be in the minds of the managers a strong conviction of its supreme necessity; the master and mistress must take a real, practical interest in religious teaching, and the value of the teaching must be subjected to recognised tests. These three things the voluntary system gives us. Can we hope to get them by the School Board system? I think not, because it is perfectly obvious that the managers of Board Schools are not by any means selected primarily because they are religiously minded persons. The members of School Boards are bound not to allow the religious teaching of any particular body. But the sort of undenominational teaching which is allowed has really turned out to be that of a new sect altogether. At first it was supposed that it would be a simple sort of religion which could be understood by every one. But, far from being that, it has become exceedingly complicated. I do not know whether any of you have followed the somewhat unedifying proceedings of the London School Board as they attempted to find out what undenominational religious teaching really is.

Its complexity would baffle the mind of the most experienced theologian, and the result is one which we cannot contemplate with very great equanimity.

One argument which is used by the plain man who is always with us is, "Why perplex children's minds by teaching them what is denominational?" That seems a plausible argument. But is a child's mind perplexed by being taught something that is definite, rather than something that is vague? Take the child of religious parents who belong to some religious body. That religious body has certain definite principles. The father understands the connexion between his soul and God. The child is not allowed to be taught anything of the sort, hence he does not learn to understand the religion of his parents. He is taught religion in the abstract, as though it were astronomy or some other science he were learning. Of what use is that? Undenominational religion cannot give that which a child needs. A child is just the creature who ought to be taught the most dogmatic religion possible. Some people wish nothing to be taught that has ever been contradicted. Could that be applied to the teaching of history? Is no historical subject to be taught on which people have differences of opinion? From an educational point of view it is impossible to teach religion in the abstract. This has been proved in actual practice.

One great difficulty is to find out what is the actual religious teaching given in Board Schools. With a great deal of trouble we can, no doubt, discover what are the regulations of the various School Boards. But between the regulations and the actual practice

there is a great gulf fixed. It is quite possible that under School Board regulations good Christian men may give as good instruction as any one could wish for, but there is no guarantee that this will be the case. Indeed, with School Boards, there is a distinct absence of guarantee that a teacher shall be elected with a view to his or her capacity for giving religious instruction. Teachers are chosen for their efficiency in secular matters and for nothing else. Again, however much members of a School Board may sympathise with religious teaching, it is impossible for them to put their sympathy to practical effect. Rules may be made as to what is to be taught, but personal supervision is wanting. Religious teaching, it must be remembered, cannot be differentiated from all other instruction and taught by itself at certain hours of the day. Religion must influence all the teaching given in the school. It has been said: "How is a master to teach the Rule of Three with deep religious emotion, and what religious feeling can he carry into the teaching of Euclid?" That is not the question. Religion must be carried into everything which affects the life and character of the child who is being taught, and therefore it must be present in the life and character of the master who is teaching. His religious instruction cannot be confined to the hour in which he may be giving a Bible lesson. What makes a child's character? What really teaches a child religion? I think it is the point of view from which the master gives rebuke or encouragement, and his own attitude of mind towards his work. It is all very well to tell a boy that he ought to be good, so as to grow

up a useful man, successful in trade, and knowing how to vote for the right man at election time. That is secular teaching, it is teaching morality on purely utilitarian grounds. According to that system, the master says to the child: "Now the State has taken great care of you, it has given me a cane to whack you with if you do wrong, and therefore you ought to take care of yourself and grow up so as to do what the State wants you to do". Churchmen fail to see how good men and women are to be made in that way, and hence their desire to retain religious education.

Churchmen are prepared to make considerable sacrifices in order to uphold their opinions, and we believe that the common sense of the English people will bring things right in the end. At the present moment the chief anxiety in the mind of every one seems to be to do nothing which can offend others. There certainly is a vast mass of people in this country who wish their children to be taught religion. I am perfectly convinced of that. But by a number of complicated schemes devised to try and avoid offending other people, we have got to this, that half the children of England are either being taught no religion at all, or are being taught it in a very unsatisfactory way. No one wants that result, but, on the principle of teaching abstract religion, that is what we have arrived at. We must call people's attention to the fact, and hope that some day a change may be effected. I venture to hope that in time common sense, justice and fairness can be relied on to prevail.

III.

THE PLACE OF RELIGION IN EDUCATION.

EXTRACT FROM A SERMON PREACHED AT ST. PETER'S CHURCH, LEICESTER, 13TH NOVEMBER, 1892.

ONE great effect of religion on character is that, by keeping alive the thought of God present with us, it provides the one possible means by which we can maintain the unity of our lives. How important it is to maintain that unity, and yet how difficult! The whole course of our daily existence tends to rob us of that sense of unity. The advance of civilisation and the march of progress more and more tend to separate one man from another, and to split up the lives of each of us into many different departments which have very little connexion with one another. Life, as it becomes more complicated, becomes more divided. Our industrial progress is built on the subdivision of labour, and our knowledge is increased by the specialisation of study. Our lives are divided into little pieces and our duties are all kept separate. We have certain duties at home to our families, certain duties outside to other people; all our duties are ticketed and labelled, and made up often in homœopathic doses, so that they may be administered with very little trouble to ourselves. The tendency to cut up life into small pieces, strong at all times, has never

been stronger than in the present day. There is nothing except the thought of God, there is no object of recollection, except God and His relation to our lives, which can bring our lives together, which can make us see the true meaning of our existence, and see through the mass of details, of which assuredly our lives must be made up, one great prevailing universal purpose which continually raises us in the scale of being. We can only succeed in our lives if we recognise that essential unity, the bearing of one thing on another, the real meaning of all the little acts of which our lives are made up. We ought to get behind all the things we do, to lay hold on some one animating spirit, to see that we are striving to embody a principle in our life, to have a definite end and aim before us. This we can only find in God. Only in the thought of God can we redress the balance of the world, only by that thought can we get hold of the idea of the unity of our lives, only in the thought of God can we really find ourselves. He can restore the shattered unity of our lives, and make us feel that there is one purpose we can pursue through all the multiplicity of details.

We see some men who say, "I go forward to face society, and I take my stand boldly on the great feeling of love: I proclaim as my social creed that 'I love all men'." Very good; but we feel, if we watch such a man, that after starting from that magnificent principle all else that he has to say tends to shade off into tawdry sentimentalism. It leads to no result; his gospel has no contents. Why? Because his love does not abound in knowledge. Love itself will not

suffice to answer our questions, to solve our problems. Such a man's creed may give a pleasant and refreshing sense of love, but love must abound in knowledge and judgment before it meets its true, perfect and complete reward. Love must abound in knowledge, must be corrected by knowledge, each must supply the defects of the other. May we not even go so far as to say that these qualities of love and knowledge do not really exist apart? I will only deal now with one instance of love abounding in knowledge and judgment. Is not that what we mean by education? Can we, as we look at our own children, define education better? What do we hope that our child may become? We hope that beginning with love, love of parents, love of all things good, love may grow till it abounds in knowledge, and knowledge may take a definite practical shape in him, ending in a ripe judgment, so that his love and knowledge combined, may produce that spirit of wisdom which will enable him to go through the world refusing that which is evil and choosing that which is good. The object of education after all is character. We wish our children to grow in love that their love may abound in knowledge. Characters can only be really loving in proportion as they are wise and look at things as they are. Love that is unwise, as we see in the case of parents who spoil their children, does as much harm as hate. We cannot do our child a greater act of unkindness than to love him foolishly.

If love abounding in knowledge is the object of education, does this not show us how large a place religion must have in any system of education worthy

the name? What is the point in the child's mind from which we are to begin our teaching? Shall we say to the child "Learn that you may earn wages and get your daily bread, learn that you may compete with your fellows?" Can we hope to produce great results in the world by such motives? Will they tend to produce great and noble men? Shall we ever have a hardy and sturdy stock, such as were the Englishmen of the past, if we bring up our children with no higher appeals, no nobler motives than those of self-interest, of success in this world? Not so were our forefathers trained, not so must our children be trained. The life of the young must be harmonious, and the beginning of the appeal to the youthful mind must be noble. We must begin with love, love abounding unto knowledge and judgment. The child by nature loves his parent, and only through that love can the parent begin to exercise an influence on his child. The teacher of every kind must begin from that same feeling. Love is the basis from which all worthy energy in this world must spring. But how can we appeal to love as the motive in the child's mind, unless we set before him the love of Christ? Can any one say that religious education is something that may be added on to other education? Is it possible to assert that we can go on with other education quite distinct from religion, and at the last moment summon some one to hang on religion as though it were an ornament, an appendix that could be put on from outside? Some people say so, but they say it because they misunderstand human nature and the contents of the gospels. Religion is not merely so much instruction

or information that can be added on. It is the inspiration of all education, for education must be founded on love. What we are engaged on in education is the formation of character, not the cultivation of certain aptitudes for reading, writing and doing sums. These are not the things we would put before the child as the be-all and end-all of life. This is not the message which the nineteenth century must offer to the child. What we want to pass on to the child is the desire to be what we ourselves have striven to be, only better, stronger, nobler and purer. We know what religion has done for us, how it has saved us from temptation, raised us when we fell, guided us to greater heights, allured us to nobler endeavour. If we have realised this, let us do our best to determine that the same impulse, and the same power shall be handed on to those who are to come after us, regarding religion not as an ornament that may be dispensed with if desired, but as the very foundation of life on which character must be moulded.

IV.

OUR EDUCATIONAL SYSTEM.

EXTRACTS FROM A SPEECH DELIVERED AT THE DISTRIBUTION OF THE PRIZES GIVEN BY THE LIVERPOOL COUNCIL OF EDUCATION TO THE ELEMENTARY SCHOOLS, 20TH JANUARY, 1892.

IT must be confessed that there have lately been some signs of reaction against our existing system of education. The cause of this must be sought in the exaggerated hopes which were formed at its first introduction. These hopes were exaggerated, because the arguments urged in favour of an improved system of education were too largely utilitarian. Moreover the system was regarded at first as if it were something entirely new. The system may be new, but education is not new; and from the extension of something old we cannot expect to get quite new and original results. We knew what education would be likely to do, because we already possessed samples of the result of education. We had many educated people, but could we say of them that they all had made the most of their lives, or had succeeded in doing exactly what we expected of them, or would have prescribed for them? Obviously not. Therefore I do not see that we have any rational grounds for disappointment, because we find that, when a national and universal system of

education has been established all the results that we hoped for are not apparent. Why should they be? The system is not new. All that has been done was first, to make the system universal, then to make it compulsory, and lastly to make it free.

Many things have been said about education of which the falsity was bound to become apparent. Few phrases could be more misleading or contain less than one which has been largely repeated, "we must educate our masters". The phrase assumes in the first place that *we* are all agreed; secondly, that the class whom we call our masters do not agree with us, and thirdly, that education is to be the means of making us and our masters think the same thing. Each of these propositions is disputable, and the last is decidedly false. Education cannot be regarded as a means of making men agree. I would rather suggest that education is a means of making men disagree. It cannot and must not be a method of grinding everybody down to a dead level. It must be an intelligent system for taking the individual as he is, teaching him to make the best of himself, and bringing out of him all the individual qualities which he possesses. All systems of education must be judged according as they tend to form character or to leave it out of account.

Your care in bestowing prizes for religious knowledge corresponds, I am perfectly convinced, with the wishes of the great mass of the English people. I believe that the people of England wish that religion should take a large and principal place in elementary education. If we are agreed upon that, the exact

method in which it is to be done will be solved in time, if we have patience. I do not want to underestimate the difficulty of coming to a solution to which every one would assent, but I believe that the solution will be arrived at, and I am sure that the artisan class especially is sick and tired of all the squabbling on the subject.

Your council has undertaken a work of supreme national importance. On some points, if you are allowed, you may do even more important work in the future than you have done in the past. One great point which has to be settled with regard to our educational system is, first, how a child can best be trained who is going to leave school at the age of thirteen and take up a handicraft; secondly, how a boy or girl can best be trained who is to leave at the age of sixteen to enter upon some commercial pursuit; thirdly, how best those can be trained who leave at nineteen to enter upon a professional career, and lastly, what can be done for those who are to go on to the universities. The child who leaves at thirteen should be trained first as a man and secondly as a workman. Localities ought to have a voice in the mode of training; and I can imagine a state of things in which it would be possible for a body like your Council of Education to have a voice in saying what subjects are best fitted to be taught in the schools of Liverpool. It should be in a position to decide this, because it could bring together those who would be most likely to know what kind of life the children will lead when they leave school and therefore what subjects they had best be taught. Those engaged in

industry in Liverpool should be consulted as to those points in each class of work in which it is desirable that a boy should be instructed before he goes to work, as opposed to those which a week's apprenticeship will teach him. The danger of technical education is, lest it should waste time in teaching just those things which can be learnt in a week's apprenticeship in the workshop. The object sought should be, not primarily to enable a man to be a better workman, but to lead him to understand his work better and to enjoy the doing of it more.

V.

THE EDUCATION BILL OF 1896.

SPEECH DELIVERED AT THE OPENING OF NEW SCHOOLS IN ST. JOHN'S PARISH, PETERBOROUGH, 13TH APRIL, 1896.

I FANCY that few legislative proposals that have been put forward in modern times have created more surprise and bewilderment than the Education Bill which is now before Parliament. I do not profess to have any great capacity for reading Acts of Parliament, and I cannot claim to be able to calculate what may be the probable results of this measure in its details. That will be done by experts, and there is no reason to fear that this Bill will become law without a full consideration of all the small details of the complicated system which it affects. We have already heard a great deal of criticism, given before these details have been properly explained by those responsible for carrying them out. What I wish now to say will only apply to the Bill as a general measure, regarded from the point of view of that common sense which an Englishman is supposed to possess.

It strikes me that the Bill has met with very scant approbation, for the simple reason that it is much larger than anything that was expected, and its mere size and importance seem to have taken people's

breath away, and they have proceeded to criticise it in detail before they have grasped its general principles. But in my opinion it is the general principles that are of the chief importance. I think the Bill is an honest, straightforward and sensible attempt to bring back our interest in education into something like actuality. Since 1870 we have talked about educational progress. I fear that I am not able to believe that we have made any real educational progress during that time; I am not even sure whether we have not gone back. We have been providing educational mechanism, and we have lost sight of the contents of education. All this time we have had an education question. But a real education question should be a question about education itself, and the best form of education, and not be concerned with squabbles about all kinds of other things—bricks and mortar, political matters and controversies which have no direct bearing upon the question of education at all. There is a sense in which it would be true to say that the discussion of the religious question is the only point in the whole discussion in which education in itself has really been considered at all. Those who insisted upon the maintenance of denominational schools had a distinct educational object; for their view was that education was only valuable in so far as it was a preparation for life. They maintained that if there was to be real, genuine, religious education, it must be denominational, because only when it took a denominational form was religion attached to the mind of the child in the shape in which it could actually affect his life.

In teaching religion as in teaching anything else we must teach in such a way that a child may be able to apply its knowledge to actual life, and be led to link on what it has learnt to a definite, existing religious system. In striving to maintain the cause of religious education, we have not been engaged in a struggle against any other religious body. We have been concerned in maintaining a truth to which we hold for educational reasons, the truth that when we teach a subject we must teach it definitely from the very beginning, and must teach it in a form in which it can be practically applied. These are purely educational tenets, and the maintainers of denominational teaching have, I think, been fighting for the cause of real educational progress. Of course they have been misrepresented, because they have not been sufficiently interested in bricks and mortar, which apparently many people regard as a chief part of educational progress.

It seems to me that the proposed Education Bill recognises sensibly the existing situation, and tries to make the best of it, and to rescue education from the small squabbles in which, for a long time, it has been absorbed, and to put it again upon its proper footing. It tries honestly, straightforwardly and fairly to put the education question again in a proper position and to make a new start. It does the only thing that can be done under such circumstances, and puts an end to controversies by taking things as they are. There exist Board Schools and Voluntary Schools, why should it be necessary for their supporters to go on squabbling? As sensible people let us agree that

both kinds of schools shall exist. I certainly hope that Church Schools will exist for all time. The Bill takes both kinds of schools as they are and tries to put them on an equal basis. We have heard a great deal about the need for popular control, but hitherto our educational system has been practically controlled by the Education Department, which goes rigidly and exactly into every minute detail. The managers and teachers are merely the servants of the Department; all that they have to do is to provide the schools and the teaching in accordance with the regulations of the Department. In this Bill, however, the parent has not been forgotten. Hitherto, it has seemed as if the parent existed simply and solely that he might be prosecuted when his child did not go to school. But it is now recognised that he may have some interest in considering what his child is to be taught. The Bill allows him to decide in what form of religious belief his child shall be educated. This seems to me the one sensible way of dealing with the religious difficulty, the one way of settling it effectually. If this can be done, we may have good reason for hoping that the old controversies will, in a short time, pass into oblivion, and that it will be recognised that it is possible to give thorough religious instruction to those who want it, without in the least degree doing any violence to the feelings of those who wish for something else.

This brings me to the second point in which the Bill makes a great advance, not only in educational matters, but also in the development of our constitutional system; I mean the decentralisation of the

educational authority, and the establishment of a new local authority, which is to be the primary reference in all matters concerning schools. There is to be a local educational authority appointed by every County Council, and that is to stand between the Department and the managers of any individual school. This, I think, will operate excellently. It is likely to create a popular interest in the matter of education, and to bring forward the subject in the discussions at the election of County Councils. The Bill provides that the local authority shall be a committee of the County Council, which committee is to have power to add to its numbers, so that experts from outside may be brought in. I can conceive no better way in which a strong governing committee could be secured for a matter in which expert knowledge is required. Popular elections can only elect capable men. That, at least, they ought to understand how to do. But we cannot get experts elected by popular vote. As far as I can see at present, the popular vote should elect the members of the County Council, the members of the County Council should then proceed to elect from their number those whom they think best fitted to deal with educational matters, and they in their turn should have power to select outsiders, whom they would call in to counsel them as experts, on account of the special knowledge which they possessed. I look forward to a revival of a real interest in the contents of education through this Bill; for it gives me hopes that the education question will, in the future, be no longer regarded as concerned with providing cries for party politics, nor be confined to bricks and

mortar, or even to the weighty matters of hat-pegs and drill, but will be directed to education as a preparation for actual life. I entertain these hopes because the Bill recognises the rights of parents; because it provides for local managers in every school, whose interest and sympathy are of the greatest value to the teachers; because it gives us power of federation which will lead to greater equality of advantages among the different schools; because it subjects all schools to a local authority which is accessible, and can take account of local circumstances and conditions, whilst it reserves to the Education Department the position of general director and final court of appeal. Such a system seems to me to be in accordance with the spirit of English institutions, and therefore to have in it the elements of vitality.

VI.

THE CHILD AND THE EDUCATION QUESTION.

SPEECH AT THE OPENING OF THE WILLESDEN BOARD SCHOOLS, 30TH APRIL, 1897.

THE education question has presented itself so far to the public mind under different aspects, as it concerns the interests of the rate-payers or the control of parents, or the great question of the expenditure of public money without representation. In discussions about it many different points have been raised, education itself has alone been left unconsidered. The education question as it affects the children has never yet been envisaged. Yet it is a matter that concerns the children and the children only. The questions which have been considered concern the rights of everybody except the child, but the child must always have the right to claim from the community the best that the community can give it. If we look at education from that point of view, we shall see that we have not nearly so many differences of opinion as we are rather inclined to rejoice in now. All of us who have reached middle-age know that the one thing we live for is the children, that we have discovered that we ourselves are not likely to do much more good in the world, but that to give our minds to make the future

better for those who come after us, to take out of their way some of the stumbling-blocks over which we have fallen, to see that they are better equipped for life than we were, is the greatest contribution that we can make to the future, and the best way in which we can make ourselves useful in the present.

The education discussions of the past have turned so much on the provision of buildings and teachers, on compulsory powers for sending children into the schools, on the means by which the money needed to provide teachers and buildings can be raised, that there has been no time as yet to turn our minds properly to the question of what is to be done with the children when we have got them into the schools. I am very much in favour of popular government and of people managing their own business: no business is well done unless those concerned manage it themselves. But public business is just like private business, and a multitude is no wiser than half a dozen. If people are going to manage a business they must understand it, and, if they are to manage education, they must take a little trouble to understand something about it. I have not noticed so far any particular desire to really understand the contents of education. People understand about building schools, and about how much they should cost per head, and how the rates should be levied, but that is not the education question. The education question should be concerned with knowing what we desire the children to be taught, and how we desire that this should be taught to them. Hitherto it has been the habit to leave these things in the hands of experts, and we

have been content to believe that supreme wisdom abides in the Education Department; but we shall not get popular education properly carried out on that basis. We can only get the blots and difficulties in the present system cleared away and the system amended, if we see, first of all, that that system is founded on proper principles, and, secondly, that it is adapted to popular requirements. If the latter is to be done, people in general must be really interested in what the children are taught, and must take the trouble to understand what they should be taught, and how that teaching shall be given. Then there would be a more intelligent criticism on the methods of popular education and on the way in which it is conducted. I believe that the common sense of the community ought to be applied to every question that concerns the public welfare, and I believe also that the common sense of the community will generally stumble on the right principle, and on the whole apply it judiciously and wisely.

In my opinion one necessity of primary education is to follow carefully the order of the child's mind. The mistake of all systems of education is that they do not follow that order, but rather the order of the mind of the grown-up person, between which and the mind of the child there is a great difference. The child begins by observing a number of things, the adult by unpacking what is already in the mind. It is partly the result of the bad education received in the past that we possess our knowledge in a cut-and-dried way, but the child works pictorially by going straight to the results of its own observation and ex-

perience. Education should leave the mind quick to observe and ready to ask questions. These are the two qualities which should be called out in everybody's mind. If real intelligence is to remain through life, this method must be resorted to, and I ask, Is the present system of education likely to make children alert and curious and eager to ask questions? Discipline forbids it, and a child who asks a question would probably be promptly suppressed like the guinea-pig in *Alice in Wonderland.* The more we have a system which aims at producing certain results on a certain day, the more we shall injure the capacity for perpetual observation and perpetual curiosity. We must get a mode of education which shall make children mentally alert; anything which stultifies that quality helps to ruin the individual's chance of being of use in the world. I have been told that the present system turns out beautiful clerks, but my informant owned that he did not find as much alertness of mind in his clerks as he did when he began business. We are led to ask ourselves whether quickness of grasp is being created more and more, or is slowly diminishing.

We make a mistake if we think we can create it simply by adding technical education to elementary education. We shall not be enabled to compete with the foreigner simply by devotion to technical education, neither can we create by any artificial process the peculiar practical capacity which has marked the Englishman in the past, and has placed him in the position which he occupies at the head of the industrial world. Technical education will not produce it, but it

is possible to destroy it unless our efforts are bestowed to cultivate at the same time quick observation and intelligent curiosity. The whole of progress consists in asking questions, and if we will only once ask ourselves a question we shall stumble on the answer in a few days. When we have asked the question three-quarters of the business has been done. The one real object of education is to leave a man in the condition of continually asking questions.

The education of the mind that asks questions will never cease. It is absolute condemnation of any system of education to say that education will be complete when what the system prescribes has been mastered. Education must not merely hang clothes around us, it must invigorate our frame. Even if children carry away but little of the contents of the instruction given, the teaching will have been good if they come away with minds alert to ask questions and to demand answers to them. These are principles of large application. May I suggest that if you will follow these principles out, you will each become intelligent critics of any systems of education which you may come across. We shall not advance as quickly as we should wish in educational matters until we create a large body of educational critics. I was perfectly downcast last year when the Government brought in its Education Bill. It was a very large measure, whether it was a wise one or not I will not discuss to-night, but it was obvious that the Bill proposed to vest in the local authorities a good deal of power to control the contents of education. What did the great majority of the local authorities

at once do? They proceeded to pass resolutions implying that they knew nothing and cared nothing about education, that they were not going to get up the subject, and did not wish to undertake the functions which it was proposed to confide to them. This is a proof that there is really an entirely inadequate attention given to the contents of education. We need more local knowledge and insight into what goes on in the schools. The system that comes to us from the Education Department and is endorsed by experts will be none the worse for being independently criticised. When we face the greatness and importance of the problem, we must all feel how small is the contribution we have each of us made to its solution. I have said that the object of the teacher is to follow the order of the child's mind, and I have lived long enough to know that no one with any conception of humility can claim to be able to follow that order completely, for this simple reason that the more we see of a child's mind the more unfathomable becomes its mystery. The delicacy of its machinery, its potency for good, its splendid capacity for nobility and grandeur, make it a thing to be looked on with the deepest reverence. As we recognise the importance of the work before us, we must wish to do all we can to hasten the time which we hope will be happier than our own, the days when

> Sweeter shall the roses blow
> In those far years, those happier years;
> And children weep when we lie low
> Far fewer tears, far softer tears.

This is our desire, that by our labour in our day and generation the tears of the children when we are in our graves will be fewer, because we have laboured in their behalf and striven to give them of the best we have.

VII.

READING BOOKS FOR ELEMENTARY SCHOOLS.

SPEECH AT THE DURHAM DIOCESAN CONFERENCE, 1880.

THE Education Department has made an important change in the code, which is to come into effect next year. The children are henceforth to be examined not only in the mechanical exercise of reading, but also in the contents of their reading books. The utility of this change will evidently depend on the supply of proper reading books for the purpose. What are the principles on which such reading books should be framed? Are we likely to get them? I answer we shall not get them unless we take a little trouble. Let us consider the principles on which they should be framed.

The object of education is twofold, to make a man master of himself and master of the world in which he moves. We believe that only religious education can make a man master of himself; it remains for secular education to give him knowledge of the material world. Any subject will afford the basis for a sound training, provided it be taught thoroughly as far as the teaching goes. Let us, however, remember that those subjects are best which develop

a child's powers of observation as well as stimulate his intelligence. The process of attending school is by no means an unmixed good for a young child. Learning from books prevents a child from learning from nature; confinement in school tends to check that power of unconscious observation which is a great part of the early education of all. It should be our object to restore the balance by leading children, as soon as they can read, to observe the actual surroundings of their life. We must lead them on step by step, explaining as we go. Hence the new reading books ought to be carefully adapted to the actual facts of the everyday life of the children of each school. In all cases they should include explanations of the great phenomena of nature which are everywhere visible. In towns they should deal with the manufactures of the neighbourhood and explain the processes which the children see before their eyes. In the country the processes of agriculture and the rudiments of natural history might similarly be taught. Knowledge of the simple facts concerning the human body and the application of the laws of health to the facts of the locality would be another subject. Beginning from the School Penny Bank a few simple lessons of social economy might be drawn out. The interests of the children should be extended by beginning from obvious facts, and leading them on to observe less obvious facts, which should be in their turn explained.

Such a system of reading books would require a great deal of trouble to make, but they would be worth the trouble. They would need co-operation

amongst those engaged in teaching and those interested in it; they could only be drawn up after a careful consideration of the needs of each district. Surely those who have ungrudgingly given their time and money to erect proper schools and to drive the children into them, will not now refuse to lend their intelligence and their experience to help to make the education given in those schools as thorough as it can be.

VIII.

EXAMINATIONS.

EXTRACT FROM A SPEECH AT A PRIZE DISTRIBUTION AT PETERBOROUGH, 26TH NOVEMBER, 1894.

IN one sense examinations are good, in another bad. Without examinations there would be a tendency to idleness and laxity, teachers would not be kept up to the mark. The evil side of examinations is that, while they are simply meant to be tests, teachers will insist upon regarding them as standards. To get a class through an examination is too often regarded as the sole aim and object of teaching, but the real object should be so to train and educate the children as to develop their intellect generally. Worse still, when the teachers take the examination as a standard, they will also insist upon trying to take short cuts towards the desired end. They cause certain facts and certain answers to be committed to memory, and in this way, instead of developing the intelligence of the children, they strive to circumvent the inspector, treating him as if he were a foe instead of a friend. As the examination draws near, they allot to themselves the time necessary to cram into the heads of their scholars the knowledge required in order to pass. But children should be taught in such a way that a day or two's break before

the examination will do no harm. If the teaching is thorough, a three days' holiday before the examination ought to do good. It might be usefully employed in thinking over at leisure what has been learnt. True education consists in developing the intellect, not in committing to memory before an examination pages of information often profoundly dry and generally inaccurate.

IX.

THE VALUE OF TECHNICAL EDUCATION.

SPEECH DELIVERED AT THE PRIZE GIVING OF THE PETERBOROUGH SCHOOL OF SCIENCE AND ART, 8TH DECEMBER, 1891.

TECHNICAL education has in late years been very much before the public mind. Greatly as I am in favour of it, I must confess that I am in favour of it not because it is technical, but because it is education; and I think that in urging its claims people often fail to hit the mark because they aim too low. Shortly after the passing of the Education Act of 1875, a distinguished member of Parliament told me that one of the most remarkable speeches made in the House in connexion with the Bill was that of Mr. Thomas Burt, member for Morpeth, then the only working-man representative in Parliament. He said: "Education has been advocated from every possible point of view. It has been said that education will reduce the rates, that it will empty the prisons, that it will enable our workmen to hold their own in competition with other nations, but I don't believe that the working men of England want education on any one of these grounds, but they want it because it will make them better, happier and wiser men." This opinion of Mr. Burt's seems to me a

noble and right opinion, and puts the matter on a proper basis. We do not now want technical education because it will produce results which can be measured by politicians and members of Boards of Guardians, but because it will make each individual who gets it better, wiser and happier, better deserving of the name of man, better qualified to do his duty in his day and generation.

The desire for technical education marks a very decided advance in our educational views. All true education must depend for its success upon the rapidity with which it takes hold of the mind and attracts the inquiry of those to whom it is offered. It is useless to go to a man with the offer of education in the abstract. He will ask how the education which is offered him is to attach itself to his life. We must show men cause why they should desire knowledge, and we shall do that by bringing the knowledge we offer them into immediate relations with the actual facts of their life, and the circumstances under which their character is being developed. Two great qualities lie at the basis of knowledge—curiosity and observation. A man will pursue knowledge when his curiosity has been stimulated, and when his power of observation is supplied with some material upon which it can exercise itself. Curiosity can be awakened about things which lie immediately about his doors. We must go to a man and say: "You are engaged in such and such work; we want to explain to you fully the meaning of what you are doing; we want to make you understand something about science and art through the material with which you have to deal; to reveal to

you the laws under which your work has to be carried on ; to put you in the way of understanding what at present you are only doing mechanically".

We must remember also that knowledge cannot be taken in by cart-loads. The human mind is not like a coal-cellar, into which, after opening a grating, you shovel whatever contents you wish. The process of education will be useful exactly in so far as its subject-matter is such as the mind can work upon. The mind must digest the food which it receives. We must exercise our faculties freely upon the subject-matter with which we are supplied, and free exercise of the faculties of the mind begins with observation and experiment. Technical education, starting with the objects and pursuits which lie at a man's door, gives him the means of exercising these powers. Therefore it is true education in the highest sense, and for that reason it should be advocated and urged upon every one, not because it will make a man a better workman and so enable him to earn higher wages. Let us appeal to men to get knowledge for its own sake, because it will make their life more beautiful and more worth living. Appeals to the higher part of human nature are never thrown away, and indifference mainly arises from the fact that sufficient cause is not shown to a man why he should rouse himself from his lethargy and do something. To appeal to men to gain education simply because of the dangers of foreign competition will not have much effect.

You may think it a very heretical thing to say, but when I take a general survey, and consider the records of English industry and adventure, and compare Eng-

land with other countries in the past and in the present, I come to the conclusion that the Englishman has never succeeded by virtue of his cleverness. I do not think that the English are a very clever people. I should like to illustrate my meaning by the experience of a friend of mine who studied at Zürich, the greatest engineering school in Europe. People of every nationality frequented it, and, when the pupils were questioned by the lecturer in the classroom, the answers of the English students showed so little general knowledge that they were often received with shouts of laughter by their companions. But when the class proceeded to the workshops to solve the practical problem which had been set, the German would pull out his note-book and begin to make elaborate calculations; the French and Italians would walk round the problem, put their heads on one side, and make many smart and excellent suggestions; the Englishman would put his hands in his pockets, whistle for a while, and then go and do the problem whilst the others were still thinking about it. That is highly characteristic of the English at all times. They have somehow or other a practical capacity for doing the things which have to be done. I wish to emphasise this point, because I think that any new movement, and technical education is a new movement, suffers in the long run if it is advocated on wrong grounds. The English workman will tend to hold his own, I believe, by reason of his practical capacity, his versatility, his power of insight into the thing that has to be done, and his readiness to do it. He may do it in a rough-and-ready way, but he will do it

somehow. This practical capacity is independent of education; no amount of technical education will create it, it is inborn in our race and it is a quality to be cherished. When I lived in Northumberland, and went into the elementary schools there, and saw the mechanism of our modern system of education, I used to wonder whether all the improvements would enable us to produce more men like Robert Stephenson and Thomas Bewick, the sons of peasants, who had nothing of what we call education, but were men who had seeing eyes and hearing ears, who cultivated their powers of observation and kept an endless curiosity. It is in seeing what has to be done, rather than in the capacity shown in doing it, that the real power of a great man consists. It comes from the keen cultivation of curiosity and observation, from learning how to see for oneself, how to keep one's mind clear and unfettered and one's eyes open, and from a resolute determination to do one's best under all circumstances. Technical education will not give you these qualities, but it will make your lives more interesting and less mechanical. In what after all does happiness consist? A wise man has said that happiness consists in the consciousness of the free use of our capacities and faculties in an excellent way. We cannot get farther than this definition. Happiness should be the accompaniment of the everyday life of all who are doing good, honest work with an intelligent mind. To create something, to produce something, this is the highest attainment of man's faculties, the supreme reward of his labours. The working man has this advantage over the brain worker, that he deals with

tangible results. If he is only intelligent and interested in his work, if he understands the materials he is dealing with, and desires to deal with them in the best possible way, he has all the elements of happiness in his reach. To work and take one's share in the world's work—life can give no more, and it ought to give no less.

Let us turn for a moment to the consideration of art, since science and art between them include the sum total of human knowledge. At first sight they seem very different, but we soon discern that they are not really different either in their aims or in their revelations. Science consists in the pursuit of truth, which leads to the establishing of law, where at first everything seemed to be merely capricious. Science pursues law through the process of classification. The pursuit of art is beauty. But no one can gaze on nature and merely perceive its beauty. He is inevitably led on to the recognition of law. It has been truly said that beauty is only law under a veil. It is a cover thrown over law to conceal it for a moment, so as to incite men to pursue it more steadfastly in the future. When at first we speak of a landscape which attracts us and vaunt the beauties of nature, it is in her apparent capriciousness that her charm seems to lie. But as we look closer and try to reproduce what we see, we discover that there is no capriciousness, that beauty consists of line answering to line, and is regulated according to certain principles of proportion, that all things fall under laws. Whether we begin with the pursuit of truth or with the pursuit of beauty, we are inevitably led to the same conclusion,

law rules over all things, and our pursuit leads to the perpetual revelation of law. The pursuit and the recognition of law form the discipline of man's character. Brought face to face with law, we gain the sense of discipline, and we come to recognise the limits within which our capacities can work. Unless some portion of our time is spent in that self-discipline which the pursuit of real knowledge brings, we may say in the words of the heathen of old that we have lost a day. We need to be brought face to face with the truth which nature has stamped upon the world, and which art inevitably reveals, that all human things are subject to limitations. Our own capacities will be exercised firmly, wisely and well, and will produce good results when we recognise the limitations within which they can be fruitful, and it is the moral law which must impose these limitations.

Science, art and morality merge the one into the other; they are not different things but one and the same thing, and the more we look at the world and the farther our knowledge goes, the more we see the wonderful law and order which prevail, the manifestation of beauty which is the secret of life for every one of us. The more we see the unity of design in all things and realise how all is directed by one great purpose, the more we shall see the mission of our own individual life. The work, the ministries of every one of us, whether he be thinker or craftsman, poet or designer, statesman or priest, all tend to the same great end, and all lead to the same result, the recognition of beauty, of that supreme beauty which resides in nature, in the moral character of man, in the pursuit of truth.

The same beauty shows itself everywhere, pervades our lives, and, rousing us, leads to the recognition of our due place in this world which God has made, and on every part of which He has impressed the marks of His handiwork.

X.

THE PROVINCE OF TECHNICAL EDUCATION.

SPEECH AT THE LUNCHEON GIVEN TO COMMEMORATE THE OPENING OF THE NEW TECHNICAL AND ART SCHOOLS, LEICESTER, 5TH OCTOBER, 1896.

THERE has hitherto been a great break in our system of education. Those who are interested in watching and directing the careers of the young have felt the great difficulty and danger that beset them at the time when they leave school and first of all take to practical life. That is the time when their energies seem to relax, when the discipline that they have had instilled into them begins to grow feeble, when a sense, it may be, immature, of independence and liberty makes them neglectful of the higher parts of their nature. This shows the need for a system of education which shall secure for our citizens as a whole a uniform and progressive development of their character. Technical education, I am convinced, provides one means of solving the problem. The education given in our elementary schools must be considered, I think, as a kind of mental gymnastic, fitted to give a capacity of the mind which will enable its possessor to turn his attention to anything that is required of him. If this is so, then it is quite obvi-

ous that something must be done to enable a boy, when he leaves school and goes to work, to carry on his education on a proper basis. To go into a trade, whatever it may be, will first of all take the form of apprenticeship, and that apprenticeship must be of a practical nature. That is to say, a boy goes to a workshop and is told what he has to do, and somehow or other he gets into the habit of doing it. But it is perfectly obvious that the process he has to perform is to him a purely mechanical process, unless it is accompanied by knowledge in the background. The object of technical education must always be to carry on what has previously been done in the way of equipping the mind, so as to enable the mind to apply itself to the questions which are actually before it. The boy rapidly acquires in the workshop the mechanical dexterity for performing certain processes. Yet that, of course, is not educational, it is merely the development of a certain amount of mechanical alertness, which concerns only his physical frame, it does not carry any message to his mind. It is only if he is educated in the principles of his trade, art or craft, if he learns to understand the phenomena which surround him, that he becomes a really intelligent man. I need not emphasise the fact that only if the man is intelligent, can the workman be really adapted to do his part. Before you can have a good workman, you must have a good man, before you can have a capable mechanic, you must have a capable lad. This therefore is technical education, to train the boy in the real principles of his craft, to explain to him what is their scientific basis; this is

the proper form of education, because it is after all the education of life.

All that can be learnt at school is the desirability of being curious. The mind can only be taught that there are questions which may be asked with advantage, and it can be supplied with a series of pigeon-holes, into which it can put the answers when it gets them. But it has first of all to ask the question, and it secondly has to give the answer, and it is no particular use teaching people to read and write, fitting them with their curiosity and their pigeon-holes, unless you go on to show them some reason why they should ask questions, and unless you make it possible for them not only to ask, but to get the answers. The advantage of technical education is, that it can take hold of the natural curiosity of the boy at the moment when he goes to work. If he has got anything in him at all, he must wish to have the processes explained which he sees going on around him, he must wish to pursue them beyond their mere mechanical exhibition, and to discover the principles on which they are founded. He must naturally wish to learn something about the machines which he has to work, and to enable him to do this is to give him the best education he is capable of. Because after all what we want is the explanation of our life, of the things which concern us, of that which we see and that which we do.

The object of elementary education is to excite a curiosity which will not allow the mind to rest satisfied without grasping the causes of the phenomena which it sees around it, and discovering what it most

needs for itself. It is because technical education will help both to satisfy and to stimulate this curiosity that I regard it as of the greatest possible value, and not necessarily because it will make better workmen, or because it will enable us to compete better in foreign markets. Our success in this direction must depend on a greater readiness on our part to follow markets, and to look out for openings. The opening of the market of England on a greater scale is not a thing, I think, that is within the power of the mechanic, it is in the power of the employers, and it is for them to consider how the markets can be kept open to English goods, and how the intrinsic merits of these goods can be maintained. I will not therefore advocate technical education on the ground that the better education of the workmen will enable them to do better work. I believe that English practical capacity has always been great in the past, and remains unimpaired in the present. I believe that the average English workman can do a better piece of work than anybody else, simply because he is an Englishman, and not because he is a well-educated man. I cannot feel sure that more and improved education will enable him to do a very much better piece of work. I do not press technical education on that ground, but I am sure of this that it will make him a happier and more contented man, and against that advantage purely utilitarian gains cannot be weighed. To have men working and knowing what they are doing, to have them intelligently understanding and co-operating with their employers, to have them really interested in the processes in which they are concerned, that, I think, will give to

the mechanics the prospect of a happy and a contented life, and that is what above all we wish them to enjoy.

The industrial civilisation in which we live has its advantages, we are conscious of them. It has also its disadvantages, and sometimes, perhaps, we are unduly conscious of them. One of these disadvantages certainly is, that an industry does not in itself immediately add to the beauty or the grace of the neighbourhood in which it is domiciled. We see the face of nature being gradually changed, and the works of man on every side shutting out the works of nature. We see in all the surroundings of our life the distinct loss of the element of beauty; that which, to people more happily situated, is an instinct pervading their life, has amongst those of us, who live in the midst of industrial civilisation, to be replaced by reflection and to be slowly reintroduced. The object of art teaching, the desirability of which every one must recognise, is not simply that we may have better designs for our wallpapers and linoleums, but that we may have a greater sense of beauty influencing the life of every one. A foreigner once criticised English life by saying, "Yes, you are prosperous and industrious, but then you are hopelessly vulgar". Of course we should not agree with him, but I can just see what he means. It must be admitted that the lives of men in large multitudes, in the midst of industrial surroundings, are cut off from many forms of innocent, healthful and spontaneous enjoyment, which are at the command of those who are not so closely packed together. To bring back a sense of beauty, to maintain a conception of the grace and

dignity attaching to life, these are objects which he who wishes well to his country will ever have before him. These are the objects which are dear to you, and which have led to the erection of the beautiful building which we have opened to-day, where the best knowledge you possess and the finest feelings of which you are masters are placed at the disposal of every member of this community.

XI.

THE TRAINING OF THE SCHOOLBOY.

SPEECH AT THE WYGGESTON BOYS' SCHOOL, LEICESTER, 27TH JULY, 1892.

LEICESTER is to be congratulated on possessing an institution which I hope you already feel to be, and in time will feel still more to be, the key to the real prosperity of your town. I trust that Leicester will always be proud of its school, and will regard it as the exponent and seed plot of that spirit of local patriotism on which the life of the community must be founded.

For my part I much prefer a day-school properly supplied with educational machinery, with a good play-ground and a good tone amongst its boys to one of our great public schools, where, at a critical period of their lives, boys are herded together in squadrons in huge barracks. Wherever it is possible it seems to me that that is the best method of education which allows boys to remain at home with their parents, under the care of their mothers, and, even in the busy life of a town, objects of interest and attention to their fathers, living in constant intercourse with their sisters, feeling the claims of home life, realising that they form part of the great civic community, and that they are called upon in some degree to take an interest in its efforts and to sympathise with its experiences.

Such a method of education is, in my opinion, preferable to one in which boys are taken away from their home and its associations, and simply left "to find their own level," as it is called. I would much rather that boys did not find their own level too soon. Life will make them do that soon enough. I do not want them to be made men of too soon, I would rather they remained boys as long as possible, full of the simplicity and straightforwardness which are their characteristics. Let them retain these as long as they can, the stress of life will do its best to rob them of them.

On turning to the subject of education, I feel inclined to say that I believe that only now are we getting to the beginning of a really wise and sagacious system of education, that is, such a system as can be applied to the needs and requirements of the great population of the present day. The current remark made about education, that it should contain something about everything and everything about something, is one of those prescriptions which one would expect a physician to give gratis, because he knew it would be impracticable to get it made up. The question really resolves itself into this: Which is the alternative with which we are to begin? It seems to me that the soundest principle of education is to begin as far as possible with everything about something. If that is done there is then a chance of a boy learning something about everything; while if we begin at the other end there is no chance at all. The results of teaching only remain if they are logical and intelligible. The mind will only learn when cause is shown why it should learn; and a child can only be carried

through a process when its necessity has been made clear. It is impossible that anybody can be taught by being merely primed with information, when the use of the information is not obvious. But if one subject is taught thoroughly it is possible for the pupil to grow into the understanding of method.[1] The advantage of this will be seen at once. We want a child to be trained so as to be not in one way only, but in every possible way, a useful member of society. The quality most useful and most valuable to society is the faculty of forming a right judgment; and this faculty can only be developed by the discipline which comes from methodical study.

I do not think that any one subject is better adapted for education in itself than the study of Latin and Greek. For a few pounds a boy can set himself up with a classical library sufficient to enable him to learn these languages and to last him for his life. It is not the same with any other subject of study. The study of a science, for instance, requires a laboratory and many expensive instruments. This is one decided point in favour of classical studies. They are entirely at any one's command, and they lead at once into those fields where the human mind can be best trained. Yet I know that, particularly in such a town as Leicester, there is sure to be a demand

[1] An interesting illustration of this view is found in the life of Sir James Paget which has lately appeared. He writes: "As I look back I am amused in thinking that of the mere knowledge gained in the study (the knowledge of the appearances and names and botanical arrangement of plants) none had in my after life any measure of what is called practical utility. The knowledge was useless: the discipline of acquiring it was beyond all price."—(*L. C.*, 1902.)

for a kind of training which will be more immediately useful. But the utility of education can never be immediately apparent. Into whatever line of life a man goes, he must begin with apprenticeship. No educational training can be adapted to fit a boy immediately for any particular business or calling. We must first try to make him a *man*, and then we can make him into a man of business. The great test of education, after all, the only time when we can really take account of the results of a boy's education is when we consider what he is at the age of twenty-five. The results of examinations will not tell us the real value of his education. No other examination can be trusted than the practical examination of life, and the practical verdict which at the age of twenty-five, but not before, life pronounces upon every one.

XII.

THE TEST OF EDUCATION.

SPEECH AT THE PRIZE GIVING OF MAGDALEN SCHOOL, BRACKLEY, 1895.

I WISH to-day more particularly to speak to the boys, believing that they after all are the most important element in this gathering. It is impossible on such an occasion as the present not to divide the boys into two classes. These classes, indeed, are suggested by the occasion itself. There are those who have got prizes and those who have not; and, if we are inclined to moralise, we shall find that this difference runs through the whole of life. There are some men who get prizes and some who do not, and as we look on, I daresay we feel that those who get prizes are not much better than those who do not. Success after all we feel is a thing by itself, not to be measured by other things, and not always corresponding with the facts of the inner life. I mean to say that we may respect examinations and highly appreciate their results—we do so—but examinations are not infallible, and their results do not always agree with the actual facts of life. It is not after all always the man who gets the most first classes, who does in the long run the best work in the world. Besides the training at school and at the university, there is behind both the far

greater schoolmaster, life itself. The school of life is the school for which you have to be fitted, and your chief teacher will be the actual experience which you undergo. That education then will be the best which aims at preparing a boy not for examinations, but for life. Examinations do not always test the qualities which will tell in life itself; for examinations after all only test what a certain number of boys know on a certain day after a certain preparation, and we must therefore take their results for what they are worth. I would like to tell those of you who have not got prizes, that besides the report of the examiner there is another report, and that is the report upon yourselves which can be only given by yourselves, and I think it is worth while to make up your minds when you go home that you will consult that little monitor within, and try and examine yourselves about the use you have made of the opportunities afforded you at school for fitting yourselves for the great life that lies before you. It is not the position in which you stand with reference to one another which is important, but it is the progress which you feel you have made in the past, and the genuine desire you have to make more in the future. If a boy will only acquire a capacity for progressing, something will come out of him in the long run.

Your head master has said that boys hate knowledge, but I do not suppose that when he says that about boys he means that in this respect they differ from men. It is the great characteristic of the Englishman, that he loathes ideas, and detests knowledge for its own sake, and only values it for its practical usefulness.

The Englishman is much more given to doing than he is to knowing, and if he knew more I do not think he would do as much. Therefore I shall not sing a pæan in favour of education because I believe it will make you more outwardly successful, for I do not think it will. I do not think that if we take technical education to every cottage, we shall increase English trade in the least. English trade depends upon the capacity of the men at the bottom. Many will not agree with me. I do not wish them to agree. I only tell you my opinions because I think they are just worth considering. Between knowing and doing there is not so great a connexion as is supposed. But for that very reason, I am always anxious that we should not either underestimate or overestimate what is done by education. Really education will not make a boy succeed much better in the world. Most of the men who have succeeded in the past have been men who were not educated, but the men who taught themselves. What education will do for you is to put you in the way of learning for yourselves such things as you want to know. I want to impress upon you that the motive power for everything must come from within. A master is apt to be mainly interested in turning out boys who shall be able to pass the right examination at the right moment. This is the danger which has almost swamped elementary education and which threatens all education. The remarks in your report which impressed me most were those final words of the examiner, when he said that he had pleasure in being able to testify that the school was full of life, promise and work. It is the life in the school work

which is after all the great test of its goodness. It is essential that the boys should be on the alert, that they should be ready to be interested, that they should have mental freshness. I regard these qualities in the minds of the boys as really the most important qualities which any education can produce. If boys could learn at school all about everything, that would only leave them dull persons. The object of their education at school is to give boys mental alertness and an eternal curiosity, and its real test is whether it leaves them always saying to themselves, Why? I do not know whether you have ever thought about it, but all the great discoveries of the world have come because some one has asked that question. The records of industry show nothing more clearly than that all real mental skill depends on asking questions. The answer is sure to follow. The real mental capacity is not displayed by the man who answers the question, but by the man who asks it. Discontent arises when men want to get something which they have not, and discontent is only after all the power of asking questions, of being intellectually on the alert, of going about the world with our eyes open. If your education, though it may go but a little way, has that result upon your minds it will assuredly be most productive. The real success in life is the success that makes for happiness, because that is what all men desire, and the power to spend our leisure time to advantage will do much to make our lives happy. The real joy of life is to feel that we are learning to take a broader view of things, that we are growing into a bigger world, that we are not a

mere echo of the people about us. We must think for ourselves, ask ourselves questions, and set ourselves to discover the answers. Thus we shall gain such joy and pleasure as is supplied in scarcely any other way.

If England is to continue to exist and to go forward, it must be because its individual citizens develop more and more the power of forming a right judgment; and that power depends on the capacity for seeing into what is essential with regard to any question that comes before us. It helps us to come not only to a plausible conclusion but to a true one, and the development of this great quality comes in proportion as we acquire the mental habit of looking at things as they really are and laying hold of their essential points.

To-day is St. James's Day, and we must all have thought of the appropriateness of the lesson in the Church's service to the occasion which brings us together. It speaks of the mother of Zebedee's children, and tells us of her ambitions and aspirations for her sons. I expect there are many persons present saying of the boys in whom they are interested, "May he succeed," "May he prosper," "May his life be fruitful". Our thoughts must run in those directions as we look at our boys, standing in all their youthful resoluteness, with unclouded eyes looking to the future, but I would remind you that it is not success that makes the man, but his power of enduring for righteousness' sake. I can desire nothing better for you boys than that you should try to cultivate within yourselves that clearness of vision, which can penetrate through the difficulties of life, and carry the soul into that region where discontent is unknown. May this be the result of your training at Magdalen College School.

XIII.

SUCCESS IN LIFE.

FROM A SPEECH AT THE PRIZE GIVING OF THE PHILOLOGICAL SCHOOL, MARYLEBONE ROAD, 8TH MAY, 1898.

THE qualities that make for success stand entirely by themselves. I cannot say what is necessary to success in life. Sometimes things are required which are repugnant to one's better nature; and I, for one, do not feel interested in how people get on. I cannot tell you how to get on nor even advise you to do so. I do not even think that education helps people to get on. I am sure that you will not get on without a certain amount of industry; but I cannot tell you what kind of education will ensure success. The education you get at school will not qualify you for it. You come to school to learn, not how to get on in life afterwards, but how to spend the leisure moments when you are not occupied in trying to get on. When you leave school and go into some business or trade you are set to your work and have to do it; you pick up the way of doing it by your own powers of observation. You cannot be taught at school any patent method of doing whatever your work may be after you leave school. Your training at school if it is of any good should be a training of your qualities. There can be no more useless notion

of education than that a boy should be taught at school what will be useful for him when he leaves. All knowledge is useful, and every proper system of training adapted to the mind of the boy will certainly have for its object the development of his qualities. Remember there is room for something else in life besides "getting on". When a boy or man is not engaged in "getting on" what is he doing? The answer may be "getting into mischief" if he has nothing that interests him to occupy his thoughts and energies. Worse than idle hands are idle heads which have no ideas in them. There are many business men who make much money during the day and waste it at night, and this is the class of men that society does not wish to encourage. The great object you should set before yourselves is to acquire some interest that may go with you through life, to get some hobby of your own, something that will enable you to go on reading books about some definite subject. It is a great thing for boys to leave school with an interest which will enable them to spend their leisure time well and usefully. There is no worse bondage than that of not knowing what to do with your spare moments, and no worse bondage than "the book on the table". On the table in the drawing-room there are books to be found, perhaps from a circulating library, without any adequate reason for their being there; and when it is asked why they are read, the answer is that every one is reading them. People ought never to read a book without having a motive for reading it, a reason for reading that particular book rather than any other book. Spend your time at school in getting some interest of your own,

a real interest in some branch of knowledge so that you can pursue that subject for yourselves and by yourselves. The object of your education is not that you should have so much stock-in-trade on your counter for ever, but that you should learn how to teach yourselves. You should leave school, not with a resolution that now you have passed your last examination you will never read another serious book, but with a desire to pursue and extend your studies and increase your interests, and thus make your lives nobler, better and happier.

XIV.

THE TRAINING OF TEACHERS FOR SECONDARY SCHOOLS.

ADDRESS GIVEN AT LONDON HOUSE, 11TH JULY, 1898, TO THOSE INTERESTED IN THE PROMOTION OF ST. MARY'S COLLEGE, PADDINGTON.

WE have no doubt about the very great need that exists for improving secondary education. I only wish that this necessity was felt more widely amongst the public at large. Every one talks respectfully about education just as they talk respectfully about virtue; but virtue is not habitually practised, and education is not by any means generally beloved, and although the necessity of talking about education is universally recognised yet the number of people who really are interested in it for its own sake is extremely small. It is specially melancholy too that, when we discuss our educational problems, the voice that is most habitually silent about them is the voice of the parents. We are told by superior persons—and of course we are all superior persons upon this point—what children ought to be taught and how they ought to be taught, but those who are most keenly interested in the children themselves pronounce no strong opinion upon the matter. It is enough for them to know that there are experts, and

to accept the work and opinion of those experts, but the possibility that they themselves might initiate educational reforms, and display an active interest in what their children are taught and how they are taught it, does not seem to have entered sufficiently into the minds of English parents. I am not speaking only of the poorer classes, I am speaking of all classes. We send our boys to public schools and we wash our hands of them, and what they are taught when they get there we do not know and do not care.

It is the same with regard to children at secondary schools and at elementary schools. As a nation and as a public we know nothing about education and we care nothing. We do not leave it so thoroughly and completely in the hands of Governmental experts that they are able to organise it as they like; that would not be in accordance with our traditions. But we do not on the other hand form an effective public opinion on the matter which would make progress possible. The consequence is that education is left in England in the hands of a class of people who are not very popular—I think because they are called by such an offensive name—I mean the "educationalists". It is popularly supposed that when a man can be nothing else, he becomes an educationalist. I for one am far from wishing to speak disrespectfully of those who are called educationalists in these days. As a matter of fact all our educational progress in England has been brought about by the steady pressure and labour of a few persons genuinely interested in the matter from the point of view of the public welfare. For instance, nobody has worked harder, nobody has

done more for education than Mr. Matthew Arnold. But for a long time he was a voice crying in the wilderness, and even now it cannot be said that his conclusions have profoundly affected the public mind or that his efforts have by any means produced the results at which he aimed. Still we have to face the pressing need for educational progress, still we are constantly discussing it, and it must be confessed that to a popular audience it is not an interesting subject, and that the mass of people talk about it with an appearance of profundity, but with lukewarmness in their hearts.

The general idea is that of course education is a good thing, and that of course it must be supplied; but it is looked upon, shall I say, very much as the same sort of thing as gas or water. It is somebody's business to lay it on in a proper way, and at the right time an attachment of the pipe to the mind of the individual child should be made as easily and expeditiously as possible; after that the sooner the pipe can be detached, and the child left to go about its real business in the world, the better for it. I do not think I am exaggerating when I put this before you as the general attitude of the mind of the English people towards the question of education. Well you know it is not popular to say this kind of thing; yet we have to confess the fact that educational progress must be made by the efforts of a few, very little recognised, very slightly acknowledged and very scantily backed up. There is no other possible way. All educational progress in the past has been made in the first instance in this way.

Now what is the body which has to do these tasks which are not immediately popular, which do not receive recognition, which are not much talked of in the newspapers, and which on the whole people think ought to be done by somebody, but consider no concern of their own? There can be no doubt about it that the body which has to do this kind of work for the community is the Church. It is the highest glory of the Church of Christ that she does the necessary drudgery for the world, asking for no reward, not even for any recognition, but does it because she has a prevailing motive which weighs with her in all her activities. She does it unostentatiously, she does it quietly, she does it little by little, here and there as she finds means for doing it. There is no movement in educational matters which is more popular and more conspicuous than the movement for women's education. Yet in the various things that have been said about it, I have never seen it stated that, as a matter of fact, it was the Church which first of all took in hand the improvement of women's education, in her training colleges for elementary-school teachers. The first real stimulus to the improvement of women's education was undoubtedly wrought by these training colleges and by the impulse which they created.

If education is to be improved, it must be improved by the greater capacity of the teachers. I have said that the public is as a rule indifferent in the matter; with regard to secondary schools they are markedly indifferent. The reasons which weigh with parents for sending their children, particularly their girls, to one school more than to another, are so obscure that

I think no statistics could possibly elucidate them. Why a girl is sent to one school more than to another; what the parent knows about the educational methods in the school which he has chosen; with what object he has sent his girl to school at all; these are points upon which I am absolutely in the dark. My observations have not enabled me to form any definite theory upon the subject. It is quite clear then that secondary education will not be improved in the way in which most things are improved in this world, by the pressure of competition intelligently applied. I mean to say that a parent as a rule does not know really enough about a school, and does not care to inform himself sufficiently about the goodness of a school in all its details, to know why he sends his child to one school more than to another. The improvement of the schools therefore can only come through the increasing improvement of the teachers. The duty is thrown upon the teachers to raise the level of education; it is thrown upon them to train a new generation, who shall really be more interested in this matter, and shall understand more about it and its bearings than other generations that have gone before them. If this is true, all that we can do is to go on steadily improving the teachers, giving them a higher ideal of what they are doing, and remembering that the ideal which inspires their own work will sink into the minds of those whom they teach, and become, we hope, an animating force in the generation which is to come after us.

XV.

THE TEACHER AND THE CHILD.

ADDRESS GIVEN TO THE COLLEGE OF PRECEPTORS, 26TH OCTOBER, 1899.

THERE are some people who say that education is the dullest of all subjects, and that everything has been said about it that can be said. I do not think it is at all a dull subject except, perhaps, to those who are the objects of it. I believe that they at the beginning almost universally vote it to be dull. Perhaps I may take that observed fact as the starting-point of my remarks. What is it that you as teachers have to do? I believe teachers very often think they can do more than they really can; in this, perhaps, they are not unlike any other class of the community, but they do tend to have that impression. No doubt it is forced upon them, not so much from their own conviction as from outside opinion, for I believe they are quite as modest as other people. I mean to say that a parent frequently is willing to hand over his child to a teacher to do whatever he likes with him; and he is certainly very ready to put down any defects, either physical or mental that the child afterwards shows, at the teacher's door and say: "My child might have turned out very different if you had dealt with him in some other way". Thus, teachers have impressed upon them

from the outside the importance of what they are doing, and the result is that they are naturally inclined to think that they can do very much more than is really possible.

If I venture to talk about teaching, it is because I have spent a great part of my life in teaching. I know from my own experience that we only begin to be of use as teachers when we discover how very little it is that we can do. What is it that a teacher can do? He cannot by any means get knowledge into a pupil's head unless the pupil is willing to take it in himself; that is to say, all that the teacher can do is to show cause why the pupil should learn. The sole secret of the art of teaching is to manage somehow or other, by all the means in your power, to persuade and exhort those with whom you are dealing, to learn. But the learning must be their part and not yours, and you cannot make it easier to them by any methods, mechanical or other.

Things which are learnt are valuable just in proportion to the amount of trouble which it has cost to learn them, and if you suppose you can make learning easy to any one, you make a mistake. Learning must always be a difficult process, and one that is utterly repugnant to the natural man. You therefore, as teachers, have to grapple with the natural man by showing, kindly and gently, good cause why he should cease to be so very natural, and should become sometimes just a little spiritual. You have to take a child kindly by the hand, and say: "Let me introduce you to Dame Knowledge: she is an old lady of grim appearance, but, when you come to know her, you

will find she is not such a bad sort". On the mode by which you effect that introduction depends really all the subsequent development of the child. What you can do seems but little, yet it means very much, and, because it is so little, it is so exceedingly important that it should be done rightly.

These remarks are suggested to me because I was reading the other day a very old-fashioned book called *St. Augustine's Confessions*, and I was struck by the account which he there gives of his own childhood, in which he uses these very striking words: "We loved play," he says, "and for this we were punished by those who were doing the same thing; but the follies of our elders are called business, whereas the business of children is punished by grown-up men". There is no doubt that the follies of elders are called business, that is quite obvious. We see people looking most absorbed, and if we ask them what they are doing they say "business"; yet we know that half at least of what they are doing must be folly. Do not suppose that a child's eyes are not just as clear as yours; a child looks at you, who are engaged in teaching him, and tests you, not by what you say, but by what you are; and a child is quite ready to think that grown-up people call their own follies business, whilst they take upon themselves to chastise children for attending to their business, the business of play. It cannot be otherwise. The first thing that a young child has to do is to grow; that is his chief occupation, and the way in which a child physically develops is by means of play. We call play all that is concerned with physical development. That must always be the

main occupation of a child, and all your modes of teaching must be subordinate to that fact which must ever be kept before your mind. Then you have to watch your time, and consider how best you can arouse interest in the child, because you will never succeed in teaching him unless you show good cause why he should learn, that is to say unless you attract and kindle his interest.

Of course in teaching there are many degrees, and let me tell you that the highest degree of teaching is very much the easiest. It is easy for a college tutor to give a lecture to a picked lot of men who desire to learn; they are there because they want to learn; they want to adapt themselves to him; he is master of the situation. But the lower we go in teaching, the greater are the demands made upon the teacher; that is to say, the younger the children are, who are being taught, the harder is the work of the teacher. It is not knowledge that goes to make the teacher, though I need not say that knowledge must not be neglected, but sympathy with the nature and the life of those whom he is engaged in teaching. Unless you preserve that sympathy keen and living, and unless you keep your mind fresh, you cannot teach properly. Although of course as life goes on with you, the number of generations of those of the same age who pass through your hands tends to become appalling; yet still remember this, that to each pupil who comes to your class the whole thing is new and fresh, and, if you are to cope with that pupil, your mind must be fresh and vigorous also.

No knowledge of method, no stereotyped modes of

education will enable you to go on doing your business as it ought to be done, if you simply apply moulds of the same shape and size to the minds of those young children who come under your care. Every child is really different from every other child; you are constantly dealing with a human life, which has its own thoughts and its own interests, which is ready to welcome you if you can speak a language that it can understand, but will not listen to you, however wise you are, if you speak in a far-off and remote manner, which does not carry conviction to its mind.

Each child must be interested afresh, and made to see that knowledge is desirable and valuable. You must be constantly ready to use any means by which you can awaken your pupils' curiosity, always ready to observe the set of their minds and the tendency of their thoughts, constantly looking out for some new way of putting things so that they may be more readily acceptable. A good deal of knowledge is necessarily required for the simplest and most rudimentary teaching. For unless you know a good deal about things, you cannot put them into various shapes. A stupid person learns one formula and goes on repeating it. But it is death and destruction to a teacher if he can only say what he has to say in one way. The very essence of a good teacher is that he should know so much, and know it so readily and clearly that he can answer any fair and honest question that is asked about the matter he is teaching, and answer it in the language, and according to the way of thinking of the person who is asking him. You

must be ready to say the same thing in an endless variety of ways, and remember, when you start with a class of twenty, for instance, what the material is with which you have to start; twenty idle and inattentive children, who do not want to learn and who regard you as their natural enemy. That is the normal condition of childhood. We do not want it to be otherwise. Do not say it comes from human perversity, for it does not. It is natural, and so far as it is natural it is also right, for after all, the younger the child is, the more need to show cause why he should not be kicking his heels in the field instead of listening to you. It is an outrage on the child that he should be deprived of his liberty, and you have to make good that outrage, you have to show that there is a reason and a good and sufficient reason for it, and that the time spent with you can be just as agreeable (if only the child will submit to a few regulations) as the time spent in kicking his heels in the field. Until you have got that notion into the child's head, until you have settled that problem, you have not begun your real educational career.

The importance of a great deal of your teaching must lie beyond the power of any human recognition at all; an inspector cannot find it out, nobody can; it must remain a secret between the children and you. You got an idea into that child's head; he understood what you meant when you were talking to him, but he cannot produce it to anybody else in the form of an answer to anybody's question. He will tell you what he is thinking about, but he cannot tell anybody else, and it is not desirable that he should, because

the idea that you have given him will have to take root for some time before it can be expressed in any very definite terms at all. You know how desirable it is that we should express our thoughts. It is, perhaps, even more valuable that we should first of all form our thoughts, and it is possible that in teaching we may come to give so much attention to the process of expressing our thoughts that we may forget entirely what is more important, the mode by which thoughts are formed. If you can teach a child to think, you have done for him the greatest thing you can do; if you have induced him to think for himself, then you have begun an education which will go on through the whole of that child's life. It is a power that will not count for much in examinations, and no record will be made of it by the inspector; but it will be a lifelong consolation that will grow with his growth, it will form the most important part of his life, and it will dominate his character and make him what he ultimately becomes.

XVI.

THE ART OF TEACHING.

ADDRESS TO THE GUILD OF ST. EDMUND'S, SION COLLEGE, 13TH OCTOBER, 1898.

THE choice of a subject on an occasion like this is exceedingly difficult, but it has occurred to me that I might address you to-night speaking as a teacher myself on the subject of teaching. I was engaged in teaching for many years, and am, therefore, personally interested in the methods and problems of the teacher's craft. Much has been said on this subject, but I think there remains much to say, and I should like to make a few remarks on some points of the teacher's work, founded not on reading, for I never read an educational treatise in my life, but on my own observation.

I began absolutely and entirely ignorant of the art of teaching; all I learnt about it was at the expense of those whom I taught. Fortunately you have not had that experience. As regards teaching itself, however, I believe it to be an incommunicable art, a gift which may best be defined as the power of showing others some reason why they should learn. I think that this definition is most necessary, because it is supposed by some persons that methods can be devised by which everybody can be inevitably taught

something. I grant you that certain processes can be gone through, and then certain results will be arrived at, showing that people have been taught, but the results will be mechanical. The best teacher should be satisfied with being able to say: "I do not think I have taught anybody anything, but I have given my pupils reasons why they should teach themselves". It is the mental process within, which makes any one learn, and it must be an individual process. We can only get others to learn by an appeal to their highest part, their reason, and by showing them good cause why they should betake themselves to learning.

Let me illustrate what I mean. Teaching is really a process of introduction; each individual child has to be introduced to knowledge. Now if a hostess introduce two complete strangers to one another by merely saying: "Miss Smith, let me introduce Mr. Blank," the result will probably be complete silence. But a good hostess will tell each guest something of the other, and so bring them *en rapport*, that she leaves them with a possibility of their entering into a conversation which will be of advantage to both. That is just what the good teacher does; he brings knowledge and his pupil into a vital relationship; and the object of teaching is to establish that relationship on an intelligible basis. This can only be done, in the case of the pupil, by appealing to two qualities which are at the bottom of all knowledge, curiosity and observation. They are born with us, every child naturally develops them, and it is the duty of the teacher to direct them to proper ends. The child, as soon as it can crawl, fingers every object in the

room, and tests it by the rudimentary process of putting it to its mouth. The same child later on, gazes about, and wants to ascertain the relationship to itself of everything it sees. Teaching answers these questions, keeps the curiosity alive, and brings the child into vital relationship with the real world in which its lot is cast. Much teaching fails because it does not appreciate this end, because it supposes that one child is just the same as another, because it does not try to establish a definite relationship between the child's mind and the world by which it is surrounded.

The first thing a teacher has to learn is how to secure discipline. What is discipline? It consists in establishing conditions which will secure attention. Discipline may have other advantages for the child, but this one is the most important from the teacher's point of view. Then comes method, which is the result of past experience in attracting and developing the child's attention. It will appeal to the child's curiosity and arouse his own power of observation. The acceptance of knowledge is an internal process, which no external process can achieve. All that we can do is to bring knowledge as near as may be, and direct the child's attention to the object which we wish it to assimilate.

My second point is that you must show the child cause why it should learn. The simile of taking medicine is a very old one; wrapping up pills which are nasty in something which is pleasant to the taste. It is not a very good metaphor, because knowledge ought not to be thought nasty in itself, or put before

the child as a necessary evil. Even the mechanical process of learning reading and writing may be made interesting to a child, because of the hopes inspired as to what he will gain by mastering these processes. Only on this basis can the appeal be made, if mechanical work is to be performed in any reasonable manner.

Next I come to the subjects which are to be taught. Subjects should be chosen so that their direct practical utility is obvious to the mind of any one who is required to learn them; they ought to be put before the child as an explanation of the life that surrounds him. You cannot get a child to learn merely from prudential considerations; a child is much more idealistic than a grown-up person and readily responds to an ideal impulse. You cannot attract him by the hope of making money in the future. He wants to learn what the world really is, to make his surroundings intelligible. Upon your capacity for putting to the child the appeal to learn on a basis which attracts his attention, his response will inevitably depend. Past experience shows you, that those who wish to teach and arouse attention, must say something unexpected. We can only teach by bringing home ideas, and they must never take the form of the commonplace. As to the possible contents of teaching I have somewhat revolutionary ideas. After reading, writing and arithmetic, I would have no definite subjects taught at all, but instead, things in general. I can conceive a method of education in which reading books should be drawn up suited to the surroundings of the child to whom they were to be given. We might have a large collection approved by

the School Board, and then the local managers could choose those most adapted to their particular schools. They ought to explain the processes of industry carried on in the neighbourhood. I would not teach history by beginning with the Witenagemot and going on to the Norman Conquest, but I would draw a child's attention to the consideration of constitutional history by some such question as this: "If a man gets drunk and disorderly what happens?" "He is taken up." "By whom?" "The policeman," and so on; and from this I would proceed to explain the functions of the police.

It is not, I think, true that you can teach children pictorially. They like to have things explained; and it is not mere outside facts, such as stories about a king of England who died from eating too many eels, that interest them most. It is constitutional history rather which appeals to them if only you begin at the right end. The child wants to know about policemen and the things he notices in his everyday life. In all teaching you must begin by showing cause why the child should attend to that particular subject; if not, you will not get him to attend. Nor will you succeed in this by teaching definite subjects, such as geography, the most abstract and barren of all, useful only on the supposition that everybody is going to be a clerk in an office, and must know where Hong Kong is and how to spell it. That is not a vital truth which influences the lives of many of us; but a knowledge, for instance, of why the sun rises, of what London is, how it came to be and so on, is really useful.

The intelligent man is the man who is continually asking himself questions, and the discoverer is not the man who finds out the answers. Most of us if asked a question can find out the answer in three days; the greatness of a discoverer depends not on finding the answer, which is obvious, but on asking the question in the first place. We need to keep alive the capacity for asking questions, putting conundrums, and then setting the intelligence to find the answer. Of course knowledge must be split up into definite fields. At public schools classics and mathematics only used to be taught, and then a boy was launched into things in general in Oxford. Now we have changed all that; the public school teaches him as many things as possible, and he specialises at the university. That must be so. It is the process by which knowledge is created; but we cannot do that with a child. He ought not to know that there are subjects at all. The world to him should be one thing. "Why should I read a whole primer on history or geography before I can get an answer to a simple question?" asks the child. I could never see an answer to that question. Why not take the child as he is, answer his questions and invent a new subject of things in general, remembering that the three things you have to do are to maintain curiosity, to stimulate attention and to develop powers of observation?

The obvious danger for every teacher is to appeal to the memory instead of to the intelligence. Remember that memory is a power which does not need to be specially developed. It is the most worthless of

our mental powers, and a true teacher should always try and prevent his pupils from relying on it. There are two ways of educating the human mind ; one may be called the commercial way ; it consists in treating the mind as a well-regulated office, full of drawers and pigeon-holes, which may be crammed full of facts, arranged so that any fact can be produced when wanted, a process by which any question can be answered in twenty minutes. The other conception regards the mind as a sensitised film, constantly taking photographs, which it possesses the power of constantly reproducing when called upon to do so. Now we ought to regard each lesson as creating a photograph, not as sticking a piece of paper into a pigeon-hole. But the latter is a way into which the teacher readily drops. He thinks because he has imprinted facts upon the child's mind that they will stay there for ever ; but this is not so. About a fortnight after the visit of Her Majesty's Inspector, they will all have gone because they were not vital. Moreover room must be made for next year's documents in the mental pigeon-holes, so that the mechanical process of teaching is always disappointing in itself.

There is much difficulty, I know, in dealing with children at the immature age at which they are entrusted to your care. There is a popular illusion about a ladder from the elementary schools to the universities. I wish such a ladder might be possible. But you cannot cover three rungs at one school, seven at the next, and so on without a break ; and that for this simple reason that an education, which has to be stopped at twelve, must be begun at the very be-

ginning on quite other lines from an education which is to be continued longer. I used to be annoyed to find that my own children could not do what others at their age could at elementary schools. But the reason was that their education was arranged so as to go on for a long time, and that they were not called upon to produce results at any particular moment. They would not be asked for results till the age of twenty-three or twenty-four. You cannot wait for your results in this way, because of the periodical inspections, and because your pupils only remain with you for a short period. Every result must be immediately available. You cannot allow for reserve force or for anything being wasted. In some ways this is an advantage, in others a danger and temptation. It handicaps you and prevents you from using your own originality as you otherwise would, and from having trust and confidence in the results which will come some day.

Again, there is the great difficulty which comes from the enormous strain imposed upon anybody to whom is entrusted the care of the most complicated and delicate thing possible, the human soul. To dim its brightness in any way, not to see its inherent beauties, not to appreciate its capacities, means failure. It is difficult for you to keep all this before you in the course of your daily work, and yet on it your success as teachers depends. Unless the bond of sympathy between teacher and pupil be established, there is failure to get at any but mechanical results. You know and have no doubt felt the charm of the bond which lasts long after school-days, and makes you the friend and

adviser of many of the children who have been under your care. To maintain this relation is difficult, especially at the age when children are, I will not say uninteresting, but not most responsive. But it is a difficulty which must not be put aside, but must be faced and conquered by those who aim at the best possible results for their teaching.

The test of a teacher is that each child shall leave him with a desire to learn for himself. It is here that our educational system breaks down. We have many societies for looking after those who have gone astray. A criminal is always an object of intense interest to numbers of people. But for one who is merely a stray child of twelve, people will do nothing but give good advice. I dislike the multiplication of societies, but if there were any means by which the teachers could give information about any child who was leaving school to persons interested in helping the young; if there were some one to say to the child: "Now what are you going to do? Would it not be better to learn this, that, or the other?" I think more would be done to garner the fruits of our educational system than in any other way.

XVII.

THE VOCATION OF THE TEACHER.

FROM AN ADDRESS TO THE ASSOCIATION OF PRINCIPALS AND LECTURERS IN TRAINING COLLEGES, 12TH JANUARY, 1900.

ONE great question with which those before me, the teachers of elementary teachers, must be concerned, is how to get a fuller and wider recognition of the dignity of the teaching profession, and of the importance of the work which the elementary-school teachers are doing, and to discover how they can really enlist the practical sympathy of the public on behalf of the teachers, to whom the country owes so much. Their position always seems to me to be a singularly isolated one, and, except in a few cases, they are not appreciated as they ought to be by the community at large. The public ought to recognise to a greater extent the enormous debt of gratitude which they owe to the teachers in the elementary schools, and also the importance of the work which these teachers are doing.

The teachers in the training colleges must feel, as large numbers of young men and women pass through their hands, the greatest possible sense of responsibility as to the future development of the intelligence of this country. It must be confessed

that this intelligence would very decidedly bear improvement. Perhaps a year ago we might have denied that statement. In the present day we are learning a little humility, and it is to be hoped that this humility will not be allowed to effervesce too soon. I hope the nation will see that we must try to increase our intelligence from top to bottom. We had settled down to a sense of satisfaction in our assured achievements; we had not tried adequately to increase them. We had got into idle ways. We were like spoilt children, and we ventured to assume that the Englishman's position in the world, so long as the world lasted, was secure. We are now obliged to reconsider some points in this estimate of ourselves, and I hope this consideration will lead us to think that our intelligence might be developed and our knowledge increased, and that all our faculties would be better exercised if they were directed by wisdom. Therefore I am strongly of opinion that we ought to give more, and not less, attention to education; that we require more wisdom and not less; that we need a stricter training of the mind in future. I sincerely hope that this truth in some shape or another may penetrate into every class of society, and that teachers especially will feel their responsibility in regard to it.

The position of elementary teachers during the period of training is an extremely difficult one. They are so overwhelmed with the formal and mechanical side of their work that it is exceedingly difficult for their teachers to keep the minds of the students vivid and their tempers alert. A lady, who

once went through a training-college course, told me that three-quarters of the girls at that time in her college told her, that they sincerely hoped that they might never again open another book. The system that produces that kind of result cannot be all that could be desired. It belonged to a year which was difficult, owing to changes in the Code, and probably did not represent any permanent state of feeling, still the remark was made, and the feeling actually existed in the minds of the girls. It is sad that a system of education should produce such an effect upon the mind of anybody.

The difficulty of any system of education or teaching is the old difficulty which always arises when we try to do, by outside means, something for the student, which he can really only do for himself by development from within. There is no body of people who require so much as teachers do a sense of vocation to carry them through. Without a sense of vocation, without carrying every day to the work he has to do a sense of its importance, the teacher will never succeed in doing his work well. The teacher must sympathise with his pupil; he must be able to present ideas in a variety of forms so as to make them intelligible to the capacity of each individual pupil. The teacher's business is to do something which it is beyond the power of the inspector to ascertain, and the elementary teacher will never be happy until he can say: "I know how much I am teaching these children which no inspector can put his finger upon, and in that knowledge I am quite contented and by that knowledge I am ready to stand or fall". If

that spirit can be got into the minds of the teachers, the training colleges will have done their share in equipping them for the great responsibilities and difficulties of the honourable but onerous profession to which they have been called.

XVIII.

APOLLOS: A MODEL FOR SUNDAY-SCHOOL TEACHERS.

A SERMON PREACHED TO THE NORTHAMPTON RURIDECANAL SUNDAY-SCHOOL TEACHERS' ASSOCIATION, 25TH JUNE, 1891.

"Being fervent in spirit he spake and taught carefully the things concerning Jesus" (Acts xviii. 25).

THE characteristics of Apollos suggest themselves as a model for Sunday-school teachers; for Apollos is the first volunteer who is put before us in the New Testament as an object for imitation. He "had been instructed in the way of the Lord," imperfectly, it is true, but sufficiently to give him a new view of life and its possibilities. Though he had received no definite call or commission, he felt it to be his duty to make known to others the truths which had done so much for himself, and to carry to other souls the consolation which his own soul had received. So he spoke what he felt simply and forcibly. This is an easy thing to say, but, I daresay, you have not found it an easy thing to do. All teaching is difficult, the simplest teaching the most difficult of all. For all teaching consists in laying one's own soul by the side of another's soul, and the souls of children can only be reached by those whose own souls have something

of the simplicity of childhood. Let us consider the qualities and the method which characterised the volunteer teaching of Apollos.

(1) He was "fervent in spirit"; that is, his soul was fermenting through the presence of the little leaven of Divine truth. There was life within his soul, the life of the spirit, which showed itself in quickness, in motion and in force. There was a new power within him changing the old, creating the new, restoring, remaking, rendering his being responsive to a higher law; so making him responsive to the voice of God and to the needs of his fellow-men; responsive, because he was living, quick, alert, ready. "Fervent in spirit"; that is what a Sunday-school teacher ought to be above all things. You must go to teach others with the cry, "Come and see what the Lord has done for my soul". You cannot say more than that, and you ought not to say less. You can only move others if you show them the movement that is going on in yourselves. Words and exhortations are worthless unless they come from the heart. Behind what is said, the child seeks for the man or the woman. Children's eyes are clear and penetrating; they look for what is sincere and real. Fervour of spirit, showing itself in quickness of sympathy, alone begets an insight into another soul; and on this all true teaching depends. Do not think that you will teach any one by the simple truth of the abstract propositions which you put before them. You must win their confidence and move their hearts, before your words will reach their souls. If you recognise this, your teaching will become a valuable lesson to your-

selves. Go to your class expecting that you will learn as much as, nay, far more than, you will teach. Your own hearts will be moved and quickened by the electric current which sympathy creates. You will receive a new grasp of ideas, that power of comprehension and readiness in expressing your thoughts which form the true pleasure of all intercourse, even the most familiar and intimate which human life permits. So your scholars will become your friends, and you ought to regard them as such. It is not enough for you to go from comfortable homes to children who come from poor cottages, and expect that they will treat you with respect because you are their social superior. That is not the temper in which one human being, least of all a Christian, should approach another. Consider your work as a privilege, not as an act of condescension. Christ, by coming on earth and wearing our nature, by submitting to live amongst men from whose coarse and low way of looking at things His pure nature must have shrunk, Christ, by His human love, abolished all sense of condescension. You must go to your class humbly and gladly, as an equal to equals, expecting always to learn as much as you teach.

(2) Apollos "taught carefully". He did not allow fervour of spirit to make up for carefulness. You must beware of thinking that zeal or good intentions are enough, and that, if you possess these qualities, you can dispense with careful preparation of the lessons which you undertake to teach. No work requires more care than that of a Sunday-school teacher. It is an entire mistake to think, "There is only a handful of children, and it is easy to speak

simply to them". To speak simply is more difficult than to speak learnedly. Simple things are the foundation of a building which must be strongly laid; abstruse things are often only the ornaments of the top. If we have not prepared what we are going to teach, we are confused; it always requires previous thought to speak clearly. Moreover, besides the thing to be said, the person to whom you are going to say it must be considered. You ought to go to your class not to utter some excellent general truths, but to carry a message to children whose individual names you know, whose characters you have studied, whose growth and progress you are interested in, and whose future development is your care. You should ask the Lord to give you directness and simplicity that you may carry His message, not your own, home to their souls. Do not think that you have done your duty simply by becoming a teacher. It is not worth while to be a bad teacher. Recognise the greatness of your calling and rise to its responsibilities. Because the service is voluntary, it ought to be performed with all the greater care. Self-sacrifice is not to be measured out by inches. I know that it is a great sacrifice to many to give their time, Sunday by Sunday, after working hard during the week. I know that children are sometimes troublesome; that there is a temptation to find the work tedious, and to think that Sundays come round with great rapidity. This is sometimes, nay often, the case with everything we do in life. But one thing is certain, that all work is good and fruitful, just in proportion to the trouble which it costs.

(3) Apollos taught the things "concerning Jesus". Sometimes Sunday-school teachers rest content with teaching Scripture history and do not teach religion. You must not only tell the children how Jesus lived and died, but you must try to lead them to see how vital and important Jesus is to them ; how the things which He said and did may pass into their young lives, and become the heritage of their nature. You must try and get the children to feel the absolute reality of the spiritual life, and show them their need for the waters of life to flow freely over the barren spots of their souls. You must teach the young the real difference between those who are Christians and those who are not. You must show them that it is possible for there to be a difference in the relations in which professing Christians stand to Christ. You must try and make them feel that Christ is knocking at the door of each of their little hearts, and you must realise with reverend awe that it is your work to help the little trembling fingers to undo the bolt and lift the latch to admit that gracious and majestic Visitant.

XIX.

THE HOPE OF THE TEACHER.

A SERMON PREACHED AT ST. PAUL'S CATHEDRAL ON 9TH MAY, 1892, AT THE FESTIVAL SERVICE OF THE CHURCH OF ENGLAND SUNDAY-SCHOOL INSTITUTE.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace" (Ps. cxliv. 12).

NO one can fail to be struck with the rapidity and abruptness of the transitions of thought and feeling which often characterise the poetry of the Hebrews. Lyric poetry is, of course, concerned with expressing the results of reflection, and we generally expect that one thought should develop from another in orderly sequence, and that the poet's mood should remain unchanged. But, in the lyrics of the Hebrews, we are frequently startled to find that one tone of feeling is unexpectedly succeeded by another of a quite different kind; and we are perplexed to account for the suddenness of the change. Joy and sorrow, hope and despondency, seem to lie close together in the poet's breast, and their alternate utterances seem sometimes to be wayward and capricious.

So it is with the Psalm before us. It begins as a song of triumph for some signal deliverance, and hymns the greatness of Jehovah as a God of battles.

But the strain of exultation dies quickly away. The victory has been won; the joy has burst forth; the pæan has been sung. Reflection begins its work, and obstinate questionings arise. How and why was the result obtained? There rises to the mind the greatness of the peril, the imminence of defeat, the uncertainty of the crisis, the suspense of the decisive shock. How is this to be accounted for? The foe lie stark upon the field; the victors return in triumph. It has been so now, will it be so again? Already the shouts of unbridled revelry sound a note of warning in the attentive ear. The struggle was terrible; but are there no terrors in success? Fear was degrading; but is there no degradation in thoughtless prosperity? Baffled and bewildered by these and such-like questionings, the Psalmist's mind is suddenly flooded by an intolerable sense of man's littleness. There is no security, no reasonable hope of permanence to be obtained from the contemplation even of notable achievements. "Lord, what is man? Man is like to vanity."

So for a time he broods in sadness, till his despondency finds expression in a vain prayer for greater certainty. Oh that life were clearer and its issues more distinct! Oh that God would vouchsafe another revelation as he did from Sinai, and would awe men into obedience! "Bow Thy heavens, O Lord, and come down: touch the mountains, and they shall smoke." So would come an end to the Psalmist's troubles, which press upon him with fresh poignancy after his outburst of joy. He had exulted over what had been done, he had not reckoned the vast undone.

Powerful and faithless foes still beset him. Neither for himself nor for the people was there any sure prospect of lasting peace.

He sits in gloomy meditation till there steals over him the vision of a brighter future, and he again is strong. He can raise his voice once more in thanksgiving; but this thanksgiving is couched in a different strain from the first. "I will sing a *new* song unto thee, O God." He had rejoiced at first over the immediate victory; he rejoices now in the consciousness of an ultimate tendency. He had praised God at first for what He had done for him personally, teaching his hands to war and his fingers to fight; now he turns to praise Him as the righteous judge of all the earth, who alone gives victory to kings, as a foretaste of greater victories that may be achieved by greater faith—bloodless victories, that are to be wrought out by effort, victories that are to be won by obedience to the law of righteousness. God is no longer to him a national God, but a righteous God, and in the consciousness of the abiding power of righteousness, there rises the picture of a blessed and certain future for those who will pursue the way of holiness. "Happy is that people," be it where it may, "happy is that people whose God is the Lord." And the signs of their happiness are within themselves; the objects of their endeavour are well defined, and may be compassed by care and diligence: "That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace". War and all its horrors have passed away; outward triumphs are no more longed for. A

steady national growth—the gradual progress of the race—this is the lasting ideal of the reflecting mind, this is the object of hope and of endeavour.

The process through which the Psalmist's mind passed, chronicles a large and often-repeated experience. Let us paraphrase it in terms of our own day. Young people start in life with accents of triumph on their lips. How vast have been man's achievements, how great his dexterity, his power over natural forces, his capacity for combined action. How impressive are the successes of civilisation, how marvellous the signs of progress. God has taught men's hands to war, and his fingers to fight; let us rejoice in the results which have been won. So does the youth begin his career; but his contentment is short-lived. As he looks around him, as he hears the tumult of discordant din, as he sees the persistent presence of sin and misery, his confidence quickly dies away. He ceases to be impressed with man's successes; he sees, perhaps too clearly, the traces of man's failures, and repines under a sense of impotence. He longs for new principles, for a fresh beginning, for another revelation, for a rapid removal of obstacles which are at once so trivial and so inevitable. How—and this is the most important question—how is he to recover his balance? How is he to find his way back to his first joyfulness? He, too, must learn to sing a *new* song, and by reflection enter upon a larger sphere. The escape from present perplexities must come from a wider outlook upon the future. He must rest his faith upon the eternal power of righteousness, upon the abiding force of principles which stand above all

outward organisations and are superior to any forms of manifestation; upon God, the Supreme Lawgiver of all the world, God the loving Father of those who will consent to become His children, God who gives His Spirit whereby the individual life may be incorporated in the spiritual order of things, which alone is real because it alone is everlasting.

These, you will say, are abstract considerations, remote from practical life. It was not so in the case of the Psalmist. He won his way towards a high ideal, and found peace for his soul in the contemplation of a glorious future. But the ideal was not apart from the realities of life, nor was the future aloof from the present. The vision of the future was not lost in the splendour of a golden haze, nor obscured by mists which robbed it of definite form. It was not something entirely different from what had been, nor was it the result of a process which was to work automatically. No, the seer only saw existing energies operating with greater purity, existing processes carried on with nobler intention. There was no sudden change, only gradual amendment; and this was wrought not from without, but from within. It was the fruit of gradual and increasing care for the young, and a recognition of the fact that the national life means neither more nor less than the sum total of all the lives of the members of the nation; "That our sons may be as plants grown up in their youth, and our daughters as corner-stones polished after the similitude of a palace". The ideal had become very practical indeed. Happiness was the lot of a people who loved the God of righteousness; and that love

must be grafted in the hearts of the young till it become the mainspring of national life. With this belief firmly fixed in his bosom, the Psalmist became master of himself, could interpret the meaning of contemporary history, and could look steadfastly and bravely upon the time that was to come.

So it is always. The deepest and farthest-reaching speculations are transformed into the simplest acts. He has failed to reach the goal of thought who finds in words the most congenial expression of his energies. He has failed equally who demands a great stage and a mighty object for his efforts. The test of success in all things is simplicity, and simplicity demands definiteness of purpose and compassable aims. I have put these considerations before you because I have frequently asked Sunday-school teachers, before addressing a meeting of their body, what topics they considered most useful. The answers which I have received always took this shape—"Tell us to go on and not despond; tell us to persevere and not look for immediate results from our work". I do not think that I misinterpret the wishes of you who are here to-night, if I address myself mainly to the task of encouragement. Hope and faith are indeed needed in the labour which you have undertaken, labour which seems at first sight irksome, unattractive, carried on under cramping conditions. The trouble is considerable; one who has been occupied all the week has to undertake a wearying work which makes great demands on qualities which are not ordinarily called into play. The result seems disproportionately small —an hour, two hours of instruction given to a class

of irregular attendants—what can this produce when compared with the regular organisation and the careful methods of the trained teacher in the day-school?

Drudgery is inseparable from any effort. No work is in itself always congenial. We dream of capacities for rapid, concentrated, conscious energy; but it is only a dream. We conceive the delight of seeing dull matter take sudden shape under the impulse of the creative hand. We sigh for the gifts of the poet, the artist, the student, or the prophet. We admire their products as though they cost them nothing; we forget that in every case they are the crystallised life-blood of a noble spirit, slowly distilled by constant thought and toil. There is nothing inevitable in the supreme works of genius; they were wrought out in pain and discouragement, through long years of regular drudgery, spent in grappling with innumerable details. We may admire, but assuredly the maker was dissatisfied with his result, and was keenly conscious of its imperfection. It fell far short of what he designed; he saw and felt far more than he could express; all that he left was but a fragment of his design, a faint and colourless reproduction of what he vainly attempted to grasp in its fulness of beauty or force. Still he laboured on, because he was devoted to the pursuit of a definite though ideal object, which he still followed although it constantly eluded his clutch.

So must it be with you. The ideals of science, art and literature are reserved for a few. The ideal of human progress floats in some shape or other before many minds. It should be definite and distinct before your minds if your work is to be done in the spirit

of high resolve. Every teacher is engaged in a great process of creation; he is liberating human character from the inertness which surrounds it, and is striving to call it to a consciousness of true life. You, as Christian teachers, know the truth about human nature when left to itself; you know its value in God's eyes; you know the secret of its restoration in Christ Jesus; you know the means of its regeneration; you know the power wherewith it may be clothed from on high; you know the meaning of its probation here on earth; you know its eternal destiny. Each child who stands before you is endowed with boundless possibilities. Your work as teachers must rest on the steadfast recognition of these facts. Your genius depends upon your capacity to realise the ideal end of life in every one whose character is committed to your care.

If only you will keep this before you all else will fall into its place. Drudgery becomes divine when its end is clearly realised. Nay, conscious work for a high purpose becomes a necessary form of self-expression, a liberation of elements within yourself, for which your ordinary occupations do not afford an adequate outlet. You will rejoice that you have the privilege of companionship with young and unformed minds, in which the issues of life have not yet been complicated. In attempting to speak simply to them, you will discover new and unexpected meanings in old and familiar truths. You will find your Sunday-school work a refreshment and recreation after the perplexities and difficulties of your week-day business. It will call you away from common and conventional modes of thought, it will put you on your metal, and

will call forth in you a fresher and unjaded self. We renew our youth when we strive to lay our mind alongside of the mind of a child; when we try to see with youthful eyes and hear with youthful ears. Forgotten feelings and grateful memories arise, before which strength is renewed. We put forth insensibly the power of human sympathy which creates an indissoluble bond between teacher and taught.

So I would exhort you to approach your work with an eye fixed rather upon the end than upon the means. If the end be clear, the means will not be wanting. You will soon see that Sunday-school teaching is not a poor imitation by amateurs of the more competent teaching given by trained teachers during the week. Sunday-schools will not succeed by becoming like day-schools. Their strength lies in the fact that they are different. They must be a refreshment to the scholars as much as to the teachers. You must not aim in the first place at giving systematic instruction, but at imparting an ideal impulse. You must not rely on the reproduction of ordinary drill and discipline to maintain order, but you must try to attract attention and awaken interest. The heart, and not the head, is your especial province. It is the character, not the understanding, which you are trying to reach. That you are comparatively inexperienced in educational methods, that attendance is voluntary, and that the time is short—all these are really in your favour, and not against you, are helps, not hindrances. You are not bound by external fetters; you have no external tests which you are compelled to satisfy; you can follow at will the method which seems to you most

fruitful; you are not the slave of any system, however excellent. Do not despair if the result seems small, if lessons which you think you have brought home to your class cannot be repeated by them in intelligible form. Remember that you are dealing with truths which concern the individual life. By the simple mind such truths are absorbed through sentiment; and the more they are felt the less readily can they be expressed in words. "Jesus loves me." How great a thing it is to feel and know; how little result it would produce in an examination. You, just because you are a volunteer and unversed in the skilled ways of teaching, can carry home that truth with a force and cogency which no professional teacher can command.

For this very reason I would say, let the great object of your teaching be to show the bearing of Christian truth upon the moral life. God has given us life; His law is His instruction how to use that gift aright; His revelation is His explanation of His relation to ourselves. No lesson should be given that does not illustrate one or other of these truths. And remember that you yourself stand before the child as the embodied illustration of the truths you speak. If sympathy is the method of teaching, sincerity is its contents. Children's ears are keen to detect a false note, their eyes are sharp to espy an exaggeration. Behind the teacher they seek, unconsciously but surely, the woman or the man. We cannot teach what we have not learned. It is a universal law that life begets life, and heart only speaks to heart. Prepare your lessons with all care before you begin

to teach, but prepare your heart also, and gather all your earnestness, and purge away all your dross before you approach Christ's little ones through the gate of whose simplicity each of us must enter the kingdom of heaven.

I come back to where I began. Sunday-school teaching must rest on a clear grasp of first principles. It satisfies, expresses and sustains the highest aspirations of the individual soul. It blesses him who gives and him who takes. It affords an opportunity for rest and confidence because it opens out an outlook into God's purpose in the world, and enlists man's energies as God's fellow-worker. Do troubles press and clouds gather? Are we beset by problems which we cannot solve? Let us take courage. One generation sets the problem; it is for the next generation to find the answer. Thus much at least we all can do—labour that those who come after us shall be better equipped than we, that they may be able to start where we leave off. "The portion of the first-born" is at least their due; and what they need to inherit is not our knowledge, but our spirit. Mere knowledge may be garnered in material things, commodities, comforts, institutions, social mechanism. The spirit only can give strength to use these things aright. Nations have always fallen when their material civilisation was at its height, when men trusted that the machinery of civilisation would work by its own force, and forgot that all depended upon the consciousness of a national mission deep seated in the heart of individual citizens. It is for you to cherish England's central fire, patiently, unweariedly, asking for no recognition, deterred by no

hindrances, feeling your obligation only the more strongly in proportion as it is left to your hands alone. Whatever the future may have in store, it is the duty of the volunteer workers of the Church of England to say boldly yet humbly, "We are able".

Again, I say, recognise the greatness of the end which you pursue, and recognise also its beauty. "That our sons may be as plants grown up in their youth." The growth of the seed comes from within, but it matters much whether the plant is left to draw its niggard nurture from the bare hill-side, or is carefully tended in a well-watered garden. We cannot produce growth, but we can foster it and determine its conditions. We can supply shelter from the storm and protection against the frost; we can remove the canker-worm and defend from blight; we can do much to make the growth harmonious and uniform, till the time comes when the nursling, "grown up in its youth," is to be planted out, not in a wild wood, but in some forest or copse where its place has been prepared. "That our daughters may be as corner-stones, polished after the similitude of a palace." With what deep meaning does the poet change his metaphor to enforce the dependence of the stability of social life upon the strength, the purity and the beauty of womanhood. There is no picture here of useless grace; quiet solidity of character receives its due adornment, and, while it supports the fabric, gladdens the passer-by.

Such was the ideal of a thoughtful mind, brought to us across the gulf of ages. It is not realised yet, God knows, but it has survived all changes of human

organisations and institutions. It still rises with undiminished attractiveness before any one who asks the question, "What is man?" The answer comes, "See what he may be". And in striving that each may be all that he has the power to become, Christ's followers find the secret of their mission, and the assurance that their labour is not in vain in the Lord.

XX.

THE EDUCATIONAL VALUE OF THE CO-OPERATIVE MOVEMENT.

ADDRESS TO THE CO-OPERATIVE CONGRESS HELD AT PETERBOROUGH ON WHIT-MONDAY, 1898.

I WISH to try and put before you some considerations about the educational value of co-operation to those who are engaged in it. You all know the proverb, "Knowledge is power". Perhaps the converse is more expressive, "Ignorance is impotence". If we consider knowledge in relation to the individual character, we see that its value lies in giving him a constant explanation of the world which surrounds him. What a man does not know lies beyond the sphere of his thought and therefore of his interest. He can only regard it with indifference and pass it by without attention; or if it forces itself upon his notice, as a power which affects his life, he views it with horror or hatred as something hostile to himself. The curse of ignorance has always been that it engenders a superstitious dread of the unknown. The aim of education is to bring man's life within the reach of his own energies, and so to free him from the domination of a blind fate. Success in the case of every man consists in feeling that he is living an intelligent life, according to principles which he understands and has accepted as his

own—principles which explain his position, which animate his efforts, which impose a sense of responsibility and so give a conscious dignity to his life. The life of every one of us is lived amongst our fellows, and in its ordinary aspects cannot be detached from the life of others. We are born into a family, we live amongst neighbours, we work amongst comrades. The ideas, the teaching, the examples which surround us go far to make us what we are. Indeed, they mould us entirely, unless we are conscious of a hidden source of strength, unless we have laid hold of some great moral and spiritual ideas which enable us to test our surroundings. He who possesses such, can refuse the evil and choose the good, can create an inner life for himself to which he ever strives to be true among temporary incidents or the pressure of passing circumstances. Such a one is the real philosopher, leader, reformer, however humble may be the conditions under which he lives and works.

Man to be really man must understand the different parts of his life, must feel that they are not inevitably imposed upon him from outside, but that they are in some degree within his own power to modify. Further, he must recognise the limitations of his power to change them, but at the same time he must frequently examine those limitations, lest he fall into unintelligent bondage. This is the process by which all knowledge is gained and maintained. You will see that I am speaking of knowledge not as the possession of the expert, but as the stock-in-trade of every one. For knowledge is not a thing which we keep to be used occasionally for a particular purpose; it should be

the director of all we do. We cannot hope on great occasions to call wisdom to our aid unless it goes with us in our daily concerns. The principles which direct the fortunes of an empire are the same as those which guide the most ordinary life. Complicated affairs are only affairs in which it is difficult to find out the best point from which to begin to simplify them. It remains a fact that a man, if he is to call himself intelligent, must ever strive to understand the details of his own life, and to feel that he can to some extent control them. But, it must be admitted, that in some ways the world's progress is constantly making that effort more difficult. There is a sense in which the growth of human knowledge, of human skill, of human inventiveness, whilst it proclaims the increased power of man over nature, still tends to dwarf the individual and make knowledge more difficult for him to obtain. Rapid changes in the conditions of life are bewildering and leave every man with the unanswered question, "Where, and what, am I?"

Now it was evidently the desire in some way to answer that question which called co-operation into existence. We still scarcely appreciate the enormous magnitude of the problem which the industrial revolution of the early part of this century created. We scarcely make allowance enough for the extraordinary rapidity of the change which it produced in the conditions of life. To speak more accurately, it is not so much the change in the conditions, as in the relationships of life, which are perplexing; for relationships count for more than conditions. The manu-

facturer of old times was not sharply separated off from those in his employ. They lived and laboured together, they were connected in a definite manner, the products of their labour were for a definite market, the needs of which could easily be foreseen. Above all, every workman understood and took part in all the processes of production, which were carried on under the same roof. We may smile as we look back upon this old-fashioned system of industrialism, but it was under it that the English character was formed, and that England became what she is. It had this advantage—if life was simpler, every one understood it. If there were fewer openings for enterprise, there were openings for everybody. The introduction of machinery necessitated the factory system, and the conduct of business on a large scale. The invention of the steam-engine and the electric telegraph made the world one market, and so gave a new value to shrewd forecast, while it made employment uncertain. The workman's position was entirely changed in this most important respect, that he could no longer understand the conditions of his life or what affected them. He might be better educated, he might seem to be more independent when he had no relation to his employer save that of a money payment; but he had sunk from being an intelligent to being an unintelligent man. He could not know, he could not affect the conditions of his employment. The control of his life seemed to have passed out of his own hands. He could no longer give to himself an account of himself. That was the great source, the abiding source of his discontent.

There are many ways of regarding co-operation and explaining its fundamental idea. I have chosen one aspect to put before you chiefly to-day. It does not necessarily conflict with my view that co-operation was, as a matter of fact, the product of far-reaching economic theories. The form which any movement takes is ultimately fixed by outward possibilities. The advantages which it works are generally smaller than its founders contemplated, but are generally for that very reason more beneficent. Any measure which is intended to effect the future of society, must of necessity make its way slowly at first. The existing arrangements under which we live have come into being gradually, and are the results of men's endeavours to adapt themselves to circumstances as they arose. The adaptation of old conditions to the needs of the great industrial system was hastily wrought, under stress of pressure which did not allow of a complete survey of all necessary facts. The *man* was hastily converted into the *hand*, and the conditions of his humanity, which had never been absent from consideration before, were suddenly left out of calculation. It was supposed that they would take care of themselves. The process of readjustment was so rapid and so large that only the immediate elements of industrial relations were taken into account. What we now have to face is the necessity of bringing into view the consideration of man's life as a whole. The impossibility of maintaining the old relationship between employer and employed on a simple and personal basis should not abolish all sense of relationship. The *hand* must be

again converted into the *man* on the broader basis which the development of common life demands. Now co-operation has been a powerful element in making this issue clear. It provided a central idea round which the working classes could gather, and from which they could again enter into an understanding of the nature of industrial life and the extent of industrial problems. I have pointed out that the greatest of their grievances against the new system was their own exclusion from it. They were turned into appendages to the machines which they worked. They no longer understood the entire process of the industry at which they laboured. The nature of the markets, the causes which determined the value of their labour, the methods and the utility of the methods of production, all these were beyond their ken. They suffered from that worst form of discontent which springs from helplessness. Co-operation restored their hopefulness, and gave them a conscious object of endeavour. It restored the old spirit of association. The solid good sense which is shown in following a definite object and bringing it within the limits of possibility has made co-operation. The history of co-operation is a record of this attempt, and gives a measure of its success up to this moment. Of course mistakes were made. Of course some experiments were failures. This is inevitable in all enterprises. But amid all discouragements the central idea was never abandoned. It was patiently and resolutely pursued.

It is impossible for any Englishman to read the annals of industrial efforts such as trade-unionism

and co-operation, and not to feel proud of his fellow-countrymen. I will quote the words of a foreign observer of English ways, M. Désmoulins, who says of English working men: "They are strong because their strength is in themselves, and they apply their resistance quietly and practically to the obstacle which they have to overcome. They oppose to precise and particular grievances, precise, particular and practical objections, not, as is done in other countries, declamations of principle, revolutionary speeches, newspaper articles and chimerical projects for the regeneration of society, while meanwhile the workmen are dying of hunger." It is exactly this solid good sense which has made co-operation successful, and has commended it to every one. Co-operators are recognised not only as a power, but as a beneficent power. They have done much to educate others besides themselves in economic principles. They have achieved this result by practical efforts to help themselves, and in so doing they have discovered something of the conditions within which economic experiments are possible.

Co-operative distribution has been successful because it was soon possible to discover what was requisite for success. My point is, that co-operative distribution is valuable as a means of intellectual and moral education. Its success depends on grasping the source of the profit made by the distribution, and, consequently, on persuading the consumer to do away with the reason for it, and so be in a position to take that profit for himself. This, first of all, depends upon an intelligent understanding of economic principles; and, secondly, and chiefly, upon a power

of moral restraint. Paying ready money involves forethought, self-control and thrift. Co-operation teaches that no economic advantages are to be obtained, except by a corresponding responsibility being undertaken by him who hopes to obtain them. It shows that greater freedom is only to be won by subordination to a higher law, which takes into consideration larger elements of social welfare. Social order demands above all things stability for its true well-being. It is the unaccountable element of caprice in the demand of the consumer which introduces uncertainty, and uncertainty is costly and ruinous. Co-operation brings home to all, who are interested in it, truths of this kind. It can never be maintained by an appeal to self-interest on a limited scale; it must continually educate its public to an appreciation of the economic conditions which affect the industries whose products it distributes. There must always be a doubt how far this educational process can be carried with advantage. There is a temptation with regard to any movement which has succeeded, to rest satisfied within the region of assured success. How far it is wise to advance, what experiments it is wise to try, must always be a question for practical wisdom to determine. But, though one society should decide to limit its own operations, it should at the same time look with a friendly eye on all attempts by others to carry forward into new realms the principles from which all alike started.

Co-operative distribution has succeeded. It is a great question whether co-operative production can be equally successful. But it can only hope to succeed

by making experiments, and surely in our industrial world every form of promising experiment should be welcomed. All novel experiments must be on a small scale, must be tentative, and must meet with some failure at first. Success depends upon a proper knowledge of all the conditions involved in the experiment, and on a willingness on the part of those engaged to make some sacrifices, if need be, for the cause which they have at heart. It is easy to divide profits before you have made them. It is easy to devise theories of society on the assumption that profits are always the same. It is more difficult to discover the sources from which profits come, and to distinguish what are variable and what are invariable. We always tend to suppose that everything is within human control; but unfortunately there is always an incalculable element which escapes our ken and ruins our best-made plans. It is only by repeated trials that we can hope to reduce this unknown quantity into such dimensions, that it does not seriously disturb our calculations. The source of profits on distribution was comparatively easy to discover; means could be taken to secure it for the consumer by co-operation, on condition that the consumer conformed to the conditions on which alone it could be secured to him. It is more difficult to ascertain certainly the sources of profit on production in a varying market, which is affected by remote causes, frequently beyond our power to measure or forecast. But it is certainly an experiment worth trying, to secure for the workers by co-operation their share in the profits of production. The educational value of such experiments is enormous. They train

up a body of men who must be equipped to grapple with all the facts of industrial effort. These men must discover industries which are tolerably stable; and their attempts to do so must have the effect of impressing on all whom they can influence, the duty of endeavouring to promote by their own example that stability which is so necessary to the sound organisation of industry. In fact, the spread of a real knowledge of industrial conditions is the chief object which you have before you. Your success has depended on the degree in which you have understood them. Increased knowledge is the necessary condition of further advance.

The great object of an annual congress is, that those who are working for a common principle, should bring together the detailed experience which they have gathered; that they should welcome every hopeful experiment; that they should have no theory of finality to prevent them from being ready to think, and if need be to learn. After all, the highest thing in which we can co-operate is in ideas. They luckily cost nothing, and do not even add to the weight of our luggage when we go away. Ideas are useful in proportion to the amount of our experience. It is the possession of practical experience, gained on however small a scale, which enables us to distinguish between flighty notions and fruitful suggestions, between ideas which we entertain and ideas which entertain us. There is one truth which your annual gatherings must, I imagine, bring forcibly home to you; the truth that progress of all kinds, economic, social, political, rests upon a moral basis. Freedom

means that men wish to do things for themselves instead of having things done for them. But their enjoyment of freedom must depend on their capacity for doing things, and capacity does not come unsought. It is the result of training, and training needs obedience, self-restraint and consideration for others more than for self. We cannot improve the world faster than we improve ourselves.

I have been trying to put before you the educational value of the co-operative movement, and the service which it has rendered as a liberating and enlightening influence. It cannot cease to be missionary, or its career is ended. It cannot measure its results simply by the material benefits received by those concerned; it must be in living connexion with the whole field of industrial effort. It must not only sell the goods which the consumer wants, but must gradually educate him, or rather especially her, as to what goods it is desirable she should want. It should create a higher view of the proper conditions of industry, and should inculcate a preference for goods which are produced under these conditions. It should never cease to pursue and emphasise the great moral considerations on which all our dealings with one another ought to be based. Co-operation, after all, is the basis on which all society rests. "Mankind," said a philosopher, "is like Saul, the son of Kish, who went out to find his father's asses and found a kingdom. So men met together to do a common work or eat a common meal, and behold society with all its duties and its opportunities." Material interests do not prosper unless they bring with them that increased sense of duty

which must ever accompany a larger sense of comradeship. In proportion as we know ourselves to be one of many, we lose our own selfish individuality in a common life animated by a common purpose. Progress is only possible if we trust one another, and know that trust to be justified. It can only be justified by a confidence in the integrity, the justice, in the unselfishness of our fellows. The co-operative movement was founded on the unselfishness and integrity of those who laboured for it in its early days. Many noble men devoted to it their time, their energy, their substance, in days when it was unpopular and was regarded as visionary. Their names remain as examples to their successors. The hindrance to human progress, in small things and in great alike, is selfishness in some form or another. Mutual trust amongst all, the spirit of discipline and ready subordination amongst the mass, strict integrity and absence of self-seeking amongst the leaders, these are high qualities to demand. But you know that you cannot get on without them. Your congress will have missed its full value if it does not make these simple truths more real to you. It is easy to improve society on paper, it is more difficult to improve ourselves in practice. Yet you will not succeed in the former process till you have made considerable progress in the latter. Therefore I say to you cherish your ideal, keep before you your original principle, remember what your efforts have taught you, use what you have learnt for the good of others, do not try short cuts to prosperity, but win it by your own struggle and your own perseverance, let all your work be done with a view

to lift others together with yourselves; show, in all you say during your debates, genuine large-heartedness, and an appreciation of all that rests on good intentions even when you do not agree with it. The prayer of the Church this week is that by the help of the Spirit of God we may have a right judgment in all things—in all things—for your work needs God's help as much as mine. What we do proceeds from our judgment, and for our judgment we are specially responsible, though, in forming it, we may hope to be specially helped.

XXI.

THE USE OF BOOKS.

ADDRESS AT THE CENTENARY CELEBRATION OF THE LIVERPOOL ATHENÆUM, 19TH DECEMBER, 1898.

IT was because I was told that this institution was in its early days intimately associated with William Roscoe that I felt it my duty to try and be present to-day. I entertain towards Roscoe that feeling of gratitude which is felt by one student to another in the same line as himself. I entertain even a stronger feeling towards him, the feeling which a student has towards a man after whom he has worked. It is an extraordinary feeling, and one that can be got in no other way. We can make a friend of a man by working after him, by reading the same books as he read, by comparing the conclusions we arrive at with his, by comparing what we have learnt with what he learnt. In this way we can get at the character and mind of a man, and are able to see the process by which they have been formed. We get to know the man, and that is, after all, the most interesting thing which we can do. In making acquaintance in this way with William Roscoe, the impression left upon my mind was one of wonder at the vast amount of intelligence displayed by a man under untoward circumstances, at the way in which

he did not devote himself only to things which were obvious, but took trouble to get up early in the morning that he might learn Latin, to take walks with an Italian that he might learn Italian. He steeped himself in the literature of Italy, and pursued literary occupations entirely outside his ordinary business, his studies rarely having any connexion with the busy life he was leading. These remarkable qualities characterised the ideas which led to the foundation of the Liverpool Athenæum. To be able to pursue learning and knowledge for their own sakes was the primary motive which inspired your Liverpool forefathers with the idea of founding this institution. They wanted sound knowledge to be not only at their own disposal, but, so far as possible, at the disposal of everybody. The reasons given for the formation of the Athenæum Library are certainly very remarkable: that everybody should be able to consult the best authors in both classical and modern languages, as well as in their own, in any investigations they were making. This presupposes that it is the function of the civic library in Liverpool to supplement the private library which every right-minded person is trying to acquire for himself. It is natural that we should try and appreciate the enormous advances we have made in the last century, but I would ask you to weigh carefully this language of your predecessors, and, comparing it with present, actual facts, lay it to your own conscience to consider how far you are correct when you speak of the enormous advance in learning.

Nowadays we tend to make many mistakes about

education. We talk a great deal about it, but we think very little about its real meaning, and we are bringing up a generation on the supposition that all they have to do is to sit like little pitchers under a pump, until the proper amount of knowledge has been poured into them. Such a conception of education is of course absolutely misleading. The only education that anybody really gets is that which he gives himself. The idea which seemed to prevail at the beginning of the century, that it was a good plan to start with a good book and read it carefully on the lines suggested by the programme of the Liverpool Athenæum, is the right one. No system surely could be better. It is independent, it exercises the mind, it does not require a very great panoply. It necessitates no mighty arrangements, only a good book, and the existence of a library to which the reader can go to find for himself answers to the questions which the book suggests. This is a robust education of the intelligence, and produces a well-cultivated mind and a far-seeing grasp, which I fear we do not always succeed in producing by our present systems. Surely this is the most valuable process which can be adopted for the development of the popular intelligence. It is one which no mechanical means ought to be allowed to supersede, and which no talk of our progress should ever be allowed to hide from our eyes. Yet, I am afraid, that it is a process which is not very often pursued nowadays. We do not find in the present day that there are a large number of people who, for the cultivation of their own minds, are pursuing branches of inquiry, and reading books

which are not on the lines of their professional advancement. We may have improved technical education, and done much to improve the condition of the people, but I wonder whether we keep our minds open to the necessity of creating a robust temper of mind, of the kind I have indicated.

This institution was founded to promote the method pursued by such men as Roscoe, of reading good books, mastering their contents, obtaining a number of genuine points of interest, pursuing them for years, and thinking out the various questions which they raised. What have we substituted for that? We have substituted, I think, a desire to acquire general information, and to have that information given in little bits. The well-informed man nowadays is the man who can give us a number of more or less inaccurate statistics about most subjects. If that is our ideal, it follows that the way to gain information is to read largely and diffusely, and to read as many "snippets" as possible. I ask, Is not that the tendency of our habits of reading in the present day? A friend of mine has taken statistics of the reading of 150 London clerks during their dinner hour, and has found that it is confined to three popular weekly publications. I find no fault with these valuable periodicals, they contain a vast amount of information about everything under the sun. But the point I wish to make is the difference in the frame of mind which the two systems must produce, the difference between the outlook of the man who read Roscoe's *Leo X.* and talked to his friends about it, and that of the man who stores his mind with facts like the number

of millions of miles the sun is from the earth, and the number of the inhabitants of Australia. Which is the better way of training the mind and producing a man who shall really take pleasure in life? Which is more likely to give a man genuine happiness: the sense of possessing a mind of his own as an instrument at his command, which he can use for any purpose he likes, or the possession of an agglomeration of undigested pieces of information, which he can display for the delectation of his friends? These are two different views. I ask you to consider which is preferable, the old or the new.

In the history of your institution there is something that bears on this question. I find there a very interesting statistical table, which shows that the number of London daily newspapers taken in now and 100 years ago was pretty much the same—*viz.*, thirteen in 1798 and fifteen in 1898—a piece of information which should take down the arrogance of the great metropolis. But the weekly papers have increased from five to forty-four, the provincial papers from sixteen to twenty-one, and the magazines from seven to thirty-eight. We see in these figures a record of the tendency of which I am speaking. The institution began with a newsroom, which is a necessity. It is desirable that every one should know what is going on, but from the point of view of your founders it is also desirable that men should talk over the news and come to their own conclusions. Nowadays we are too lazy to do that. We read the news daily, but the weekly papers seem to be necessary to tell us what it means. Each monthly magazine contains at

least one brand new view of the universe. We are responsible for considering what we are to do with all these views. But, while the fertility of the human intelligence never ceases to produce theories, comments and suggestions innumerable, what are we doing to develop the capacity to use and judge these theories? Ideas have to fight one another, and we can only trust to the survival of the fittest; but if we do not take care to prepare our own minds to use these things and to know their value, we shall be hopelessly driven here and there, washed up and down in a perpetual surge of divergent ideas and opinions. There will also be a tendency to the development of fads, irrespective of their real value, and this will tend to upset the balance of the man himself, and will not help in the readiest and simplest way towards the welfare of the community at large. The history of this institution also tells us something about the consideration in which newspapers used to be held. In its early days it was evidently thought that they required serious study. It is different now. A wise man once said to me in his later years, that the thing which had done him the most intellectual harm was the habit of reading newspapers, because it had destroyed his capacity for close attention. This remark is well worth weighing. The enormous increase in the amount of matter which we allow to pass under our eyes in the course of the day has a decided tendency to encourage inattention and want of power of mental concentration. We must struggle to preserve a capacity for attention.

Again, in these days we find it increasingly difficult to obtain funds to maintain a permanent library, whilst

a large number of subscriptions are easily forthcoming to support circulating libraries. As I have said the conception on which your Athenæum was founded was that everybody possessed a library of his own, which he might supplement by using the Athenæum Library. My investigations have shown me that, up to 1830, private individuals were in the habit of maintaining good libraries, but that after that date this habit tended to decrease. People used to buy books on some principle. A man bought the best books in various languages and added them to his collection, and the particular fancies of the purchaser were shown in his selection. But now, owing to the great increase of circulating libraries, there are many circles where to buy books is considered an act of iniquitous extravagance. This change is very destructive of that pursuit of sound knowledge which this institution was founded to encourage; it has even produced a change in the nature of books themselves. Nobody who writes a good book nowadays expects any one to read it, except a few experts and reviewers. The public which cares about a real contribution to knowledge is no larger now than it was at the beginning of the century, in spite of the apparently greater devotion to knowledge and the increased number of learned centres. There is now no one definite public; there are six or seven publics, and the authors who have a great vogue in one public are unknown in another.

What has caused this state of things? First of all the spread of education does much to account for it. Enough education is given to remove the impression of ignorance, but not enough to give any real know-

ledge. This is a stage in human progress that is inevitable. We are in the region of half-knowledge, and we shall probably remain there for some time. I was struck by a remark put by a certain writer into the mouth of an American engineer concerning the Russians: "They are very good folk," he said, "they are terribly ignorant, but their ignorance is downright, natural ignorance, not the ignorance we cultivate by reading the newspapers". We have got rid of natural ignorance, which has the advantage that when a man knows nothing about a subject, he says nothing about it, and we cultivate instead an ignorance which has this disadvantage, that it makes a man speak about a subject in proportion to his ignorance of it. The nature of the political development of our institutions has also had a great influence on intellectual matters. Democracy is founded on the notion that one man's opinion is as good as another's; this is so with regard to questions upon which men have equal experience, but it is another matter when a man extends his habit of pronouncing his judgment to spheres where he has neither experience nor knowledge. In many cases the best thing which knowledge can do for us is to enable us to say, "I do not know," and to prevent us from romancing outside the limits of what we do know.

Again, too much importance is given in our day to speaking. The Englishman is ceasing to be the awkward and inarticulate individual he used to be, and consequently there is a great growth of public discussion. Utterance is doubtless a valuable thing, but it is valuable for what is said, and not for the mode

of saying it. Another, and more creditable feature, of the present day, is a devouring desire to bring all knowledge to a practical issue for the good of the community at large. And this brings us to an important question. Has such an institution as the Athenæum, if it remain true to its fundamental ideas, any future in a place like Liverpool? I have intended my remarks to lead you to the conclusion that it has a greater future than ever. Learning is not only to be kept alive in your city by other institutions such as University College, but also by your Athenæum. It still remains for you to make a practical exhibition of your power in your ordinary and municipal life, and to carry learning as a dominant influence into the houses and homes not only of your chief citizens, but of all citizens who are capable of lofty aspirations. It is quite true that when this institution was founded, it gathered round it a select number who represented what was known as "the town," a cultivated class well known to one another, men of distinction and mark, whose opinion carried great weight throughout the whole of Liverpool as it then was. No longer, of course, is it possible that there should be a class which can claim to be a dictator or arbiter, yet nevertheless the educated, cultivated, thinking class must always have a great influence. Good books and their readers uphold the difference between what is true and what is merely plausible, one of the great lessons which must always be taught. They point out the right principles of judgment; they spread on all sides the reasonable temper which reduces the dreams of enthusiasts to possibilities. This temper and attitude

does not make itself known through noisy utterance; it is not blatant; it does not make itself felt in any definite way, but it is quickly operative where it is most needed. We need for the good of Britain strong local patriotism. We need centres, like the Athenæum, of independent life and opinion, but these cannot exist without knowledge, without the active influence of minds developed and trained by learning. They must be without pedantry, without aggressiveness, without self-assertion, they must cultivate that flexibility of mind which comes only from a grasp of principles, and which works on to a definite end. These are the traditions which you have inherited from your forefathers. I would ask you to resolve that the record of the future of this institution shall be no less distinguished than the record of its past.

XXII.

THE ADVANTAGE OF CONSECUTIVE READING.

ADDRESS DELIVERED AT THE ANNUAL MEETING OF THE LONDON DIOCESAN CHURCH READING UNION, 28TH MAY, 1897.

I WISH to try and put before you some very general considerations as to the nature of the work on which you are engaged. First of all, I would ask you to consider, whether any habit can be more valuable for a human being to acquire, than the habit of consecutive reading. In the present day a great many people read, but for the most part they read extremely badly. You must remember that just as there is an art in reading aloud, so there is an art in reading by yourself, and that if you do not get into good habits of reading, you are sure to get into bad ones.

The first thing to ask ourselves is what is our object in reading. Our existing political system is founded upon the conception that one man's opinion is as good as another's; and, in consequence, for practical purposes, most people read in order to talk, and to gain opinions which they can express and upon which they can act. But it is different when we come to speculative and scientific questions. As a general rule, those who undertake to solve all practical questions

by the application of their native common sense, arrive at conclusions that are comparatively clear. But, if we wish really to get at the truth, this is not sufficient, and I am prepared to state what you will consider a paradox, that scientific truth is almost diametrically opposed to what would seem at first sight to be the truth. For instance, common sense would tell us that the sun rises and sets, but science tells us exactly the opposite, that it is we who rise and set. I need not multiply instances, what I mean is that one of the first things that every one ought to learn is that the views which occur to him at the first blush are almost certain to be wrong. If this is so, we must not read to gain views and opinions, but we must try to form habits of consecutive reading to enable us to gain knowledge, which may in time help us to form sound opinions. The habits of reading which prevail at present do not tend in this direction. In the first place everybody reads newspapers. I do not say that they should not be read; I think they ought to be read, but they are a great temptation. They get us into the habit of turning over pages and passing our eyes over a mass of printed matter, which we do not read thoroughly. Bad habits, too, are specially fostered by those newspapers which depend for their popularity on the provision of out-of-the-way bits of knowledge in the form of "snippets". They foster conceit, because they lead a man to affect the possession of universal information. Any one who attentively studies one or two of their pages, can go about for some days at least, as a very learned man, stating a number of astonishing facts, which give the impression

that he is a considerable observer in a very wide field of knowledge.

Another characteristic of the present day is the great demand for short books; but the true student will always find his joy in studying the largest possible books. The real pleasure of reading comes when we have a folio open on the table before us. It is impossible to get a proper idea of any subject by studying it in a condensed book. A condensed book is a quintessence, every dose of which has to be taken. I, for one, do not feel inclined to take my knowledge in that form. Small books on a big subject are a disadvantage rather than an advantage. In order to know a subject you must take trouble with it. You must get the best books about it and read them carefully. You must read the books which have been written not for the benefit of the publisher, but for the delight of the author. A man can only write a good book when he does it to please himself, because he is really interested and steeped in his subject. All subjects cannot be made amusing, it is of the nature of some subjects to be dry, but no subject is dry if you are interested in it, and you will become interested in a subject just in proportion as you see its importance.

Let me give you an example of the way in which a man can come to take an interest in serious reading. An old friend of mine, a member of the Society of Friends, requested me some time ago to tell him the best books on the life of Archbishop Laud. I asked him what had led him to take an interest in Laud. He told me that to find a certain piece of information he

had been led to take up Heylin's *Life of Laud*, and had grown so interested that he wished to devote a time of convalescence to a full study of Laud. He had learnt enough to discover that he could not get a true knowledge of Laud's position and opinions, without going to the original authorities, and he had by this means acquired a source of permanent interest. That is the way by which we are led to profitable reading. Something suggests an interest in a particular subject. We open a good book to find an answer to the question which has been suggested. At once a hundred new questions are started, about which we wish to satisfy our curiosity. The subject becomes of importance to us. If we pursue it intelligently, we find that it always leaves us with more questions than it has answered. We have gained much information, but a desire for much more has been awakened in our mind. As we turn over the pages, we say: "Very well, he did so and so, but why did he do it? Why is this true? Why ought I to think about it?" You will never satisfy your mind till you ask yourself that question "Why?" All human knowledge has come from the pigheadedness of the small number of people who continually asked themselves that question. Some people are continually asking questions of others and getting cut-and-dried answers which they do not really care to hear. But each must pursue the truth for himself, and in this lies the real interest of study. In order to pursue the truth to the best of your power, you must first of all have a trained mind to show you how the truth is to be found. The habit of consecutive reading will not only enable you to acquire knowledge,

but it will train and discipline your mind. We talk a great deal about discipline, but we take very little trouble to secure it for ourselves. We admire and respect it in others, but we do not appreciate it for ourselves. To speak to an Englishman about his need of discipline would be considered an outrage on what he calls his common sense. But a man's opinion is not likely to be of real value unless he has taken years of trouble to form it. We realise the value of moral discipline and we talk about the discipline of life, but we do not think enough about the need of discipline for our mind. It is your intelligence, your mind, which constitutes the strongest part of your being. It is through disciplining your mind that you will alone be able to form opinions which are worth having. But if you are content to form rash judgments, to take up odds and ends of opinions and scatter them round you, as you go about the world, as though they were truths, you will find that you are committing a series of the most miserable errors. The important thing is to know what you know, and to know what you do not know.

Ignorance is an extremely wholesome quality, but it is one which we none of us like for a moment to confess belongs to ourselves. Yet it is desirable to know and own the ignorance we possess, and to realise that there is no need to be ashamed of it. There are various forms of ignorance. There is the ignorance which sinks very deep because it does not know itself to be ignorance. This is a very different thing from the ignorance which confesses its ignorance. To know when you do not know a thing and to say you

do not know is a proof of wisdom; to know when you do really know something is of the greatest possible importance.

If you have agreed at all with the principles which I have laid down, you will see what is the particular bearing they have on the special subject of your studies, and on the present condition of theological learning in England. Opinions are expressed in magazine articles on theological and religious questions of every kind. When I read them, I am often struck both by the dogmatism of the assertions made, and by the extreme ignorance of the man who makes them. Without professing to be well up in every subject myself, I have sufficient knowledge of history and theology to know whether the line followed can be right or not. The use of knowledge is to enable us to distinguish between what is true and what is merely plausible, to know the method by which knowledge can be arrived at, in contradistinction to the methods which are only extremely specious and can be expressed in popular epigrammatic forms. Now it is most important that every Christian man and woman should regard the careful study of theology as part of their duty, because the way in which theology is represented in public speeches, in magazine articles, in many references that are made to it on all sides, is seen at once to be absolutely misleading by any one who has paid even the smallest attention to the subject. And the reason why it is so misleading, the real cause of one of the greatest religious difficulties of the present day, the most striking testimony to the hopeless want of discipline to which we have reduced our

minds is simply this, that even those who have views about religion have no conception of theology and always put it on one side. They say: "We do not care about theology; but we do care about religion". Press them farther, and you will find that on the whole they cherish a belief that it is better to be good than to be bad. To express that belief they consider to be to say something religious. They stop at that point. If you tell them that the cultivation of noble sentiments is a very noble thing, that the desire to put our services at the command of the community is excellent, but that everything that is done or said should rest upon a basis of truth, and that theology is concerned with the study of truth, they will draw back and repeat: "Religion is all the truth we want, we do not care about theology".

Go on a little farther and you will find that they will turn and say: "We do not care about theological dogmas". They forget that theology is a science and has to deal with the definite statement of truths just as any other science. Theology is just as true, just as good, just as dignified as any other form of science. Dogma is only the precise and accurate statement of ascertained truth. When people begin to denounce dogma, they always seem to assume, that no sooner did the Church come into being, than it began to support a series of unwarranted dogmas. Very little thought will show that this was not the case, but that what is called dogma arose, because the Church had to try and prevent people from making entirely untrue statements concerning the Church's history and teaching. Every possible argument was used to break the

historic record of the historic Christ; and the Church was bound to set forth the truth concerning the historic Christ. All theology came into existence for that reason. It was not because there was a body of people denying its doctrines, but because there was a body of people denying the very truths which it existed to maintain, that the Church was forced to formulate its dogmas. The Church had to deny the rash statements of the heretic. The heretic was a person who made statements which in the long run he could not substantiate. Thus the whole body of theology in the early Church, and all the arguments based upon it grew up in consequence of the assaults of those who wished to read the Gospel history into their own conception of the system of the world. This will show you the extreme importance of early Church history. By it we learn how the Church was protected against attempts to represent Christ as a myth or a phantom, or in terms not set forth in the Gospel. By it we learn how the Scriptures were preserved for us. I could urge similar advantages in the case of all the other branches of study which are put before you. You must remember that there is a difference between real knowledge and imperfect appreciation; between judgment based on imperfect knowledge and the judgment which comes from the superiority of the trained mind which has submitted itself to discipline, which has learned to distinguish between what is true and what is only half true, which does not wish to jump to conclusions, but to weigh and balance arguments on both sides of the question. It is only by considerable reading that you can gain that frame

of mind; in studying the truths of the Christian faith you will find it of great and permanent advantage and use. We of the Church have suffered much because we have adopted an attitude of reserve instead of being ready frankly to admit what we know to be true. We must regard ourselves as missionaries. We must not regard the Gospel as a fragile thing, even though we are bound to guard it as carefully as we would our own life. The Gospel is the truth, to which nothing can be added, and from which nothing can be taken away. The more we consider it, the more we shall see that the Gospel is the greatest and most practical message of the eternal truth of all times both ancient and modern, of that truth which alone enables a man to steer his way through the world. It is because it is the truth—and only because it is the truth—that we embrace it with all our hearts. Do we say that we know it experimentally? That is true, because it has formed our own lives and our own character and made us what we are; therefore every Christian knows from his own experience how the truth has made him free. Knowing this, he can approach it in the true spirit of the student, eager to study it because he knows it to be true, and with the reverence with which a free being should regard everything true, knowing that, if his intention is true, the Holy Spirit will guide his understanding and will perfect it wherever it is needed.

XXIII.

THE LARGENESS OF KNOWLEDGE.

ADDRESS TO THE LONDON DIOCESAN CHURCH READING UNION, 6TH JUNE, 1898.

I VERY much hope that this Diocesan Church Reading Union will spread into every parish in the diocese. It is a most important part of the Church's work. It cannot possibly be said, it must not be said, that the Church exists upon ignorance. That is not the case. The Church exists upon knowledge and it courts the fullest possible knowledge, and it requires from all its true sons and daughters as much knowledge as they can possibly gain. We have been reminded that we English are sometimes said to indulge in so much dissension because we exult in the right of private judgment. But we cannot get rid of private judgment; even if we put our judgment in commission, we have to exercise our judgment in order to do so; that is to say, we have to say deliberately: "I feel myself such a poor creature that I am not capable of thinking, but I am going to ask somebody else to think for me". That is a position which English people are not likely to take up. They intend to do their thinking for themselves, and even if their thinking is a very poor concern—and I know you will excuse me for saying that I think it mostly is

—none the less they insist upon doing it, and they are unnecessarily proud, it seems to me, of the result of that thinking. You have often seen the elation of a hen after it has laid an egg. Well, that is a trumpery proceeding perhaps; if the hen is any good at all, it will lay a great number of eggs in its life. But the average Englishman, if he only forms two opinions in his life, makes as much clucking as a hen does, and exults in the produce, or the results of the produce, to a degree which seems to a bystander to be quite disproportionate to its real value. But that is a peculiarity with which we have to put up.

It is better for any society to have too many opinions than too few; after all, we can always exercise our judgment with regard to what we do with opinions when we have got them. In the present day when there is a penny post, and a vast number of opinions can therefore not only be formed, but can be immediately circulated at a very small cost, one sometimes feels inclined to say that there is a plethora of opinions going loose in the world. But the human ingenuity which discovered the penny post also discovered that very useful article the waste-paper basket, and the waste-paper basket is the ultimate repository for a great many opinions. This process of the constant formation of opinions, of which we are so proud, requires that there should go on side by side with it, a corresponding process of trying to acquire that knowledge of any subject which enables us, if not to form opinions of our own, at least to judge of the value of other people's opinions. On the whole it is the more comfortable plan not to attempt to add

largely to the number of existing opinions, but to devote one's time and mind to the examination of those opinions, to their arrangement, and to discovering how much there really is in them. I am sorry to say that just as one may spend one's time in picking up and opening a number of nuts which have fallen from a tree, only to discover that there is nothing in them, so will it be with the vast mass of opinions which continually float around us. The object of the Church Reading Union is to give that steady mental discipline from which comes the power to judge amongst opinions.

Remember this, that after all the great object of education is not knowledge, but the formation of that capacity for judgment for which we have been praying through the past week as the special gift of the Holy Spirit of God, that capacity for judgment which, like all other gifts of God, will not come to us unless we take the trouble to fit ourselves for it. It certainly is one of the duties which God has fastened upon His children, that they should learn to exercise their judgment, that they should do it with a due sense of responsibility and with a due dependence upon His help. The Home Reading Union was founded to teach you precisely this truth, to teach you the value of knowledge, the inherent and necessary value of knowledge, the fact that a life which is left simply at the mercy of the crude opinions which are floating around is no true life at all, but that we only become really in any degree what we are capable of becoming when we have gained some capacity for judgment, when we can feel that we have gathered at all events some principles, by reference to which we

can test the great shifting mass of opinions among which we are compelled to live.

Now let me ask you to consider how that stands as regards the very highest subject with which our minds ought to be concerned. It is, if you will think of it for a moment, absolutely true that the fact of the existence of religion at all, necessarily provokes scepticism, for this very simple reason, that if there was a God who could be entirely known, He would then cease to be the God who helps us. A God who could be entirely known, would be the object almost of our patronage, would certainly become our equal, would not be that superior that God necessarily must be. Therefore you will see what I mean when I say that the mere conception of religion necessarily suggests the idea of scepticism. How true was the utterance of the old prophet: "Verily Thou art a God that hidest Thyself, Thou God of Israel our Saviour". This is absolutely true, God must be pursued.

Faith consists in giving that impulse to our whole being, to our emotions as well as to our reason, which shall stimulate us in the pursuit of God, in the endeavour to discover Him as He stands in relation to ourselves. As we discover Him, we rise to the sense of a new relationship towards the whole world which He has created, and which He rules. Now the discovery of the truth in some way or other, and the taking it to be a part of our life is absolutely and entirely the one object of our Christian training; for, remember, that the Christian life is not the life of one part of our being only, but it is the life of every part of our being. All our capacities and all our qualities

alike come from God, and all alike stimulate us to seek after Him. Our practical capacities tell us to work for Him, and for the realisation of His laws in the world, but our speculative capacities, our powers of thought and our knowledge alike were given us that we might grow into the largeness of the world in which God has placed us. I have spoken to you of judgment, of the power which even a little knowledge may give you to discern between different opinions. It always seems to me that, intellectually speaking, it is impossible for me to discover the rights and wrongs of almost any opinions that are put before me; but I can at least see what are the elements which have been taken into account, and I can discover which opinions are large and which opinions are small, which opinions are at least attempting to grapple with the actual facts of the world, and which opinions are trying to narrow down the facts of the world so that they can be grappled with. We are put by God into this world, the world as it is, the actual world that God has made, and we are constantly being led astray because we will set to work to get outside that world, to remake it for ourselves, to turn God's world into our own world, to rearrange it according to our own convenience. "I can understand so much," we seem to say, "therefore the world, as God meant it to be, should be regulated according to my capacity of understanding." This attempt to deal with the world, not as it actually is, but to recreate the world, to narrow it and to limit it according to our own capacities for dealing with it, will be found to be at the bottom of almost all partial systems and theories.

The same desire lies at the bottom of many of the operations of the human mind. It has a great appearance of plausibility. So many systems are floating about, which would be excellent if human nature were just a little different from what it is. You and I, any of us, could so easily take away from human nature just those elements which make it so exceedingly difficult to deal with. But the charm of human nature is that it is just what it is. Sometimes we labour to get people to agree with us, or to do something which we want them to do, and we are horrified and disgusted at their perversity, and we go away thinking ill of human nature altogether. Let me recommend you at such times of depression to consider after all that, if human nature was made of putty instead of being made of marble, it might be quite easy for you to make a statue with infinitely less trouble than it is, but the first rain which fell upon the putty would reduce it to shapelessness, and the next passer-by who touched it would give it a new form. You cannot suppose that you will always be the supreme architect of the world or even of your own surroundings. You are not meant to have your own way. We all make a very moderate demand of the world; it is simply that we should have our own way and that no one should interfere with us. It seems quite reasonable; and yet a little reflection shows us that we can hardly hope to have so much. This, I daresay, is very homely wisdom; it is very simple when stated in so many propositions; but if you examine yourselves and the principles on which your judgment is based, and many of the principles

on which you act, you will find that somehow or other this very immoderate demand does, as a matter of fact, occupy a considerable place in your views of life. It is so very easy to try and make our own world; it is so very difficult to rise to the dignity and grandeur of the world as it really is; yes, I mean the real dignity and grandeur of the world, in spite of all our complaints of human nature, of the perversity of human ideas, of our annoyance that people do not see eye to eye with us, of our grief over apparent diversities. We may grieve over these things as we like, but we have got to face them, we have got to make the best of them; the world is too large a thing for any one of us to run it into his own mould or his own shape; we had better therefore face the world as it really is and try—and there comes in the call to gain knowledge, a very painful process—and try to expand and grow big enough to understand, in some degree, the world around us.

As you know, the great feature of modern times is the enormous and unprecedented growth of the world. Each of us has a world, and every one of our worlds is different. That is the absurdity. We talk to one another as though we lived in the same world; but some people live in a very small world indeed, and some in a larger one. And however much we may try to extend our world, we every one of us live in a world which is quite atomic in proportion to the actual world in which God has placed us. If we spend all our days trying to expand our minds, yet we shall not succeed in covering anything like the actual world which is before us, that is, the world which we might

know, the world in which we might dwell. We shall continue only to live in a pitiably small bit of it. Still, the true pleasure of knowledge consists in feeling continually that we have taken another step forward into the large world, that our horizon has grown wider; and just in proportion as our horizon grows wider, I think we shall begin somehow to understand how God looks upon the world. Remember this, the only source of happiness, the only source of contentment that can be given to any one of us comes when we acquire by some means or other, the sense that we are looking at the world in some dim way as God looks upon it. It is a very hard thing to say that we have achieved that, that we have even got to the possibility of looking at it so. And yet, without that, there can be no contentment, no satisfaction for us.

I said that in the present day the world has grown very large. This truth is borne in upon us from all sides. First of all, in the present day for the first time, we know the whole surface of the world. We know pretty much all that the world, that is the outside world, has to tell us and to show us. In the next place, the rapidity of the means of communication has flooded us, not only with the ideas and opinions that are made at home, but also with all the ideas and opinions that are made everywhere else. In the third place, the complication of the world's business has materially increased. We talk about the difficulties of England's position at the present day. What does that mean? It means that England stands in conscious relationships with almost every country and every government in the world, that the knowledge of

slight changes and modifications in those relationships is brought to us immediately by the electric telegraph, and that those at the head of affairs have always to be considering any particular event that takes place in the light of that whole circle of relationships. Now observe what an enormous tax that is upon any one's intelligence, upon his temper, upon his power of looking at things.

It has been said, and I think said with truth, that one great characteristic of the present day is, that the volume of business to be done has increased quite out of proportion to the development and growth of the human brain ; so that consequently we live in a time of conscious strain, such as the world has never known before, because at no previous period has the business of the world increased with such rapidity. Well, I suppose the human brain has to grow, human faculties have to be developed like other things ; still everybody must feel nowadays a considerable difficulty in making their mind large enough to take in the sum total of the ideas, the speculations, the points of view which are floating round them in the world. We live amidst opinions often impalpable, often assumed. We find them in society, we find them when we talk with our friends ; after a little conversation with almost anybody we find that, though we may both be saying the same things, we are not saying them in the same sense ; that different ideas underlie our words, that our minds are not entirely in accord. Of course we cannot even understand what our friend is saying, unless we discover what is the dominant point of view from which he starts. The process of finding out the truth about

all these opinions is very difficult, and often very painful. It is painful, because knowledge, just because it is the most precious of all things, takes the most trouble to acquire, and is not got without a very conscious strain and a very conscious effort. There is all the difference in the world between gaining sound knowledge upon any subject, and simply collecting opinions. A man who collects opinions, and a great many people nowadays are satisfied with doing that, is as though he collected butterflies or anything else, and simply sought his whole pleasure in catching them and putting them into a cabinet, but had no interest in their scientific arrangement, no interest in knowing the relation of one species to another, no interest in knowing the habits of the creatures he collects. Without this, the mere collecting of course becomes an entirely unintelligent pursuit. So it may be with you. You may, if you will, be considered to be sharp, to be clever; you may repeat with audacity and exaggeration in the evening, an opinion that you have picked up from a newspaper or from a magazine article in the morning, and you may, if you go on producing a new opinion every day, have a reputation in a very limited circle, for being an exceedingly clever person. If you like that line of life pursue it, but do not imagine that it has anything whatever to do with knowledge; to understand what is the true nature of knowledge, what is the way in which alone knowledge can be acquired, this can only be done by setting ourselves to the consistent and persistent study of some particular subject.

Now it is quite clear that there are no subjects which can be of more importance to you as English

men and women, as citizens of this country, as members of this branch of Christ's Church, no subjects of which it is more necessary that you should acquire a knowledge than those which this Home Reading Union puts before you. The Union supplies you with a continuous method of study in subjects which it is of the most vital importance for you to understand ; it supplies you with the means of testing your knowledge at the end of your studies. To have such an occupation going on side by side with your other occupations is surely most valuable to you. I apprehend that all who have tried it know what a real source of refreshment it is, because it is only by having a continuous object of study in our life, that we ever can attain to the proper discipline of character. I daresay that many of you, when you have been tired or worried or annoyed or perplexed, have felt the relief of sitting down in a not too comfortable chair with a book, which, though not necessarily very stiff, yet requires all your attention to take in and understand. You know what a relief comes at once to your mind from that process ; you know that you are taken away from your little worries and troubles and brought face to face with the great issues of life, and that you are learning to put yourself into a larger circle of relationships, and so to gain relief from the actual trials and anxieties of your own little life. We do not directly overcome any difficulties, it is only by continually struggling to rise into a higher, purer atmosphere, that we grow into a larger knowledge which, so to speak, absorbs our small difficulties. We are only really happy, when we feel that we have

that in us which is continually raising us higher and higher. And we must remember that our intelligence requires raising as much as any other part of our nature. The growth of our intelligence ought to be part of life's discipline and life's training. It is after all our intelligence which has to garner and explain and make valuable to others all the results that we have reached. There is sometimes a disposition to speak slightingly of reason, but reason is the highest quality of man. It is by reference to reason that opinions have ultimately to be judged. We speak of God as love, of God as having mercy, but we ought to remember that God is also perfect wisdom, and that it is in the development of our intellectual qualities as much as in the development of our other qualities that the discipline and training of life consists.

To those who have begun to follow a definite course of study, I would only say in conclusion: "Go on in your pursuit, lend yourselves to this consecutive course of study which is here put before you, do your best to commend to others the results of what you have been doing by the increased brightness of your intelligence, by the greater contentment of your life, by your growing cheerfulness and by your growing serenity. Show them that after all knowledge is the chief good that man can pursue, and that the knowledge of the highest things is the highest knowledge of all."

XXIV.

THE VALUE OF DEFINITE KNOWLEDGE.

SPEECH AT THE ANNUAL MEETING OF THE LONDON DIOCESAN READING UNION, 8TH JUNE, 1899.

IT is not at all unnatural that the study of the Prayer-book should prove to be the subject which is found most difficult by the younger members of this Union. It is by no means easy to get up the Prayer-book either as a whole or in part, for the reason that it opens up so many different lines of investigation.

First, its sources have to be considered, and this is a dull subject for many people who fail to see why it makes any difference where the different prayers in the Prayer-book come from. In the second place, it is necessary to consider how the Prayer-book came into its present shape, the changes that were made in it at different times, what caused these changes to be made and what was their nature. This to some people's minds seems a tedious and uninteresting inquiry. Thirdly, there is the study of the exact language of the Prayer-book, which reminds some of what they always found the least profitable of their lessons, the lesson in grammar. But the chief reason for the difficulty experienced in the study of the Prayer-book is that the Prayer-book deals with theological ideas as such, in their abiding form amongst us.

It is exceedingly difficult to marshal ideas in a consecutive order and to express in exact terms either our own ideas or what we have gathered from the ideas of others. It requires in the first place a considerable mastery of language before you can lay hold of the exact words which will fit an idea that is passing through your mind, and enable you to express it in some definite form. But if you really desire to know something, you will find that knowledge most attractive which enables you to find suitable words to express thought accurately and precisely, so that it can be readily recalled when necessary.

Now some people make the mistake of supposing, that to state a thing clearly is to state it narrowly, and that to make a clear statement of a principle is necessarily to make a narrow statement. But the great laws of nature can be clearly stated after they have been discovered; they are universal in their application and in no sense narrow; their clearness of statement only corresponds to their truth.

Christian doctrine sets forth, first of all, the truth in itself in definitely expressed terms, and then the truth as it appeals to the mind of man when he is engaged in prayer to God, the truth, that is to say, as a man's mind lays hold of it in order to use it for his own purposes. It is at times of prayer, that we come to feel most clearly what is the purpose of our life, and that it is most necessary for us to see that purpose clearly. To do this our beliefs must be definite, they must be capable of definite expression. Hence we must strive to acquire dogmatic knowledge, and to do this instruction is absolutely necessary. Our minds

should be clear on dogmatic points, and fortified with definite knowledge. And the great practical value of the Prayer-book is, that in the ideas which it expresses and applies, it is such an admirable example and pattern of the way in which the highest qualities of the mind of man may be applied to the highest purpose for which man can exist, namely, the worship of Almighty God.

Your work during the past year has no doubt been full of interest to all of you. You have learnt how desirable it is to have some definite object in your reading. Those amongst you who have just left school have enjoyed having their time at their own disposal at home for their studies. But the older ones amongst you also have time at your disposal. Perhaps you will answer that it is easy enough to say so, but that in reality your time is constantly broken into by all kinds of troublesome interruptions. It is true that every one's time is always being broken in upon, but the people whom I have known who are able to get through most work are those who can make use, not only of six hours at a time, any one can do that, but of six minutes at a time. It is by gaining the power of using odd minutes that the most valuable work in life can be done.

Learn, I beg you, all you can in the days of your youth, because the time will come when you will not have the energy to add to your stock of ideas. To cultivate abiding interests in those subjects which are the highest that can be put before the human mind, to cultivate interests which are concerned with life in its highest aspects, this surely is one of the best things

that you can do. To cultivate that kind of interest in things which will lead you to be always learning, to be always adding to your store of knowledge, that is the way to make your life both happy for yourself and profitable to others.

XXV.

THE NEED FOR GUIDANCE IN STUDY.

ADDRESS AT THE ANNUAL MEETING OF THE LONDON DIOCESAN CHURCH READING UNION, 1900.

I SUPPOSE that most of you were led to join this society because you felt that having obtained a certain amount of education, which had equipped you to a certain extent, you wished to make use of that equipment. There is one great thing to learn about our education, which I am glad to say this society has succeeded in teaching to some people at least, and that is that it is never completed. It is a lifelong process, and it must be continued in much the same way as that in which it was begun. I am glad to see that there are various persons who have received certificates this afternoon who cannot be called, I wish to speak of them with the greatest respect, in their first youth. This shows that they have learnt the lesson that education is a thing to be pursued all the days of their life, and that they are not ashamed to pursue it publicly and to let people see that they pursue it. Really the true beginning of education is when we decide to continue it voluntarily after we are able to order our life for ourselves. The basis of any scholastic system must be compulsion. The pupil has to lend himself to a process of training the advantages of which he only imperfectly under-

stands. He knows that he is doing mental gymnastics, but no schoolmaster can make entirely clear to him, what will be the advantage to him of those mental gymnastics after he has done them; that he must discover for himself. The greatest use that any system of education can be to you is not to teach you anything, but to inspire you with a desire to learn.

The great misfortune of education at the present day is that we all tend too much to talk about it as if it were the means of teaching people something. It is not a means of teaching anything, it can only be a means of teaching people to learn. In that sense real education begins for you after you leave school; after you leave those who are in the ordinary sense your tutors and teachers; when you become free beings, and when being free you say: "Now I am to begin life for myself; I have learnt that I have got a mind which it is desirable that I should use, therefore I am going to use it in a regular and systematic manner". That is the idea which is at the basis of the Church Reading Union. Its object is that its members should be led to use the minds which their former teaching at school or elsewhere has revealed to them with all their possibilities, to discern some of the manifold interests in the world around them, and to realise both what there is to know and the means by which knowledge may be acquired. Most people leave off their regular education, having gained at least two things, a certain amount of information and a certain amount of mental training. The first use you should desire to make of the information you have got is to gain through its help

some more information. And for this purpose what is of most importance is not information in itself, but information which will tell you where to get information when you want it. It is not so desirable for instance that every one should read a great number of books, as that they should know about a great number of books, know how to use them, how to refer to them, know what books are good books and worth reading carefully, and of what books it is only worth while to turn over the pages. There is a great deal to learn about books, and it is not easy for you to learn it by yourselves.

These are matters about which only experts can judge; and one of the great advantages of the Church Reading Union is that it tells you what are the best books to read about a subject, and gives you leaflets which draw attention to the most important points in the subject, and shows you to what you should specially direct your attention when reading the books. Many people begin to read because they think it a good thing, and they get hold of the book which they are told is the best book on the subject they mean to study. They begin to read it most sedulously, and set themselves a fixed number of pages an hour, and they conscientiously sit and read so many hours in the day or the week, and get through a fixed number of pages, and feel satisfied that a process is going on. But reading a book in itself is no good. You do not want merely to read a book, you want to get ideas, and a book is only useful in so far as it gives you ideas. There is a certain period in your education when you have to be the slave of books, but you must

speedily turn the corner and become the master of books, books must become your servants. However interesting the book may be, however great a man its author, it is no use for you to read it unless you see the advantage of reading it, unless you are interested in its subject, and you cannot be interested in its subject unless you understand what the subject is about. A great many people who leave school with good intentions of continuing their reading, really stultify their good intentions by still continuing to be the slave of books. They set themselves the task of reading a particular book through. They seem to expect and demand that the mechanical process of turning over so many pages in a fixed time will leave a deposit of ideas. But this does not necessarily follow. We are not all the same kind of persons, and on the whole we had better start with ourselves. If a book does not teach me anything, no matter though it teach thousands of other people, it is no particular good to me, and I had better go on till I find a book that does teach me something, till I get hold of something which will make things clear to me, which is in sympathy with my mind. Again I say that this process of discovering what you can best read, what will help you most, is one that you can seldom do absolutely by yourselves. It is difficult to know how to go on reading by yourselves after what is technically called your education is finished, and when you try to do so you are often disappointed with the results. Perhaps you have got hold of the wrong book, or you may have chosen a subject which does not appeal to you. Therefore the whole sub-

ject of your study remains external to you and does nothing for you. You need help and guidance to get into the right way, to find the right book and the right subject for you.

Again, it is desirable that you should know how any particular subject is to be studied. The Union with its leaflets, its varied subjects, its graduated arrangement of books will help you in all these different ways. It puts you on a course of reading; it gives you just the amount of help you need and no more; not so much help as to lead you to suppose that you are being taught, but just enough to enable you to learn, to begin to use books, to understand how a subject must be studied. Your early education has left you the slave of books, and has only very inadequately introduced you to subjects of study. But when we begin to read for ourselves, we only do so to any purpose when we read a subject which interests us. We must wish to get up some subject, to get ideas for ourselves. Somehow we must bridge over the gulf between the period when we take our ideas for granted, and read books because we are ordered to read them, and the period when we select our own books, choose our own subjects, form our own ideas and follow the directions of our own mind. Our minds may be limited, but it is no good trying to swell ourselves by reading serious books with serious titles, for the sake of saying that we have read them. The important thing is, that we should understand the books we read, and that their ideas should become part of our mental growth. Above all things try to get hold of ideas. Try to gather the ideas that

lie behind the subject which you are studying. As you read you must try and get at ideas, large, formulative ideas, which will enable you to rearrange your former knowledge, and give you reasons for going on to acquire new knowledge. The systematic course put before you by this Church Reading Union will surely be the greatest possible help to you in carrying on this process. If the younger members of the Union will only lend themselves to its guidance for a time, they will rapidly discover the great advantage that it will be to them. Do not give it up because you think it rather bores you. We must always be a little bored at first in anything. There is no pure pleasure which comes to us with all its pleasurable force at once. We have to learn to appreciate the best things. A little trouble is necessary before we can ever lay hold of anything which is really worth having. Therefore take the trouble. Remember that you need a certain amount of guidance before you can really enter upon the dominion in which you hope one day to find yourself free. Remember, too, that the Church Reading Union directs your minds to what must always be the most important subjects of human knowledge. It is the boast of Christianity that it is always in close contact with the whole of human life, with the whole of man's capacity, with the whole of his powers of thought. Religion must not be studied in different ways from other knowledge. It is not a separate and remote part of human knowledge, into which those who go need not carry the rest of the knowledge which they possess. But it is that part of knowledge which is the most intimate, because it is concerned

with the science of life, the greatest of all sciences. We may say of other sciences: "I need not study this; life is short and knowledge is great, and it is only a few things that I can learn". But there is one subject that every one must be concerned with, one science which every one has to face, and that is the science of life; and it is just the science of life with which religion is concerned. Life—the actual life that you have to lead from day to day—the actual problems from which no human being can escape, these are the concerns of which religion treats; and the more you learn other things, the more your knowledge increases on every side, the more you have which you can bring to the study of those great truths upon which the whole of our life has to be founded. Therefore go on with your studies, remembering that the object of all religion is to build you up to a fuller and completer sense of all that life contains for you, of all that it opens out to you as a sphere for your activities, and that the more you know assuredly the better you are likely to become.

XXVI.

THE STUDY OF CHURCH HISTORY.

WITH SPECIAL REFERENCE TO THE TIMES OF HENRY VIII. AND EDWARD VI.

To the study of any subject it is necessary that the student should bring two qualities: (1) an intelligent curiosity; (2) a power of attentive observation. The main duty of a teacher is to stimulate the curiosity and develop the observing power of the student.

Now in applying these principles to the time-honoured subjects of study, languages and mathematics, we see that the lines of the student's curiosity, and the points which he must be taught to observe, are defined by the nature of the studies themselves. The laws of grammar and of mathematics are known certainly, and all that the teacher can do is to make them intelligible and interesting to the learner.

But when we advance from things which are abstract to things which concern human life and society, we get into a region which is necessarily indefinite, and does not admit of uniform treatment. To make up for this difficulty, a subject which is more closely connected with human life has a greater interest of its own, and the learner's curiosity about it is more easily roused. It is easier to learn, but it is harder to teach.

The increased difficulty of teaching would not be

a matter of any consequence if there were not an examination to be found at the end of it all. This uncomfortable prospect prevents the learner from following the dictates of his curiosity unchecked, and picking up for himself such knowledge as interests him ; it prevents the teacher from directing the observation of the pupil solely towards such points as seem to him most important. Pupil and teacher alike have to consider what is likely to be the prevailing view of the general aspect of the period on which they are engaged, and what are likely to be the subjects on which knowledge will be expected.

As regards Church History in particular, there is a very large field open for inquiry. The field has not yet been sufficiently explored for us to map it out with any great certainty. Opinions differ about what was good in the past, as they differ about what is good in the present ; and the perspective of events in the past changes according to the point of view at present adopted. It is therefore most important that any examination in Church History should cover as wide a field as possible ; that it should require knowledge rather than opinion ; and that it should not omit points on which opinions differ, but should set questions in such a form that every difference of opinion may freely express itself without being trammelled by the nature of the question. I think that all students, teachers and examiners should alike recognise that examination is an evil—a necessary evil, it may be—and that all should strive together to minimise its bad results. The student should not allow the pressure of an examination to lead him to get up a text-book, instead of gratifying

his intelligent curiosity about details. The teacher should not aim at enforcing general views unsupported by sufficient illustrations. The examiner should not try to reduce the scope of the examination to the limits within which it is easy for him to find a common standard. Curiosity and observation should be shown by the pupil, encouraged by the teacher, and recognised and valued by the examiner.

The period of the history of the English Church covered by the reigns of Henry VIII. and Edward VI. is difficult, because many things were done, and we know a great deal about them, so much so that we have not yet sorted all our knowledge and come to an agreement about it. The student has to follow in the main a text-book, but he need not follow it blindly. After reading it, he should think over the picture which it presents to his mind, and consider if the picture as a whole seems to him to be probable. The object of reading history is, after all, to get a notion how things happened in the past, and we have not learnt anything worth learning if we are content to know the fact that they happened, without finding out to some degree why and how they happened. It is not enough to say, "Henry VIII. did this or that". We ought to have some opinion why he did it; what he hoped to gain by doing it; whether his motive was bad or good, selfish or unselfish; who helped him to do it, and why they did so.

Of course it is impossible, even for the man who knows most, to answer all these questions beyond the possibility of dispute. But the politics of the past must be judged in the same sort of way as present

politics are judged, though with greater calmness and with greater knowledge. A student of history should be exhorted to use his independent judgment on the facts presented by the past, that he may learn greater sobriety and broader views about the questions of the present. It is an education in itself to realise how much is to be said on both sides in politics, whether those of our own day or of a former time.

When the student finds that he has raised questions for himself which his text-book does not give him the materials to answer, he should ask his teacher either to give him the information which he needs, or to tell him where it may be found. Of course the clergy and others who are engaged in teaching Church History to classes cannot have all knowledge at their fingers' ends; but they ought not for that reason to discourage curiosity, and certainly ought not to be ashamed, but rather to rejoice, at having occasion to say, "I never thought of that point, and I know nothing about it". They have, however, a command of more books, and might either say, "I will look it up for you," or might lend the inquirer some books, and tell him to make it out for himself and bring the results of his inquiries to the next meeting of the class. No teaching could be more fruitful than that which had for its results to resolve a class into a co-operative society, of which the members were each engaged in looking out some point which had struck them. If they could be induced to do this, and bring their results together, there would be an immediate quickening of their interest. Their teacher would become the president of a conference,

would suggest new questions, and correct narrowness and prejudice when they arose.

I make this suggestion because I am sure that nothing is so destructive to any real study of history as the conversion of it into getting up a text-book. It is useless to read about a period of human activity, two pages at a time, learning dates and names of Acts of Parliament so as to answer detailed questions on these pages only. The text-book ought to be read straight through at once, as if it were a story book. The first lesson should be spent in seeing what the period as a whole is concerned with. Then it is possible to go back and take it bit by bit. If the teacher has not much time to spend in getting up details, at least he can now and then read aloud some passages from the contemporary writers in which the period is so rich. Hall's *Chronicle* may not be in his reach; but Cavendish's *Life of Wolsey*, More's *Utopia*, Latimer's *Sermon on the Plough*, can each of them be bought for a shilling. Some book may be within reach which contains the actual text of the Statute of Appeals, or the Submission of the Clergy. More would be learnt about the actual meaning of the Reformation under Henry VIII. by reading through these documents than by reading any amount of modern opinion on the subject. Again, most parts of England are within reach of some monastic ruins, and there is generally a local antiquary who knows their history. I believe that a teacher would find no difficulty in organising a visit to some monastic site, and in finding some one who would give a short account of the history of the monastery and the actual facts about its dissolution. There are many

clergymen in any neighbourhood, who could make the actual fabric of their churches explain the change which the sixteenth century wrought in the habits of the religious life of the English people.

I have confined myself to a few practical suggestions for the teaching of Church History. They will resolve themselves into the principles with which I began. The pupil must be curious and observant. History is not a mass of dry facts arranged in a certain order. It is a picture of the life of the past and must exist in the mind as a picture, not as a mathematical formula. The teacher must try not so much to instil principles as to stimulate the imagination. One caution is necessary. We like in reading Church History to seek for moral and religious edification, and to find men whom we can admire. It is good to admire when we can; but it is bad to turn a man out of his actual shape that we may be better able to admire him. It is one of the greatest lessons that history can teach that there are few men, marvellously few, who retained purity of intention throughout their public career. We have to go aside from the beaten paths of affairs to find heroes, and the conflicts of the sixteenth century did not tend to develop those qualities which are most attractive to the Christian soul.

XXVII.

THE FIRST LOVE.

SERMON PREACHED BEFORE THE OXFORD UNIVERSITY EXTENSION STUDENTS AT ST. MARY'S CHURCH, OXFORD, 7TH AUGUST, 1892.

"Nevertheless I have somewhat against thee, because thou hast left thy first love" (Revelations ii. 4).

THESE words, which form part of St. John's message to the church at Ephesus, fall strangely on the ear in the particular context in which they occur. The Apostle praises the Ephesians for their works, their labour, their patience, their right judgment, their perseverance under untoward conditions, their ceaseless activity—all the qualities, in fact, upon which we set the greatest store; but then follows the warning, "I have somewhat against thee, because thou hast left thy first love". The eye of the Apostle saw that though there were all the signs of spiritual and moral earnestness, still there was a weakening of the central motive. The machine was moving as powerfully as ever, but the fire which moved it did not burn so brightly, and was not so carefully tended as of old. There were tokens, slight and imperceptible to the ordinary eye, which told of the beginning of decay.

It is the little rent within the lute,
That by-and-by will make the music mute,
And, ever widening, slowly silence all.
The little rift within the lover's lute,
Or little pitted speck in garnered fruit,
Which rotting inward slowly moulders all.

Do we not know that the beginnings of destruction are small, and that the process is gradual? Corruption spreads unrecognised at first; only when its work has been accomplished is its potency perceived. How often have you seen a man fall suddenly into grievous sin, and disappear amid the ruins which he has caused? You cry out on his hypocrisy. He was so excellent, so respectable, so philanthropic; and all that was a cloak to villany! Not so; hypocrisy is less common than is supposed, and self-deceit more common. That man was deceived, deceiving himself all through his career. He did not know that the central motive of his early life was gone, and to no one did the discovery come with a greater shock than to himself. Through the force of habit, through a false respectability, he had gone on performing acts which once had a meaning, though that meaning had disappeared. The hollow shell of his character crumbled at last in a moment, and displayed an emptiness which had been wrought by gradual decay.

So the warning of the Apostle is true and full of meaning. We need to apply it to every part of our life, to take note of it, and weigh it well, and see what its meaning is to ourselves. For it is clear that every motive which forms our character and moulds our conduct, tends to lose its original force, unless that force be constantly renewed. The power of habit, so useful in

saving time and effort, makes our energies mechanical. The sense of limitation checks the generous impulse of our first enthusiasm. The numbing consciousness of the complexity of life throws us back upon the axioms of the experience of others, and bids us accept the saws of worldly wisdom, rather than search for ourselves to the bottom of any problem. These influences, and many others, gathered round the Ephesians and weakened them little by little, till the Apostle saw the need of summoning them to a vigorous effort towards the recovery of an ideal which was tending to vanish.

He bade them return to their "first love," that love to God and man, which was such a natural and abounding feeling in their hearts, when first their minds had grasped the meaning of the revelation of "God made manifest in the flesh". They had felt an unknown force throb within them, because the issue of life became clear, straightforward, simple. Their original power lay in the swiftness with which they applied that new force to everything which lay before them. But their activities had multiplied, and had grown poorer because they tended to rest upon secondary motives.

Again I say, we have need to apply this warning to any kind of motive which we value as operative in our character. I would ask you this morning to consider it in relation to the pursuit of knowledge. Few occupations rest upon so noble a motive; indeed, the activities of the intellectual life are second only to those of the spiritual life, with which in many points they suggest comparison. In nothing is this more conspicuous than in the fact that both tend to have

a conscious beginning, "There was a time, I know it, when I began to see the beauty of holiness," a man may say; and in the same breath he may add, "There was a time when I began to see the dignity of knowledge". The processes in both cases have common elements. Both demand a reaching beyond the things of sense into another region from that which is close around. The man who pursues knowledge cuts across the impulses of the natural man; he does violence to his natural self; he rises above the immediate present; he says *no* to the temptations which do most easily beset him—idleness, ease, thoughtlessness, and carelessness. He looks beyond himself and his immediate surroundings; he tries to stride forth boldly into a larger world than that which is immediately around him. This motive of the conscious desire to grow into a larger world will have been experienced by any one who, at some time or another, pursues knowledge to however small a degree. Only after some deliberate act of self-sacrifice, done for the sake of pursuing knowledge further, does any man gain an assured sense of the meaning of what knowledge is, and what it may do for him. And at such times, when the veil of sense is lifted, the vision before the student, however humble he may be, is always the same. It is the possibility spread out before him of striding forth into a larger and ever larger world, whose outline, however vague, is full of the allurement of promise.

And does not the pursuit of knowledge mean something of that kind to all of you to whom I speak to-day? Does it not mean the struggle to live into a world whose horizon is continually extending, the conscious-

ness of stepping forward with the powers wherewith God has endowed you, into a higher sphere? Do you not feel something of a call that goes beyond man's natural faculties, that is not merely a call to the head, but a call to the heart, and not to the heart only, but to the spirit of the man that is within him? The pursuit of knowledge, if it is to be real, if it is to be genuine, must be undertaken with a certain sense of spiritual responsibility. The man who gives himself to it, must know that knowledge summons him to go beyond his natural being, outside the limits of his natural self. It calls on him to find within himself that which is assuredly there, if he will only realise it and make it his own. It calls on him to discover his soul, to live in a spiritual region, and to organise his spiritual being. However little you have pursued knowledge, do you not feel this appeal to your spiritual being, this call on you to become something which at present you are not, this opening before you of a mighty field, concerning which you have the assurance that it may indeed be yours? Is not the pursuit of knowledge a help to the further discovery of God? Were not some such thoughts as these at one time present with every one of you, as a strong impulse, "a first love"? If they were, I daresay you will admit that they have in part passed away. My object is to bid you recall them.

Let me consider some of the causes which tend to lead us away from our "first love," and to make us set knowledge on a lower level than the highest.

(1) The pursuit of knowledge is inspired by enthusiasm, and is immediately productive. There comes to the student, from some unexpected side it may be, a

sense of beauty, of truth, or of nobility. So much he gains, and then pauses—pauses from the practical consideration that he has done enough for the present, that he has secured for himself a house, a mere shed it may be, but still something in which he may hide his head. He has won enough to rest on: let him rest. So he settles down contented to enjoy what he counts a never-ending banquet, but which is none the less consumed by use. Knowledge, I need not remind you, must be a life-long pursuit. There is no rest, no repose, no cessation of activity to one who even for a moment has gazed upon the face of knowledge. Energy, constant endeavour, perpetual effort, these are the recognised conditions of the intellectual life. To remain satisfied with some small achievement is a fatal temptation. The true student learns, at every step he takes, how much there is to know and how little he has succeeded in attaining to. Self-satisfaction is the death of the mind as truly as it is the death of the soul.

(2) Then there is the temptation of practical life. A man pursues knowledge; he takes his earnings at once to the market, and makes use of them. His temptation is to regard knowledge as a commodity, and he treats it as such. Is that not a constant temptation that besets a teacher? No life requires such careful watching of its central motive as does the teacher's life. There is a constant temptation to reduce knowledge within the limits in which it can be most conveniently taught, to consider how it can most easily be foisted by mechanical means into an unreceptive mind. The tendency of our educational system at the present day is to increase tenfold the power of

this temptation. The teacher is judged by his capacity to produce definite results, at definite times, in a definite shape. Before such a task how difficult it is to maintain a noble ideal, to keep a real interest in the spread of knowledge as such. It is very hard for the teacher to be true to his "first love"; but unless he is, assuredly his career, however outwardly prosperous and marked by the conventional testimonies of efficiency, will be fruitless of abiding results.

(3) There is the temptation which comes from a growing sense of our own limitations. It is a feeling which is borne in upon us in any pursuit in life. We begin with a belief that we can do so much; we discover that we can do so little. This discovery tends to beget cynicism, arising from a deliberate withdrawal of ourselves from life as a whole into some small interest of our own selection. Within a narrow sphere we can think and work with pleasure; we shrink from going beyond it less we be reminded of our own incompetence. The pursuit of knowledge, which began at one time to lead us into a larger world, may land us in a small world of our own making. Instead of growing broader-minded we may subside into aloofness from the general current of life around us. If the specialist lose faith in God, it is because he has first lost faith in man. We cannot afford to lead a life of intellectual isolation. Knowledge must keep us in contact with that which is. It must prevent us from falling under the domination of ideas merely because they are current; and we must not try to shake off the obligation of missionary duty. Knowledge must always produce its harvest for the public welfare.

(4) This feeling is necessary to save us from the supreme temptation which marks the entire corruption of knowledge, I mean intellectual contempt. The utterance "As for this people that know not the law, they are accursed," is constantly being reproduced in altered forms. Remember that the uttermost penalty was reserved for him who could say to his brother "Thou fool," because contempt was the most un-God-like quality which man could display. Beware, above all things, lest a little knowledge only re-enforce conceit, and lead you into a false world where self is enthroned, far away from the true world which is illuminated by the love of God, manifested in the Person of the Incarnate Word.

I have spoken of dangers; let me give you some practical tests by which you may try your sincerity, your adherence to your "first love":—

(1) Do you find in your studies a discipline for your character? Do you feel your conduct being moulded by the results of your intellectual energy and application? That discipline of character ought to be the fruit of study; there is no discipline so admirable as that of learning to weigh and balance evidence. To see how easy it is to be deceived, to strive conscientiously in our own case to distinguish between what is plausible and what is true, to choose the evil and refuse the good—these should be the results of methodical study. Was there ever a time when the Whitsunday Collect ought more assuredly to form part of the daily devotion of every man and woman, the prayer to God for "a right judgment in all things"? In the complexity of life opinions may

differ; but differences can be felt and expressed without asperity. There is a passage in Carlyle's *Life of Sterling*, where he speaks of a walk they took together, and says, "And so we walked on discussing many things, and, except in opinion, not disagreeing". There is an agreement between honest men, both of whom are endeavouring to discover the truth, an agreement about the method to be pursued, although they may differ in the first step to be taken. Practice is concerned only with that. Men do not often differ fundamentally, though about practical matters one would give his vote, it may be, on one side, and the other on the other. There need be no great difference after all between them, only that one thinks that out of a particular and definite course of action to be taken certain results would probably ensue, while the other is not convinced that such would be the case.

(2) If this great truth be recognised, you can see how the discipline of character leads on to a broadening of sympathies. Every fresh thing you know, every fresh subject you touch ought to bring you into a larger world, and, therefore, into closer connexion with different kinds of characters, as well as give you a capacity for understanding them.

(3) As you are more conscious of sympathy, you will feel a greater desire for service. The best intentions to serve your fellowmen will fail, if they are not founded upon a real understanding of their lives and thoughts.

(4) By following this process you are brought back to your "first love". The pursuit of knowledge leads you to a constantly heightening ideal, to the conscious-

ness of a distinct and definite mission to the world. We have need to have our ideals heightened. We have need to have a conscious feeling of growing definiteness in our aims, of greater clearness of vision in seeing what is the course that lies before us. Knowledge pursued in this spirit will assuredly bring you to the ideal which is to be found in God. The object of the most educated life can only be fully realised in the contemplation of the person of the Lord Jesus. Do you feel that your pursuit of knowledge leads you to see more clearly that Face looking out over the world which He has made, looking down with eyes of infinite compassion upon all the various bands of pilgrims who are pursuing their course through its sands? Do you feel increasingly the force of His appeal to your hearts, your consciences, your minds? Can you see through your pursuit of knowledge ever before you that one Face which sums up all that men can know, and tells them all that they can be, that one power which can send into the heart of man the spirit which makes him know and realise his true calling, the power of going behind the things that are and seeing the things that will be, the power of continually reaching upwards and onwards into the higher and purer air? Believe me, we need to keep that motive clear and distinct before us.

I have ventured to lay these considerations before you this morning because I should like to leave with you just this one thought, that it may be possible that this yearly gathering in Oxford may be recognised by all of you consciously as a means of going back to your first love, a means of recalling your first zeal,

your early enthusiasm, the first overpowering motive that led you to pursue knowledge for its own sake, and its own sake alone.

> Let knowledge grow from more to more,
> But more of reverence with it dwell,
> That heart and mind according well
> May make one music as before,
> But vaster.

Do you feel the world growing gradually before you, and yourselves being lifted into a higher sphere? God grant it may be so; and God grant that you may go away from your week spent here with hearts uplifted and with eyes looking steadfastly higher, because you have gone back to your first love, because you have freed yourselves from some of the encumbrances which daily life heaps about your path, because you have laid hold again of your early motive, in all the inevitableness of its power, because you have strengthened yourselves that you may hold fast to it in all trials and temptations.

XXVIII.

THE WORK OF A LIBRARIAN.

ADDRESS TO A MEETING OF THE LIBRARY ASSOCIATION TO INAUGURATE CLASSES FOR THE TECHNICAL TRAINING OF LIBRARIANS, 25TH FEBRUARY, 1898.

IT can only be on the supposition that I am generally interested in education of all sorts, that your committee can have been induced to invite me to speak to a body of experts such as you.

I cannot hope to say anything to you that is new, but I will try, as a perfect outsider, to say a few things that have struck me at various times in my life about the position, opportunities and difficulties of a librarian.

In the first place, you are met as an educational society, and what you are interested in is the education of the librarian. Of course any series of lectures can only put before you the heads of the subjects on which the aspiring librarian ought to try to gain knowledge. Let me try to make a few remarks about the temper of mind which he must take with him in his attempt to acquire that knowledge.

Education presents one great difficulty, that it is always pursued upon theoretical lines which have to be largely abandoned the moment we turn to practice. There is no good thing in this world that does not bring corresponding evils, and there is no process to

which we subject ourselves, which does not do for us much that we have to spend time in getting rid of afterwards. That is very strongly the case with education. Education—I mean the education of our youth, of course—is a form of mental gymnastics. It aims at improving our mind, and it is to be hoped that it does improve, exercise, and discipline our mind; but then it leaves our mind at the end of that process with a great number of ideas which have to be got rid of the moment we turn to actual practice.

Well now, let us apply that to the librarian; in his case we see what an immense rebound there must be, if he is to become a good librarian, from the system on which he has been taught previously, and from all the maxims and rules which have been instilled into his mind. For, of course, for the purposes of ordinary education we are taught that it is desirable to study a subject thoroughly, and to read a book systematically and in an orderly and regular way. But a librarian, if he is to succeed in his career, must at once change all these views. He cannot afford to read a book steadily and thoroughly, and as for studying systematically—though of course he has to do his cataloguing systematically—I am afraid he has to content himself with picking up such knowledge at such times as he can. Altogether it becomes more his object to know where knowledge is to be found, than to possess knowledge in itself. It is his duty, not so much to have any knowledge of his own, as to make himself a sort of channel or conduit for conveying to others information about where knowledge is to be discovered. That is a great blow to all the principles

upon which his early education has been carried on. Then he was told to read carefully, to read accurately and systematically, to lend his mind, in fact, to his study, that it might form his mind; whereas, the moment he becomes a practical librarian, he has to develop his memory almost at the expense of his mind, and try to gain all the information he possibly can about every kind of subject. No one has such a need of encyclopædic knowledge as a librarian. I remember hearing it said that a man who had distinguished himself very highly at a university when asked to what he attributed his success, and which book he thought had helped him most, said, after meditating a little while, *Bradshaw's Railway Guide*. The habit he had acquired of taking imaginary journeys by the help of *Bradshaw's Guide*, had, on the whole, done more to train his mind than all the lectures which he had attended. That is to say, in his spare moments he picked up a work which is certainly not devoid of interest, if it is read with a little imagination on the part of the reader, and constructed for himself imaginary tours; and in that way he gained a more complete knowledge of geography than he could have secured in any other way. He knew the distances by rail from one place to another, knew their relative position and gained an enormous amount also of accurate and useful knowledge. A librarian has to do something of the same kind with knowledge of all sorts. He cannot even say that *Bradshaw's Railway Guide* is not a useful book for him to know.

I remember once receiving from a great librarian a severe reproof. I was standing looking at the new

books which had come into the library, and I picked up one which contained a series of interesting but perfectly useless documents of modern date, reproduced by photography. It was an enormously big book, and I turned to him and said, "What is the good of a book like that?" He put his hand on my shoulder and said, "My good man, do not ask me a question like that; if I ever stopped and asked myself such a question, I should be totally unfit to be a librarian". It is a librarian's business to accept everything, and put it into its proper place, and see that it can be got at by anybody. Of course, you will recognise that this is a very painful position to be in and requires an extension of your mind which is very tedious.

To be called upon to be perfectly tolerant to all subjects is a very severe demand to have made upon oneself. It is hard not to interest oneself more in one subject than another; but it is the business of a librarian to get a certain amount of information about all possible subjects, so that he can be useful to anybody who comes to him for assistance, no matter what his subject may be.

That, you will observe, is a not only very large demand upon your general tolerance, upon your charity, upon your kindliness and upon your moral virtues, but also upon your intellectual qualities. It is almost equivalent to a demand that you should leave off the systematic training of your mind in the subjects in which you are interested, and instead of pursuing knowledge in some definite sphere thoroughly and exhaustively, you should consider yourself condemned by the mere fact of the line of life that you have chosen

to be an omniscient smatterer. If condemned to that, you must of course make the best of it. You must consider that perhaps after all you are not so very learned or very clever; that if you were to give yourself to original research, probably after five years' pursuit of it, you would not astonish the world by the vastness of your discoveries; but if you are a good librarian, and help on many other people to gain knowledge that they otherwise would not have gained, you will not inadequately have done your duty in life. Therefore, if you have abandoned the hope of writing works of European importance and being either a man of science or a man of letters famous throughout the world, there is no knowing how many geniuses you may not inform, and how many people you may not help, who will be much greater than you could ever have been if you had applied yourself diligently to some particular study.

The object then of a librarian is not to acquire knowledge for himself. In fact, it has been remarked that the librarian who reads his books is ruined for his real work. It is his business to put them on shelves, and to know what they are about. He must sternly prohibit himself from reading any one of them through. He must be a purveyor of knowledge to others and not seek to gain knowledge for himself. One great object he has before him is to be a keeper, a zealous custodian, of the books committed to his charge. In that way, I am bound to say that a librarian is called upon to make the most tremendous sacrifice that any one can be called upon to make, because, of course, the more he loves books, the more he

dislikes seeing people read them, since everybody who reads a book does it so much mischief. The actual fabric of the book suffers from being read; and I am sure that the proper-minded librarian cannot but wish that the habit of having every form of excellent book sold for a penny would spread, so that nobody need molest the more valuable books unless he is a genuine student. The librarian's feeling for an old book, for a beautiful book, for a precious book, is such that I am sure that he must thoroughly detest seeing anybody else taking such in his hand. A librarian's duty to make knowledge accessible comes into sharp contrast and collision with his own desires and his own aspirations. To keep his books safe and unharmed is his great desire, and every reader of them he must regard as more or less a wrongdoer to their integrity.

If a librarian is to be a keeper of books, of course he must know about books in themselves, and all of you doubtless know what a charming pursuit that of the love of books is. Perhaps no one pursuit is really more attractive than another. That primitive instinct in man to go out to hunt every morning is, I suppose, deeply rooted in us all, and therefore we each have a desire to hunt for something which we may appropriate for ourselves. If books be the object of pursuit, the hunter will feel a sense of pride when he has discovered something which the ordinary person does not know. To know how to appreciate the beauty of books, to know the differences of types and to understand the history of printing, to know in what particular class a book stands,—these are very delightful objects of pursuit, few, I think, are more so. There is

no hobby, no taste, which really is more refining and more ennobling than this, because when you think of what a book contains, when you think of human knowledge and how it is spread, when you think of the wonders of writing and of the use of words as the means of transmitting ideas from one mind to another, and when you think how that process is accomplished, surely the instruments in that process cease to be in any sense mechanical. They have a grace and beauty and charm that nothing else can have; they are instruments of the highest pleasures and of the greatest possibilities of usefulness that man can ever enjoy. The absolute charm of books in themselves is very great, and is a charm which I hope all of you will enjoy.

I daresay some of those to whom I am speaking are beginners in some public library which only possesses the inferior printed books, which are the great product of our own day, and are not called upon to be custodians of any books that are of very great intrinsic value. Still, I hope that the day will come when you may feel that it is your object to try and get, even for the smallest library, some books that are really valuable and interesting as books. A public library which only contains the cheap editions of modern books, such as are needed for ordinary use by the ordinary man, surely falls below its proper purpose. It ought to have something that is precious and worth enjoying for itself. Bibliography is a taste that ought to be very widely spread. There is nothing in the present day that needs enforcing so much as a sense of reverence towards the past, and I think that a

beautifully printed book can well be used to draw out reverence from the ordinary man.

To show him such a book and tell him the process by which it came into being, to point out to him the exquisite care with which the early printers did their work is to do much to educate him. Then, if his mind is very modern, you may teach him a little lesson in political economy by pointing out to him that books were beautiful like that just so long as they were in competition with manuscripts, and that the moment manuscripts disappeared, printing sank to a worse condition than even that in which it is now. It was only competition that made the early printers do their work so well. They knew that they had to justify their existence.

It is not necessary that the books should be very rare, but I think every librarian ought to try and have at all events some good books in his library.

I need not speak to you, of course, about the desirability of learning all that can be learnt about books, the stages in their development, the history of typography, and the history also of bindings, everything that goes to make up a book as we know it, the development of every part of the manufacture of that book. It is one of a librarian's joys and pleasures to learn all that can be learnt about a subject which must be to him of paramount importance, because he will never be a good librarian unless he is an artist and has an artistic admiration for the works of art which the past has left to us.

But about these matters I need not speak, as I observe you have lectures provided for you on all those subjects

which will enable you to learn what is necessary about books to begin with. Yet, all that can be learnt about books in lectures is as nothing compared to what can be learnt in actual practice in life itself. All that lectures can do for you is simply to prepare your minds, to give you certain interests, to lead you to ask yourself certain questions, with the certainty that in the practice of your ordinary life you will discover how to find an answer.

For the purpose of making the contents of books useful to others, cataloguing is a most important part of the librarian's work. I will not venture to enlarge upon it since it is now becoming a real science —a science to which anybody may be proud of devoting his best energies. But about the matter of bibliography, perhaps I may venture to say one or two words. I am using bibliography to mean the knowledge of the literature connected with particular subjects. Now, for that purpose, as I have already said, you require a general knowledge of some kind or other. If the librarian is to make his library valuable, the backbone of knowledge which he requires is, roughly speaking, history. I do not forget that scientific books are, perhaps, the most widely read. But science is continually making new discoveries and rearranging old ones ; and to make a scientific library valuable you may start from one pretty clear axiom, which is, that the last book about any particular science is presumably the best, or at least is one to which in the first instance you may refer your inquirers. That is and must be true about science in itself, but, of course, the history of science, *i.e.*, the relations of scientific

writers one to another must be considered as part of history.

The librarian should have a general knowledge of the progress of human affairs and of the advance of the human mind in various regions. I admit that there is nothing which it is more difficult to learn in outlines than history; but I think I can give you some advice on this point which may help you. I never was able myself to read a short book on history; a compendium or handbook is an abomination to me. If I want to know anything at all about a period of which I am absolutely ignorant, I find that if I take down the biggest volumes I can discover I learn in an hour very much more from them than I could possibly learn by reading a condensed account. Somehow or other, just as when one goes to a new country, one finds that one acquires knowledge through the pores of one's skin, so I think that librarians can gain knowledge by looking at their books, but still more by looking at the headings of chapters and seeing what the books are about. You can learn very readily an outline of a great many subjects by adopting this method. You can get a skeleton arrangement around which your knowledge may grow, by gaining some hold upon an historical view both of events and also, of course, of literature and of the developments of the human mind. It must be historical and must be chronological in the first instance, of course. Then it is desirable that every librarian should be acquainted with foreign languages; he need not know them thoroughly, but he should have a smattering of as many as possible. Certainly he needs enough Latin to be able to read the title-pages of books in that

language. An extensive knowledge of Latin is not necessary, as the title-pages follow certain common forms. You can acquire that amount of knowledge of Latin, and also of French and German, without studying their grammar. It is not at all necessary that you should learn grammar to be able to read a language. For practical purposes, it always seems to me that we begin with languages at the wrong end. The only way of learning a language is by reading a book in it. I know that this is very unscientific; but as I grow older, I feel an intolerable aversion to turning to a dictionary and looking out a word. So when I read a book in a foreign language, if I do not know the words, I go on until I do; and there comes a time when the meaning of a continually recurring word becomes clear. I have discovered that one can read with little trouble in a foreign language of which one knows nothing, by using a little common sense and starting first of all with a Bible, or a book which is familiar to one. In this way it is possible, without any very great expenditure of time, to gain a workable knowledge of foreign languages, enough at all events for the purposes of a librarian.

Then, of course, it is important that you should know what are the best books on any particular subject. By best I mean those which are most complete, which deal most thoroughly with the subject.

Now, I am afraid that if in science the latest book is very often the most thorough, that is not the case in any other branch of literature. If you want thorough knowledge about any other subject than science, you must often go back one or two centuries to find it;

you are not likely to find it in many of the books that have been produced in this century. That is a misfortune, of course, but it is a sober fact. I do not mean to say that you will not find very lucid ideas, and very admirable criticism; but generally a student does not go in search of ideas; he can supply them himself; he wants facts. Of course, in modern times we have ruled out facts; books are dull that deal in facts, and a history that has too many facts is not read. Readers want brilliant statements, an interpretation of all the motives that weighed with the people represented; they want a lively and dramatic representation of the past. But the student wishes to know what actually did occur. It becomes exceedingly difficult to discover this from modern books. I am afraid that for this you generally have to go to a book that was written about the middle of last century. Therefore, in the chief branches of knowledge, it is desirable to know where the most accurate records of actual facts are to be obtained. Even nowadays there are men who want to know for the sake of knowing, not for the sake of an examination. When a man who really wants to know comes and asks your help, of course he is the person to whom your sympathies ought to go out at once, and you ought to be exceedingly sorry if you cannot put him on the right way. A real desire to know is by no means necessarily accompanied by an acquaintance with the sources of knowledge, and it is just here that the help of the librarian is needed. It may be that a man who wants knowledge for some real purpose may only come before you once in every two years, but when he comes it is good if you are

able to put him in the way of discovering what he requires to know. You can then feel that you have done an action infinitely more useful than all the other actions you have performed for a long time.

It is well to deal carefully and tenderly with all inquirers; though I am afraid that sometimes when inquirers come, and you inquire why they ask very out-of-the-way questions, or want to know about an out-of-the-way book, you will very often find a very superficial purpose behind. They may simply require the information that they may defeat some one in a Debating Society on the following evening. The questions submitted are very often those that cannot possibly be answered by "Yes" or "No," but would require a trained mind and a good deal of research to give an exact answer; but, of course, people are not likely to understand that. Two pupils were once discussing the merits of an eminent tutor, and one said to the other: "Well, if you go to the ordinary fellow he tells you what one man says and what another man says, and what opinions are held upon the subject, but if you go to So and So he tells you what the thing is". You will observe that that conception of knowledge is a very common one at the present day, and that people continually will come to you, neither knowing what the nature of evidence is, nor how such a point as they desire to know can be determined. Still, however humble may be the motive from which the desire for knowledge comes, I would implore you always to foster the desire. Remember that a librarian has a greater and a higher educational opportunity than almost anybody else,

that he can continually lead people on. There is nothing so delightful as to see growing up in anybody's mind a real conception of what knowledge is. Comparatively few people know what it is to know, and it is a privilege to be able to give to anybody even the faintest conception of what it is to know so that they may not merely repeat the remarks made in the morning newspapers as if they were their own thoughts, but may for once really think for themselves and exercise an independent judgment upon some point, for the object simply of getting to the truth and not for the object of contradicting some one else.

To foster in any way any capacity for knowledge or even the conception of what knowledge is, is a very high privilege. Therefore I would say, feel very much ashamed if you cannot answer any question, however foolish, that is asked you about books, and be so much ashamed that you set to work at once to discover the answer and determine not to be caught tripping on that point again. I have used libraries at various times in my life. There was a time, strange as it may seem, when I was able to read a book; that has faded into the dim past; but I look back with pleasure and delight upon that time. There are no people who stand forward in my reminiscences and evoke such feelings of gratitude as the librarians who helped me in my endeavours to discover things very often in a hurry, and who placed their knowledge at my disposal. I would assure you that you are in a position to gain an amount of gratitude of which you ought to be proud.

I very much hope that some day or other you

will have the privilege of being addressed on that subject by the librarian who has done so much to spread knowledge in England, and who has earned the gratitude of so many people ; I mean Dr. Richard Garnett. If you want to know the attitude and temper of mind that a librarian ought to have towards his books, towards the subjects they treat of, and towards the people who come to use the library over which he presides, ask Dr. Garnett to give you, as he can do with simplicity and force, the results of his own experience, and to tell you the motives which have actuated him through his long and honourable career.

XXIX.

UNIVERSITIES.

FROM AN ADDRESS ON THE HISTORY OF UNIVERSITIES GIVEN AT THE BIRMINGHAM MIDLAND INSTITUTE, 16TH JANUARY, 1899.

THERE is in my opinion an absolute need that the number of universities should be increased; that each locality that is of importance should have its own university adapted in many ways to suit local needs. But it is also important that a university should be independent; that it should be self-governing, in the hands mainly of its own teachers. A locality can create a university, but once created it must commit its guidance to experts, for it cannot possibly hope to control it from outside, and it must not make it absolutely subservient to mere local demands. A university, however local it may be, must be in some degree the home of research, and not merely a training place for particular employments. It must be a place where the highest knowledge is pursued for the sake of knowledge. The object of a university is that it should be the testing place of all ideas as they are framed, and that it should appraise them and put its stamp upon them, before they filter through to the public mind. The advantage of a university depends upon its establishment on a threefold relationship:

first of all, the relationship between teacher and teacher, by means of which one student appreciates the methods pursued by another student; secondly, the relationship between teacher and taught, by means of which the mind of the teacher speaks to and inspires the mind of the student; and finally the relationship between student and student which gives opportunities of companionship and mutual assistance. The great object of a university should be to remember that it is not knowledge only which must be pursued, but that even higher than knowledge itself must be esteemed the method by which knowledge is gained, by which knowledge is ascertained and tested. The influence of ideas, the value of ideas depend on the power of accurate thinking possessed by those men who submit ideas to others.

XXX.

A PLEA FOR KNOWLEDGE.

AN ADDRESS PREPARED FOR DELIVERY TO THE BIRMINGHAM AND MIDLAND INSTITUTE ON TUESDAY, 16TH OCTOBER, 1900.

I AM very sensible of the honour which the members of the Midland Institute have conferred upon me by choosing me to be their President; and I am equally sensible of the responsibility which I have undertaken. I trust that I am not presuming too much if I suppose that in inviting me to be your President you had some thought that I was not exactly a stranger; that for a few years I was privileged, as Canon of Worcester Cathedral, to stand in some relation to the vigorous life of this city, and was not entirely unfamiliar with its aims and aspirations. I would not allude to this fact if it were not in a manner connected with what I wish to say to you. I can say it most clearly by frankly confessing that I am following the bent of my own mind in saying it. Now I have always thought that the best way of understanding what things are is to try and discover how they came to assume their existing form. I am interested in observing differences between various countries. The points of difference seem more instructive than the points of agreement; and even when things look the same at first sight, they

are found on further investigation to present notable differences. I feel that this is equally true of various parts of the same country. No amount of governmental consolidation can extinguish the vigour of local life. Common institutions may be accepted, but they are worked in a spirit which makes them productive of very different results. It is hard to secure monotony, however conscientiously we may pursue it. There is something in the collective life of communities which is distinctly their own, and cannot be taken away from them. These distinctive features we do well to cherish. They are our special contributions to the common welfare. If they are not necessary they will rapidly perish. It is our business to understand them and estimate them aright. Each community in its own sphere, with reference to its own experience and its own traditions, can work out some problem from which all may profit.

Now I am not so presumptuous as to attempt to put before you the special characteristics of your own community; you are better acquainted with them than I can be. Nor will I compliment you on them; you are generally supposed to be adequately conscious of your own merits. I would only point out that Birmingham owes much of its present greatness to its past insignificance. It was not an old town with a mayor and corporation, and an industry regulated by guilds. It led an obscure existence under the mild sway of a bailiff who presided over a manor-court. When industrial life sprang rapidly into existence, Birmingham was free to adapt itself to new requirements. Those who could find no peace in towns which were subject

to ancient regulations and restrictions flocked hither. Birmingham grew owing to its freedom and its capacity to adjust itself to circumstances. This is the key to your municipal history. It is a characteristic which I trust you will always value and strive to preserve. Traditions are very good things; but when you are without them, they are not worth importing artificially. There is always something which is accidental in the form assumed by the experience of the past. It is well to take the spirit of that experience and give it the form which is most suitable to the needs of the present.

You stand to-day at a very important point in the development of your civic life—more important, perhaps, than you imagine. The foundation of a new university is a matter of very great significance. It is an attempt to co-ordinate and to improve those qualities of our common life which are at once the highest and the most easily neglected. We do not at the present day express our views of things with the same clearness and force as did our forefathers. We are more chary of ideal conceptions, and prefer to live from hand to mouth. But men of old regarded the life of man as moulded by three great powers—the State, the Church, and the University. It is true that they regarded each of them as forming a universal system. There was one Empire, one Church, one method of study. We have abandoned the idea of a necessary uniformity of external structure. Europe is not united under one Holy Roman Empire, but by fundamental identity of objects of pursuit. The common power of Christianity to fashion character is recognised as existing apart from particular ecclesias-

tical institutions. In the same way universities can promote the spread of learning without observing the same types of organisation. But it still remains an absolute truth that human life rests on three great primary requirements—order, conduct, knowledge; and these three requisites are still expressed in the forms of the State, the Church, and the University. Without a due recognition of all three, every particular form of local life is so far incomplete. The foundation of a university will make Birmingham a complete and independent centre of life in all its fulness.

You will say that this is a sentimental consideration which does not greatly affect you in a practical sense. My object is to plead with you that it should so affect you, and that the gain, if it did, would be very practical indeed.

I said that we differed from the men of the Middle Ages in that we were chary of ideals—or rather, I should have said, in the formulated expression of them. I admit that the ideals of the Middle Ages wore thin because they were so large that men contented themselves with recognising them in the abstract, and were unable to apply them in detail. We have discarded them in favour of practical effort in a limited sphere. But I feel that nowadays we have done our work in the way of limiting our sphere of action. We have arranged the lines of our practical energies so that they do not interfere with one another. We have escaped from the thraldom of old *doctrinaire* systems. We have liberated our activities and given them full scope. I think that we need to restore ideal conceptions, no longer as impediments, but as expressions and regula-

tors of our aims. Order, conduct, knowledge—they still remain the foundations of common life. Why should we hesitate to recognise them as such and admit the sentimental appeal made to each of us by the institutions which represent openly these three great requisites? As individuals or at particular times, we may be more interested in one of them than in the others: we may be engaged in reforming or improving one or all of them: we may be dissatisfied with their present position. But we shall not really improve any of them by belittling the rest.

Let me apply this consideration to the matter of universities. A university in old times was an institution which belonged to the whole of Europe. It owed its origin to that great principle of voluntary association which has ever been the source of progress. It was a corporation of scholars, bound together for a common object. Its place was dictated by convenience of access, and it was this which gave Paris the chief importance. The difficulties of maintaining scholastic independence in a great centre of political activity led to the selection of more peaceful spots in England; and Oxford and Cambridge were chosen as outside the bustle of national life. But in France and England alike universities existed apart from, nay even opposed to, local or national life. They represented necessary truth, which was pursued as an object in itself, which was the same everywhere, and had an independent existence of its own. Masters and doctors of universities were related to one another throughout Europe; they stood in no special relation to the needs of their own country.

Now the system of the Middle Ages broke down because this claim of abstract universality ceased to correspond with the actual facts of life. Nations came into conscious existence, and the conception of one Empire of the West was powerless against national aspirations. One ecclesiastical organisation, unwieldy through the weight of accumulated traditions of the past, could not find room for independent thought. The system of the universities was involved in the general downfall, retaining, however, greatest vitality in England, where it became a portion of the national life, inspired by it rather than inspiring it. We have seen a slow revival of that system. New universities suited to the needs of a new epoch have come gradually and tentatively into existence. You have much experience to guide you in establishing your university. So far as regulation and organisation can help it, I have no doubt that it will leave nothing to be desired. Will it also succeed in setting forth the claim of knowledge upon man's attention? Will it set learning in its due place in the public mind?

This was the work of the old universities, and its supreme importance should not be overlooked. When we talk about education, we generally mean by that word some method which shall give every one the largest possible amount of necessary information which the time at the teacher's disposal permits. I am not finding fault with that endeavour. But more important for every man than the possession of a quantum of rudimentary information is a conception that such a thing as knowledge exists: that others have it, if he has it not: that its results are accessible to him if he

should choose to apply for them. This is the truth that a university especially expresses. Teachers and students alike are bound together by a common bond. They teach or study a special branch of knowledge: they are aware of the existence of many other branches of knowledge into which they are unable to penetrate far, if at all. But they know that they are there, and can glean something about them from academic intercourse. They are in relationship to much that they do not pretend themselves to know. A new theory has been started; it interests them enough to induce them to ask an expert. He points out the nature of the evidence, puts his finger on the flaws in its present conclusiveness, shows what are the dominant considerations, previously overlooked by the non-expert, on which the final decision will depend. It is this which constitutes the real value of a university and gives it an organic life. It generates a respect for knowledge as a whole, and keeps its separate parts in harmony.

I have heard the House of Commons described—and I do not think that any description could do it fuller justice—as a mixture of a public school and a university. So far as the relations of the members to one another are regarded, it is like a public school. The new boys are welcomed by the old boys in the same sort of way with a friendly greeting, an admonition to look after themselves, a kindly interest in seeing what they are fit for, readiness to advise such as seek advice; and then follows a silent process by which every one drops gradually into his place and is classed according to his merits, whatever they are. In its actual work the House of Commons is like a university.

A Bill consists of various propositions affecting the life of the community. Private conversation determines its fate as much as, if not more than, public debate. It is the expert opinion which is decisive. One after another of those who know the exact conditions which will be affected, gives his opinion, and illustrates it from his experience. Small defects are remedied; points that have been overlooked are brought forward; unforeseen possibilities are considered. When all that can be done has been done, the questions remain if the object of the Bill is good, and if it will succeed in attaining it. The value of the whole process depends upon the amount of sound knowledge which from various sides is brought to bear. I have given this instance of the necessity of what I would call the truly academic spirit, because it is not at first sight obvious. Yet the working of parliamentary institutions does not only depend on the representation of the popular will, or on the integrity of the deputies in giving it effect; it also depends upon the possession by them of adequate knowledge and patience requisite for the purpose. If you pursue this line of thought you will see how it applies to every branch of human effort. It is precisely this truth which it is the function of a university to make so clear as to be universally recognised.

In the days when universities came into being, the great mass of mankind were ignorant and were content to remain in ignorance; in a sense they were what we should call uneducated. But we must not be misled by words and phrases. Men might not be able to read or write, but they were not for that reason unintelligent, or incapable of forming a judgment about

what affected their own life. They could understand their own interest and transact their necessary business with as much keenness as we can. They knew on what points their opinion was of importance, and on what points it was of little value. The universities maintained before their eyes in a concrete form the conception of knowledge and of its importance. They saw lads selected from amongst themselves from time to time to become students. They followed their careers with interest, and they respected their pursuits all the more because they did not themselves engage in them. This is worth noticing because it is by no means necessary that a general spread of education should bring with it a corresponding respect for knowledge or a sense of its importance. I remember talking once with an old man who told me that he had been a Chartist in his youth, "But," he said, "I left them, and I remember why I did. I was at a meeting where we were discussing the Charter. I said that I agreed with it all except yearly Parliaments; I was not sure that a year was long enough for a man to learn his business. One of the delegates rose in anger and said, 'Do you mean to say that there is any question which I cannot get to the bottom of in one night?' The meeting applauded him, but I was not convinced somehow; and the more I thought of it in that way, the less I liked it." I give this as an instance of the ease with which an acquired facility of expression and a few second-hand ideas may destroy any conception of knowledge and its methods. You will all of you recognise the temper which it displays, and the dangers of that temper.

Now the great use of universities is that they are a visible protest against such a temper as this, and an organised corrective of it. Formerly they were the homes of the ideas which dominated the life of Europe, and were venerated as such. Since the sixteenth century the old Universities of England have been regarded as the guardians of the best traditions of national life, which they passed on to succeeding generations of the nation's most favoured sons. In our days the extension of universities has been promoted by the need of bringing knowledge into closer connexion with our national occupations in the great centres of commercial and industrial life. We are now able to regard this process as consciously recognised. We may consider local universities as a necessary part of our educational system, adapted to actual requirements, existing on a utilitarian basis, appealing directly to self-interest, but not, I think, on that account less effective for setting forth that ideal conception of the nature and value of knowledge in human affairs, which it was the original mission of universities to assert. In fact, I think that our efforts to improve national education at the bottom have failed to produce their full effect, because we have had no adequate expression of what they were striving to promote at the top.

So far, I trust that I may have carried you with me in what I have said. But I have reached a point at which I must confess my doubts whether I shall entirely satisfy you in what I am going to say. Yet I think it right to express my full convictions, and leave you to deal with them as you are well capable of doing. I will not even try to put them persuasively, for I wish

you to feel the responsibility of rejecting them from your own experience. To put it briefly, my opinion is that the great defect of England at present is an inadequate conception of the value of knowledge in itself, and of its importance for the national life. I wish to see this remedied; and it cannot be remedied till it is recognised. It will not be remedied by improvements in our educational system; for systems are only so much mechanism and depend on the force which works them. If there is a desire for knowledge, it is not difficult to find out proper means for imparting it. If there is little effective desire for knowledge, the invention of easy means for imparting a beggarly minimum will check, rather than promote, the desire. When I say that in England there is an inadequate conception of the value of knowledge, I do not mean that England has ceased to produce eminent men in the various branches of learning, or that it does not recognise them. Knowledge will always have its votaries among a vigorous people, and its claims will never be forgotten. What I mean is that the average Englishman thinks very little of the importance of gaining for himself as much knowledge as he can for the purpose of leading his own life efficiently. If you are inclined to demur to that statement I would ask you to consider what are the qualities on which Englishmen pride themselves. You know the familiar list,—vigour, energy, practical capacity, dogged perseverance, determination not to be beaten, integrity, a love of justice, outspokenness, straightforwardness, and the rest. These are all excellent qualities, but you will observe that they are all practical and not intellectual.

They omit all reference to thought and its processes, to knowledge and its reward. The point of view towards life which they indicate is briefly this. That must be done which shows itself to need doing; the choice of means to do it is of secondary importance; the great thing is to set to work to do it and to do it hard with the determination to succeed.

It is of course presumptuous to venture to epitomise general tendencies in brief formulæ. It is still more presumptuous to deal in this way with other countries than one's own. But, simply to introduce an element of perspective, I will dare to apply the same method to our rivals abroad. I take it that the average German would put knowledge and assiduous application in the forefront of the national qualities of which he was proud. His attitude towards life would be that knowledge was first necessary to show you what you could best do: then, that the constant application of that knowledge and its assiduous increase would lead you to such success as you deserved. The Frenchman would put foremost a clear perception of the end which you wished to pursue, formed from its correspondence with your own feelings and desires; it would then be carried out with accuracy and would give you satisfaction. To the American the world is still large, and the selection of an object is not of primary importance. Any object will do, but it must be pursued with smartness—that is, with a clear recognition of all the resources necessary for success, and persistent versatility in using each of them to the full at the right moment.

I am not concerned with contrasting these concep-

tions, or with noticing their obvious shortcomings. It is enough for my purpose to point out that the English view makes the least appeal to the intellectual faculties. If this be so, I think you will agree with me that it is undesirable; and that we must bestir ourselves to put knowledge back into its due place among objects of pursuit. Our present position is, I think, easily understood, if we are prepared to recognise the facts. England was the home of that industrial movement which has now revolutionised the world. It made so many discoveries and inventions that it was unable to understand them all. The practical qualities, which had been long generated through centuries by the system of local self-government which distinguished England, rose to dominant importance. Inventions multiplied through this sheer practical capacity; and England acted for a century as the pioneer of the world in a new course of civilisation. There has been a tendency for England to remain contented with its first achievements and its original methods. But there is unfortunately in all undertakings an economic law of diminishing returns. What can be done simply by the insight which comes from practical capacity has nearly been done. Other nations, which had no traditions of such capacity inherited from previous experience, have learnt something of its methods. Moreover, the methods of common sense ought to lead on to the methods of science. For common sense means doing what is immediately obvious: science rests on the cultivation of the powers of observation beyond what is immediately obvious. They are not opposed; one is the supplement of the other. The

transition between them is a most natural one. It involves no loss of the vigour of natural qualities that we should seek to add to them what is no less natural but only less apparent.

I said that our educational system suffered through our lack of interest in knowledge itself. We are assured as a nation that we have a well-established position. Such as we are, the world has found the need of us in the past; and it will find the need of us in the future. We do not dread competition; we are willing to leave small gains for less-favoured peoples. We are convinced that large affairs will always remain in our hands, and that our products will be the best, and will always command a market by their intrinsic merit. I would not shake our self-confidence; but we must be prepared to add to our store of capacity, and I see no way to add to it except by increasing our knowledge. Let us do all that we have done; let us keep our existing qualities; but let us add to them that which increasing knowledge can bring.

This knowledge cannot be stored at the top only; it must be diffused through every part of our common life. We need not only the scientific inventor; but the employer who is quick to perceive and apply what has been discovered, and the workman who can so far understand its utility as to wish it to have the best possible chance. For this purpose we need a due appreciation of the use of knowledge, of the means by which it is acquired and by which it is applied. At present all questions concerning this important matter awaken only slight interest among the community as a whole. Take for instance elementary education.

In spite of all the efforts of a few, it cannot be said that the matter has awakened much enthusiasm in those for whom it was intended. There have been many education questions ; there still are ; but they have been concerned with mechanism, with administration, with sectarian rivalries, not with the only question with which education is concerned, the best mode of fitting a child for the duties of life. I have asked many teachers if their experience showed that parents felt any real concern in what their children were taught at school. I may have been unfortunate, but I have only been furnished with one case in which a father came to the schoolmaster to ask why he had given his son a sum to work out to which there was no answer. The master had made a mistake, and the parent's remonstrance was quite just. It may be that many parents are quietly interested in what their children are doing at school, but do not announce the fact in any definite way. But I have failed to find many instances of parents who are making sacrifices to enable their children to pursue their education. I have had many testimonies of a prevailing absence of ambition in this direction. Yet it is common in France. I remember finding myself in a French village during a walk and wishing for lunch. Though it was a large village I could find no inn. I consulted a passer-by who told me that there were two cafés. I asked for the nearest, and he pointed to a miserable cottage. I found that it consisted of two rooms, with earthen floors, containing the minimum of furniture. It was kept by an old man and an old woman, both over seventy. They provided me with some bread and

some eggs, and as I ate my meal the old man's curiosity prevailed over the reticence and reserve which characterise the French in private matters. I talked to him about my life, and he gradually told me about his. I found that he and his wife were living in penury that they might spend their money on a nephew —they had no children of their own—who was in Paris pursuing his studies as a civil engineer almost entirely at their expense. I wondered at the time if I could produce many parallel cases in England, and I have not yet succeeded in finding one.

I am far from saying that I wish such ambition to become universal. I think that it is best as a general rule for every one to strive to adorn the sphere in which his parents move, and, if he rises, to rise through it, instead of aspiring to leap beyond it from the first. But I should like to see some traces of a conscious desire on the part of parents that their children should have the best intellectual training possible, better and fuller than that which fell to their own lot. Nor would I have you suppose that I confine my remarks to primary education only. I do not know that parents of any class impress on their children the absolute need of gaining knowledge for the life which lies before them. They regard other qualities as more important. They are prouder of success in athletics than of place in the form. Without depreciating intellectual attainment, if it comes, they rarely put it in the first place, unless a boy's career is to be determined by success in a definite examination. Masters of public schools will tell you that, generally speaking, only the sons of poor professional men, who purpose to follow in their father's

steps and who know that they must of necessity make their own way in the world—only these boys work hard, because they know that their education involves great sacrifice on the part of their parents and cannot be carried on unless they win scholarships.

The pursuit of knowledge, like every other pursuit, is regulated by supply and demand. If we felt greater need of it, we should seek it more diligently. At present we do not seek it with burning zeal, because we are not convinced of its necessity. A man's market value does not depend upon his knowledge as of first importance. I have heard it urged as an objection to continuation classes that "a little knowledge is a dangerous thing"; that a workman who possesses none, still learns what he has to do, and does it, while one who knows a little is often timid and doubtful just because he knows something and does not know enough. The argument struck me as more specious than real; but if there is anything in it, it only proves that there is need to replace the temerity which comes from ignorance by the certainty which comes from knowledge; and that there is a middle period in which we must have a little patience.

It is further said that the immediate reward of knowledge in industrial life is small. The point at which knowledge really makes the skilled artisan more efficient is soon reached. I admit it, but I am not commending the pursuit of knowledge for its immediate gain. The point at which knowledge will cease to make a man a better wage-earner may be soon reached; but the point at which it will cease to make him a better and a happier man will never be reached.

And to find perpetual sources of new interest in one's daily work, to feel a constantly increasing demand on one's intelligence and a growing development of one's powers of observation—this is of incalculable advantage to the progress of industrial life.

It is this progress which is the great object set before us. Let nothing hide this fact from our eyes. Modern nations depend for their greatness on their power of producing wealth. Do not say that this is a sordid and unworthy view. It is nobler than the view, which it has superseded, of military ascendency and increase of territory. No nation can live on its assured capacity for governing other peoples. It must live on its power of supplying human needs, of improving the conditions of life, of liberating the energies of a constantly increasing number of intelligent men to work for the common good. Wealth is the outward measure of success in this process. The country that is most productive of commodities which all may enjoy is conferring the greatest benefit upon the world. I sometimes think that we are in danger of growing afraid of admitting this as the great foundation of our national life. We are almost too ready to disregard the basis of industrialism on which that life assuredly rests. We have grown ashamed of being called "a nation of shopkeepers" just in proportion as other nations have become the same, or are frankly desirous of becoming so. We have a certain tendency to repose on our laurels, to adopt the attitude that we are no longer professionals but high-minded and eclectic amateurs. We do these things, it is true, but we have a pretty knack of doing them without much

trouble. Others may regard them as their main line in life ; we do them in a certain spirit of condescension. We have our dignity to maintain, and are not going to sacrifice it by seeming to take undue care about trifles. I would quote some words from a letter which I received from a schoolmaster, who has had an exceptionally large experience in teaching different classes. He wrote to me : " Originality of thought and action is what John Bull hates, not so much for its own sake, as from the remarkable dread he has of making a fool of himself. John Bull junior I know well. I know him in the son of the pauper and the criminal, and also in the son of the middle class and the rich man. He will not read or recite with any attempt at feeling or expression simply because of this dread of making a fool of himself. He will not learn to speak French or German for the same reason." You will see from this extract—the truth of which you will recognise—what I mean by saying that a national ideal of being high-minded amateurs has penetrated far.

Now it is the function of a university to correct this tendency by showing how knowledge can give unity to life and effort. Whatever a man has to do will supply an intelligible starting-point. Let him try to understand all about it, and round a definite centre knowledge will steadily grow. Let him pursue it as far as he can. Varied interests may carry him into other fields, but all that he gleans will be brought back. His interest in his own work will increase as he sees all that flows from it, its manifold relationships, its points of contact with things that at first seemed remote. There is nothing more dangerous to our

industrial system than that the individual worker should conceive of his work as the means of earning money which he spends on what he really enjoys—should feel that his true life only begins when he quits his office or his workshop. Surely we must all recognise that our life is mainly our work, and that what we are must be shown in what we do.

I have been speaking of one aspect only of a great question, and that most imperfectly. Knowledge is of many kinds, and men may dispute which kind is best. I have been content to assume that all kinds are good, and that kind most likely to attract which stands in closest relation to the actual facts of life. There are two great benefits which knowledge will confer on one who genuinely seeks it. In matters where judgment is concerned, it will enable him to see the thing as it is. In points of practice, it will inspire him with a desire to do the thing as well as it can be done, if possible better than it was ever done before. We all admit the need of these capacities and motives. If we try to acquire them and induce others to acquire them, we are displaying the highest and most far-sighted patriotism.

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