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Thoughts on education

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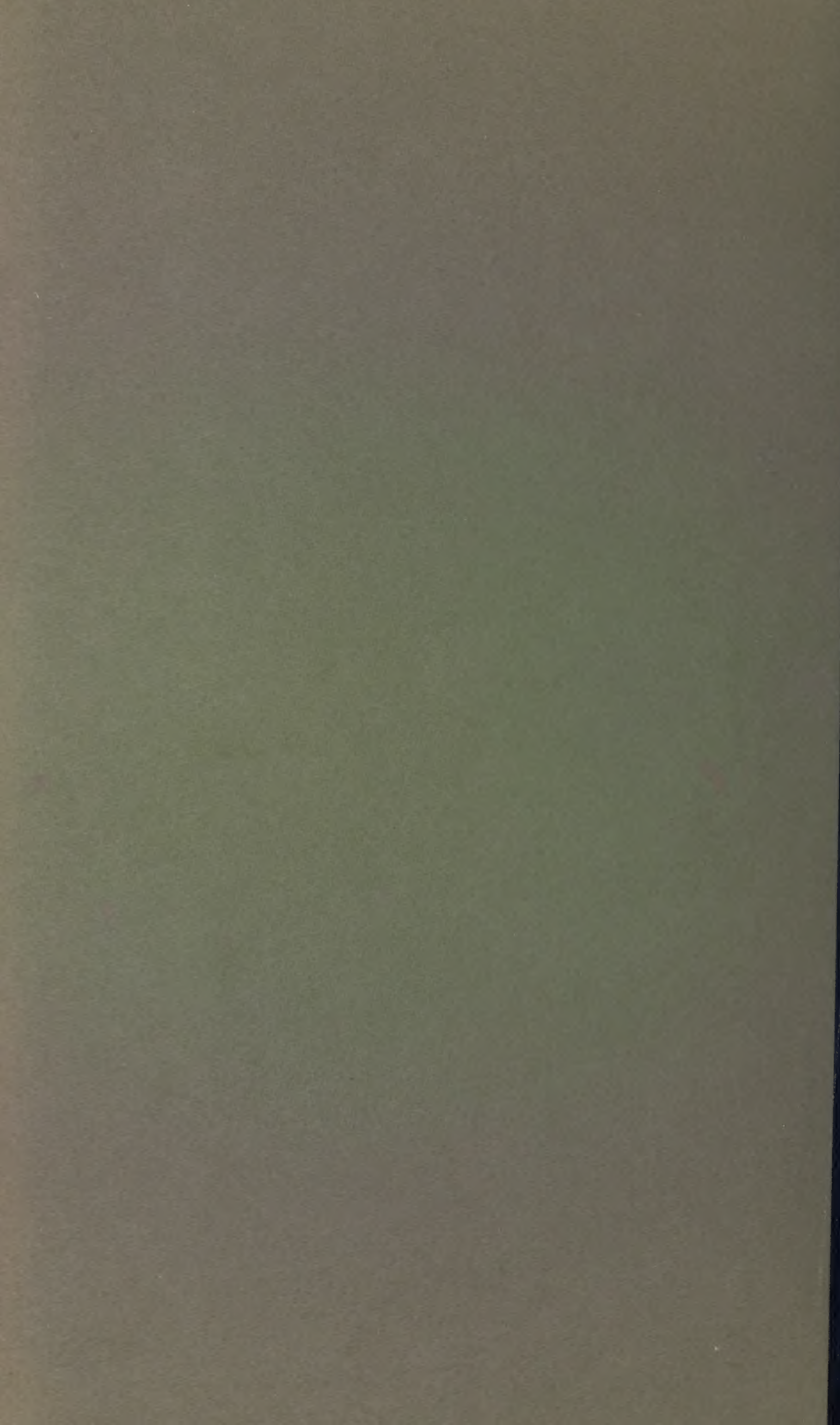

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BY

REV. I. GREGORY SMITH, M.A.,

HON. LL.D. EDIN., ETC., ETC.

Author of "Faith and Philosophy," "Aristotelianism," "Characteristics of Christian Morality," (The Bampton Lectures, 1872), "History of Christian Monasticism," "What is Truth?" &c.

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Price One Shilling net.

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UNIVERSITY OF TORONTO

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TO

PROFESSOR MICHAEL E. SADLER, M.A., LL.D., &c.,

WHO COMBINES

A FAR-REACHING KNOWLEDGE OF EDUCATIONAL DETAILS

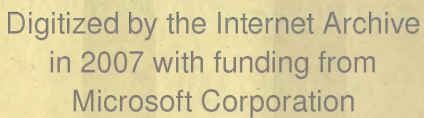
IN MANY LANDS

WITH A GRASP OF THOSE DEEP-LYING PRINCIPLES

WHICH ARE THE LIFE-BREATH OF TRUE EDUCATION,

THESE PAGES

ARE INSCRIBED.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PREFACE TO SECOND SERIES.

A VERY few passages only are inserted in this Second issue from *Thoughts on Education* (1880) sometime out of print. Though fundamental principles change not with time, the mode of application varies.

My thanks are due to the Editors of the *Fortnightly Review*, the *Churchman* and *School* for permission to use here parts of essays which I contributed.

I. G. S.

Horsell, Woking.

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INTRODUCTION.

COMENIUS, the Moravian, a pioneer of the modern methods, which substituted the investigation of things for the verbal and dialectical subtleties of the Schoolmen, taught, with Bacon and Locke, that observation through the senses comes first in order of time in education. But this is only the first step. The danger now is, in the triumphal march of physical science, lest we rest there, as the mediæval schoolmen rested in words and phrases, instead of deciphering what the material thing means.

In another way, Comenius was a pioneer. He made teaching less irksome and less perfunctory. He sweetened the cup for the lips of the learner. Are we, as often happens in England, overdoing this now? "Studio fallente laborem" is true; but the converse is true also: "Per aspera ad ardua." Some things must be studied because they are congenial: some things (for self-mastery) because they are uncongenial. Much depends on the idiosyncrasy.

Montaigne on Education, as on many other topics, was before his time. He was too original, too independent to move in a groove; his insight was too penetrating to tolerate "cramming." Education with him means the development of a child's capacities all round. Biography with him is the core of history, because it means character. "It is better to know the characters of Scipio and Hannibal than the date of the fall of Carthage[a]."

Milton, as one would anticipate, aims high; but his educational theories are not always easy of realisation. At any rate he is wise in including music and manly games in his curriculum. Characteristically he makes

[a] Essays, Book I. ch. xxiv.; perhaps suggested by Vives' *De Disciplinis*.

the end of education "to know God aright" : true virtue with him is the highest education [b].

Pestalozzi was right, that education is incomplete without physical training; and he instances thriftiness to shew that moral training must not be left out. He was right, too, that mental training begins with the expansion of the impressions made on the senses by things outside.

Herbert Spencer defines education well as learning "how to live," but in deciding what kind of knowledge [c] is most helpful to this end, he narrows and degrades the meaning of Life. He adds his voice against "mechanical methods." But (like Frederic of Prussia in his admiration for Voltaire) he exaggerates the value of mere cleverness; and what he has to tell about education is marred by priggish and sententious truisms.

What do we mean by Education? The answer underlies all that can be said or done in our schools. Real education is, above all things, the formation of character. "That man, I think, has had a liberal education, whose passions are trained to come to heel by a vigorous Will, the servant of a tender conscience; who has learned to love all beauty whether of nature or art, to hate all vileness and to respect others as himself [d]." Education is not merely the accumulation of knowledge, but the development of the whole personality in muscle, mind, emotions, will; not merely the equipment, but how to use the equipment rightly. This being granted, it follows that the class must not be too large for the grasp of the teacher, not too large for his personal magnetism, which, after all, is the main thing, to penetrate each pupil. Specialising must follow,

[b] Milton's Letters.

[c] "—— knowledge means
Ever renewed assurance of defeat,
That victory is somewhere still to reach—
But love is victory, the prize itself."—*Browning.*

[d] Professor Huxley, *Quarterly Journal of Education*, Feb. 1868.

not precede, the preparatory training, which is the learning how to learn. Education, if it is to be thorough, must be training, as of a colt, or a pup, not teaching merely.

There seems need just now in England to be reminded that the groundwork is the main thing. Real "efficiency" is not the cleverness of a Baboo in passing examinations. Time and money permitting, the groundwork may be a long process before the specialising begins. If the schooling is to end at sixteen years of age, the preparatory stage can be longer than when the schooling ends at thirteen; longer still when the schooling goes on to twenty-one. In every case the preparation must be thorough and in proportion to the superstructure which it is to carry; the faculties must be sharpened and strengthened; the capacity must be developed for acquiring and retaining what is worth knowing. We have to learn how to learn. To forget this is to mistake education altogether. Above all, the aim must be set in the right direction ethically.

That Education, in this full sense, must be religious is not so generally admitted. And yet it is hard to see what this ethical training can be based upon, except on the sense of duty which religion supplies. What else can effectually control the mutinous uprisings of Self-Will?

But how can religion come into a national scheme of education if the nation comprises various creeds? Not by syncretism, the vain attempt to crush all kinds of conscientious conviction into one mould; not negatively by paring off differences till the residuum is reduced to a minimum; not by the "in and out" system of lessons in religion of various kinds under one roof, like slides in a magic-lantern, but by the frank recognition, that there are, and will be, diversities of belief, and that even the same truths present themselves to different temperaments in very different ways. To be effective, religion must have full and free expression in each type of school. England, like Canada or Prussia or Ireland, requires elementary schools of more than one type.

Our national education must be set on the sure basis of fundamental principles. Like people suddenly aroused from sleep by an alarm, we snatch up whatever comes first to hand. A cry is heard that trade is slipping from us, that England is losing her premiership in the commerce of the world ; and, although a nation or an individual may be great and happy without huge coffers or unlimited credit, although money is but a grimy idol to worship, still none who loves his country can hear this with indifference, for money is a power for good, not to be despised with impunity. The air is rife with elaborate schemes for driving arts and sciences into the heads of the rising generation. But all this will not help us much if this is all that can be done. The diagnosis must probe below the surface ; the evil lies too deep to be reached by merely external applications. You cannot build without foundations ; the superstructure, however imposing, topples down, unless what it rests upon is solid. The men who built up this great empire were no smatterers, had not been "crammed" ; and they, on whom is devolved the task of retaining, regaining England's position among nations, must be disciplined, as were the Englishmen of Elizabeth's time, in self-denial and self-sacrifice. If traders from North Germany or from across the Atlantic are more prompt, more on the alert than we, what wonder if they oust us from the markets of the world ! If German workmen are more thrifty, Pennsylvanian more temperate than our workmen, the remedy lies not in the accumulation of technical appliances, but in habits of dutifulness and perseverance acquired by sound, sensible training.

CHAPTER I.

REAL EDUCATION.

HUGE sums are levied, larger and larger year by year, for our elementary schools. Is the money well spent? To say that the children are being over-educated is a contradiction in terms; for of education in the true sense there cannot be too much. But have they been educated rightly? Are we in some respects mis-educating?

Not that a child shall pass certain examinations, but that he shall be prepared for the battle of life, should be the end in view.

It would be living in a fool's paradise to shut our eyes to the facts that confront us. On the one hand it is alleged, and never, I think, denied, that our primary education turns out boys wanting to become clerks. In a country-town lately, an advertisment for an office-boy, with very low pay, brought within a day or two more than 200 applications. On the other hand it is equally notorious, that after a year or two what was acquired at school is too often forgotten and the mind of the boy almost as blank as it was before school[a]. These allegations may seem mutually refutative, but they relate to boys of different calibre, and they point to the same flaw. When the farmer complains that he cannot get boys for his farm, and when the examiner of the continuation class is "surprised at the ignorance and illiteracy of boys, who have passed through the standards," it means that somehow the schools have not done their work.

One must revert to first principles. Of course an academic discussion without the touchstone of experience

[a] *Report of the Senior Chief Inspector of Elementary Schools*, 1898, p. 29. (Rev. T. W. Sharpe, C.B.)

is merely to beat the air. Still, prone though we are in England to let things right themselves, without caring overmuch for abstract principles, the foundations must be looked to, if we are to build to any purpose. The Report already cited emphasises some vital principles never to be lost sight of in a statesmanlike system of Education.

An essential point is "greater unity in the teaching." Our efforts are too sporadic; the zeal of our educationists dissipates itself in a tangle of specialities; the teaching, without this controlling unity, becomes mechanical, irksome alike to teacher and taught. In bending over fragmentary details we lose sight of the great truth—which, while widening the scope of education, welds it together compactly—that education is the development of the child so that he may play his part well in after-life amid the many cross-currents, which the swimmer has to encounter. There is an unwise craving for immediate results [b].

In this unity of teaching the paramount aim is to shape and strengthen the character. The words of the Report already quoted are ominous. It desiderates "more moral teaching." All else, without this, is merely whetting the knife, without nerving and guiding the hand that shall wield it. The danger is obvious, even from the lowest stand-point; for proficiency depends more on self-control than on cleverness. From a higher point of view it is the danger of making "clever fiends." You cannot make men sober, it is well said, "by teaching them that B-e-e-r spells Beer." Nor can moral training be divorced, without being impaired and imperilled, from distinct religious teaching. Nothing has been found in the history of the world so potent to cope with the disintegration of selfishness as the pure unselfishness of Christianity.

This same principle of unity in teaching holds good in mental and manual training. "Non multa sed multum." The object is not to send the little scholar out into the world expert in any particular employment—that comes

[b] "Teachers are weighed too much by their success in examinations, too little by their power in teaching." Report, p. 27.

bye and bye—but, as it has been well expressed, "with a liking and aptitude for the labour, *whatever it is*, by which he will have to live[c]," instead of, what happens too often, distaste and incompetency. Continuation schools are useless, unless there is an appetite for learning. To attempt to teach a trade in school is chimerical, not only for other reasons, but because expertness can only be gained by actual experience. No amount of schooling can ever be a substitute for apprenticeship. In France, as in England, apprenticing is reviving. In Germany it is combined with schooling; two years as "lehrling" before the "handelhochschule." Lectures keeping step with his daily work help the artisan. He does his work the better for knowing the rationale of it. But what the child has to learn is to observe distinctly, to remember faithfully, as well as to learn to obey. What the teacher has to instil is, not a string of technicalities from a text-book, but the habits mental and moral, the quickness and sureness of eye and hand; and, above all, the self-control which will avail in field or factory. Children so trained will be, like Wellington's soldiers, "ready to go anywhere and to do anything."

If, instead of specialising, we are to train our scholars for whatever may be their future calling, the old curriculum may serve, *if applied properly*. To read well, to write well and to sum, or, in Mr. Sharpe's words, "to read with pleasure, to write a fair letter, to understand simple money transactions," means a great deal. It is the key which unlocks the world and all its wonders. Accuracy, insight, promptitude, versatility—is there any better way of acquiring them? There is no need of grammatical intricacies, "which can be appreciated only by those who have mastered another language," nor of lengthy calculations, nor of definitions of nitrogen and carbon. The lesson in reading includes a certain amount of history, geography, domestic science and what is called "Useful Knowledge" generally. But the reading lesson is in

[c] Letter to the *Times* by J. C. Medd, Esq.

danger of being pushed aside by other things more pretentious. "The Reading lesson" (the Report says) "is [sometimes] the most inefficient of all."

The intellect is dulled and distracted by a multiplicity of incoherent items. Not all the mental food which is swallowed, but that only which is assimilated by digestion, builds up the system. The memory wears itself out under a load of facts and figures. It should work smoothly and spontaneously, so grouping and linking its materials that one recollection may by the law of association call up another instinctively. Good teaching shews not only what to remember, but also what to forget. In Scotland, where, if anywhere, there is a keen appreciation of learning, a "meagre and shallow" smattering of specific subjects[d] is known to be no substitute for thorough work of the elementary kind.

With the morning given up to book-work, why should not the afternoon be given to other work, with due regard to the circumstances of the locality so as to "connect the teaching," in Mr. Sharpe's words, "more closely with the things of daily life"? Drill, gymnastic, swimming should be everywhere, not only as healthy exercise, but with a view to possible contingencies. Drawing and music are recognised already. A school garden has found its place in the time-table of not a few schools with excellent results; and generally a gardener on the spot can teach the gardening under the supervision of the head-teacher. In the country children love to collect wild-flowers, &c., for a school-museum on a small scale. The desk-work in the forenoon will gain by all this; for it will be done with more alacrity and intelligence. In rural districts the too-sweepingly decried half-time system, if arranged judiciously, may help in this way.

Helps for enabling children of more than usual promise to raise themselves in the world are admirable. But it is a dream "that the same educational advantages should be placed" (by the State) "within reach of all[e]." This

[d] Scot. Educat. Report, 1898.

[e] Resolution passed by the Trades' Union Congress, Sept. 2nd, 1898.

cannot be till nature shall adopt an analogous process of levelling by effacing all individuality. To confuse secondary with primary education is as injurious to those below as to those above the line of demarcation. It is one of the glories of our country, that exceptional fitness has through our "Ladder scholarships" an "Open Sesame" to the highest places in the land. County scholarships only need to be converted in their final stage into premiums for apprenticing. To find an outlet for the boy, when the scholarship ends, is often a difficulty for poor parents.

Unless assistance is given, to enable them to make a start in some suitable employment[f], to the children promoted annually from elementary to higher schools, the promotion is a questionable boon. The child is taken away from what would have been his calling, and the parents have not the money to give him the chance which he deserves, of turning to account his higher education. In fact the promotion proves to him and to them a "white elephant." Apprenticeship spans the difficulty and provides, also, the control especially needed at that critical time in life. The indenture can be framed so as not to clash with any reasonable requirements of a Trades' Union[g].

The Code of 1900 was an important step in remodelling our elementary schools. "Thorough and intelligent teaching" of rudiments is the very thing wanted. It is the very thing enforced in so many words, by the Code. A shallow smattering of many sorts of knowledge is checked by the "Block Grant." The Code is elastic, not rigid, pedantic, mechanical. It aims at sending out from our schools boys and girls not sickened by undigested mental food but with appetite and capacity for whatever is to be their share of work in the great workshop of life.

[f] Appendix A.

[g] In France during the latter part of the eighteenth century the number of clever young men, restless and discontented, because of having no employment suitable for their capacity, was an ominous presage of the coming storm. We have our "larridans" in England.

In the decadence of the Roman Empire (alsit omen!) there was the same flocking to town, the same depopulation of villages, in Italy at least if not in the provinces, as in England now. Our rural schools have been one among several factors in bringing about this result. It is not by specialising that the evil tendency can be cured. The farmer does not want boys on his farm, who are ready-made agriculturists, but who are docile, intelligent, industrious, trustworthy. The school has to turn out children well developed on every side like a healthy plant. The man or woman is more than any particular trade. The habits acquired in a good school, of discipline, industry, truthfulness, gentleness, and the sense of duty which religion fosters, these are the things to uphold the greatness and happiness of our empire. If for "rank" we read "accomplishment" the well-known lines of the Ayrshire cottier are true of education :—

> "The rank is but the guinea stamp ;
> The man's the gold for a' that."

Simplicity, unity, coherence of training are more efficient in the end than more ambitious schemes. The same principle is at work in our schools of a higher grade. Bifurcation or trifurcation must rest on the firm foundation of a general, preliminary training. Whether a better preparation, in schools of this kind, can be found than Latin and Greek, may be questioned. Certainly, the study of these languages might well be compressed into a shorter time, instead of taking up so many years.

CHAPTER II.

Religious Differences in Education.

"I AM sick," said Lord Morley lately, "of these endless squabbles between Church and Chapel." The words are hardly an adequate description of the "Education Question." But they suggest a momentous thought. Is it, must it be, endless, this conflict? At any rate, must the present tension last—this violent antagonism, which all who care for education must deplore? Is there reasonable hope that, without any compromise of principle, both sides may find themselves drawn nearer to one another by that subtle alchemy which is for ever extracting ultimate good from what seems at the moment most unpromising?

Anyone who will look below the surface may find an encouraging answer to this question, even in what seems to the outsider so repellent. For beneath what is temporary and transient in the struggle there is *au fond* on both sides, even when due discount is allowed for political partisanship and other disturbing forces, the moral earnestness which English people are very slow to betray any sign of, unless deeply moved. The vital question at issue is not "between Church and Chapel," but whether or not our national system of education shall be that *thorough* training of character which is the only real basis of national prosperity. Unless enforced by the obligations of religion, the finest ethical precepts are apt to evaporate practically.

This twentieth century has travelled a long way from the mediæval uniformity which persisted in England under Tudors and Stuarts. We must face the fact, regret it as we may, of our "unhappy divisions." The corollary is obvious. Every citizen is free to have his children

trained in accordance with his own religious convictions. To impose a State creed on the schools of the nation is not only inconsistent with religious freedom, it is inherently a poor substitute for a thorough religious training. For to syncretize creeds, to crush them together into one type, is, of necessity, to reduce them to very small dimensions. The residuum left when everything has been eviscerated which anyone can object to is not much, and tends by its exiguity to become "small by degrees and beautifully less" till it may disappear altogether[a]. Anyhow, it is a very different thing from the full and free training which can develop that dominant sense of Duty which is the essence of a fine character.

The only real neutrality, as things are, is for the civil power to allow each "denomination" to train its own children in its own way. Of course, it is impossible to take account of minute differences, such as "High Church," "Low Church," "Anti-Paedo-Baptists," &c. But the civil power can recognise in England, as in Canada and India, a variety of schools, each with its own catechism (Anglican, Roman, Free Church, Jewish), so long as the inspector sent by the civil power reports well of the school. There is far more likelihood of a *rapprochement* of the adherents of various creeds thus than by throwing the creeds into a crucible in the hope of something coming out which may be unobjectionable all round, for the attempt to satisfy all often results in satisfying none. The iron bed of Procrustes is far less conducive to real unity than a frank acknowledgment of the fact that we are not all of one mind yet.

Here is, indeed, the common ground on which all can stand side by side who do not wish to see religion extruded from our schools. Here we may lay aside the mutual distrust which hinders us from understanding one another. Our schools are not meant for a battlefield of political parties, but for the wholesome training of our

[a] The "facilities" proposed are futile. Religious training must be thorough if it is to form the character.

children, that they may play their part rightly and happily in the world. If they leave school, not with a mere smattering of religious knowledge, but imbued thoroughly with a sense of faith and duty, they may help in after-life to restore the long-lost unity of Christendom. Any increase of expenditure in increasing the number of our elementary schools is more than cancelled by increased efficiency. A small school is better than a large one for the formation of character, as well as for the individualising, which the intellectual idiosyncrasies of children require. It is a false economy in the end to crowd too many into one class. Training, it can hardly be repeated too often, is far more than teaching, education than instruction. We need a safeguard against the crammings and smatterings, which are hateful to all true educationists.

The bitterness which a century ago estranged Churchmen and Nonconformists, if it has not ceased altogether, becomes year by year more and more a thing of the past. It was largely due to social causes, which are at work no longer. To talk of the clergy now as arrogant and domineering, or of Nonconformist ministers as wanting in culture, is an absurd anachronism. Whatever there may have been in Georgian days of superciliousness on the one hand or of unrefinement on the other, *on a change tout cela*. Churchpeople are quick nowadays to see learning and devotion outside their own pale, and there is a reciprocal appreciation among the Nonconformists of the self-sacrificing efforts of the clergy ; but it takes time to get rid of the baneful inheritance of a long estrangement. Perhaps all that can be done at present is to cultivate the friendly intercourse which is the first step to a better mutual understanding. When the partition wall of personal aloofness has been broken down, each will be more clear-sighted as to points in dispute, each more ready to own thankfully the truths common to both. Who would not rejoice to see, if not formal reunion, at least cordial co-operation in the service of the same Master?

More and more clearly, as time goes on, this solution of

our entanglements emerges out of the confused din of controversy and recrimination. The nation refuses its consent to a merely secular education in our elementary schools; the nation refuses to coerce people's consciences about differences in creed. What follows then? Clearly that the State must entrust to each "denomination" the religious training of its own children in its own way and *at its own cost.* At this moment there is a remarkable convergence of opinion on this point from various quarters. An educationist who has an almost unique experience of the subject in various directions says, in effect, that he would impose upon the denominations[b] enough of the expense of maintaining their schools in full efficiency to test the sincerity of their convictions. He prefers "a fruitful variety of influence on the national character" to a sapless monotony. In no other way than this is there hope of allaying permanently "the endless strife between Church and Chapel."

The acuteness of the present controversy is in great measure a legacy from the past. We are reaping as we sowed. There would not be the acrid hostility to the Church, which is only too obvious in some quarters, had not Churchpeople in the last century—let us own the truth—provoked it by want of sympathetic courtesy. As the cause dies out—may we not say that it is dying fast, if not dead already?—so we may hope to see the consequence disappear. The internecine strifes are an affront to Him whose almost dying prayer was for the unity of His people. Surely, when in our churches devout worshippers are on their knees to God the Holy Spirit for peace and unity, they have with them the sympathy of devout Nonconformists throughout the land?

Christians of all sorts at home may learn, if they will, from the far-off mission-field. Bishop Selwyn, "the apostle of the Antipodes," used to say, that out there all work with one will against the common foe, the king-

[b] See the *Morning Post*, commenting on Professor Sadler's essay in a recent number of the *Independent Review*.

dom of Satan. The miserable jealousies which too often impede and harass Christian efforts at home are unknown in the stress of the conflict with heathenism. There is no abandonment of cherished convictions, no pretence of an unreal conformity ; each religious community follows its own methods ; none seeks to interfere with what others are honestly endeavouring to do to the best of their ability ; all vie one with another in loyal devotion to the great "Captain of our salvation." Is there not a call from heaven to us at home to do likewise—the same warfare here to be waged against vice and ignorance? Is not a subtle Paganism of self-worship creeping over all classes, as if the Son of God had never come to save? The surest and only way to the actual reunion of Christendom is in mutual respect for the conscientious convictions of others and in cordial co-operation, so far as possible, in all things that make for good.

There is a good deal of haziness on the subject of what is called "undenominationalism." "Simple Bible Teaching may be construed practically in many ways. Two things have to be remembered. On the one hand there is, thank God, a common ground on which all Christians stand together—all who really believe in Christ are on one side. On the other hand it is equally true, that this faith in Christ expresses itself in various ways, owing to diversities of character and circumstance, and that this diversity of expression must not be stunted nor cramped, but must be allowed to have free play, if the spiritual life is to be healthy and spontaneous. Ideally, a more perfect concord, a more complete assent and consent are to be desired. But, if this in this world is unattainable, Christians should, at any rate, be thankful, that there is a fundamental unity, while each Christian community is striving and praying for what it believes to be the "most excellent way."

Dr. Clifford calls back attention to First Principles. After all, the world cannot do without them. Decried sometimes by those who pride themselves on being practical, they are nevertheless the basis on which practical

conclusions rest, the Final Court of Appeal for all thinking people generally. Facts are concrete principles. The wisest statesman is he, who can grasp first principles firmly and yet can adapt the application of them with elasticity to the kaleidoscope of his day. The "Rule of Thumb" does well enough for casual emergencies.

"There are three parties to the education of the child. First comes the parent with all the strong tenacious forces of the home; next, the State dealing with the child as a citizen, who will have to continue the State's existence, bear its burdens, discharge its duties, realise its ideal; and then we have the specifically religious societies or churches. These three are one in aim, but different in function and province [c]."

So far very few, probably, who have given thought to the subject (at least in the present day) will demur to what I have quoted. This fundamental truth, which underlies all the controversies about Education, could hardly be expressed more tersely or more clearly. It is to the words that follow that I venture to take exception.

"The first" (Dr. Clifford speaks of the responsibility of the Home) "is initial, most potent, most abiding." "The second" (the State) "trains the brain, the hand, and the conscience for business, for the discharge of the duties of citizenship. The third is concerned with man in his highest citizenship, his reception of God and revelation, and the culture of his spiritual life [d]."

Words such as these seem to place the parent, the State, the religious community on a par. But, in the British Empire at any rate, the responsibility of the parent is

[c] Dr. Clifford in the *New Liberal Review*, Vol. LV. Nos. 24, 25, p. 175.

[d] Dr. Clifford goes on to accuse "the clericals" of "conspiring to seize, appropriate, and use for their own ends the financial resources of the State," apparently forgetting that, according to the Act of 1902 the money voted by the State to "Non-provided" Elementary Schools goes, whether from Tax or Rate, to maintain the secular teaching approved by the State Inspector; the maintenance of the buildings being the "voluntary" contribution for the religious teaching.

paramount and supreme. Elsewhere it may be otherwise. A bureaucratic government steps into the place which belongs of right to the parent; legislation, such as the late Lord Salisbury deprecated as "grandmotherly," interferes needlessly: and, if ever the world shall see the dreams of the Communist realised, the same result will be reached by a different route. There may be countries too, even now, where such an outrage on parental responsibility, as the notorious abduction of the Mortara child by priests, may be not only tolerated but justified. But for either State or Church to claim to itself parity of authority over the child with those who are the natural guardians of the child, is alien to the institutions and habitudes of our nation.

The parent can delegate the work of teaching as he wills (from one cause or another few parents undertake it altogether themselves), but he cannot divest himself of the responsibility of selecting the teacher.

When Sir Robert Peel cut the first sod at Tamworth of the Trent Valley branch of the North Western Railway, he enunciated once for all the guiding principle of our legislation on the conflicting claims of the State and the individual. This principle has served to regulate our domestic policy. Government intervenes, not to originate, not to determine in what channel the enterprise of individuals shall flow, not to prescribe minutely beforehand what shall be their procedure, but only to adjust and correct any unevenness in the working. So it has been in the mutual relations of employers and employed, of capital and labour; in disputes about religious conformity; and on the question, which at the present moment concerns us particularly, of our system of national education.

The State is bound to see that none of its children are left out in the cold without being educated—just as the State cannot stand by inert, while any of its children are famished—without being so educated (as Dr. Clifford well puts it), that they may become good citizens. But it leaves the selection of the schooling to the parent, it does

not fetter him in his choice, provided only that the schooling is efficient for fitting the child for citizenship.

Similarly the Church is bound to do its utmost for its child to be trained in the faith and practice which the Church professes. But no ardour of proselytising zeal can excuse any neglect of the filial subordination, which is the foundation on which rest all social obligations. It is for the parent to decide what creed or catechism his child shall learn ; no priest, no preacher has any commission to dictate or compel. It was to vindicate this principle that the "Mayflower" sailed away from our shore, and the "Pilgrim Fathers" expatriated themselves from England. It must be owned, that, when settled in their new home, they were inconsistent, dealing out to all who could not say their Shibboleth the same harsh measure which had driven themselves from England. But this inconsistency, however glaring, counts for nothing against the truth of the principle, that conscience is too sensitive a plant to be handled roughly, too sacred a thing to be coerced by Inquisition or General Assembly.

There is another question, scarcely less important than the question of parental responsibility, suggested by Dr. Clifford's definition of education : "The State trains the brain, the hand and the conscience for business and for the discharge of the duties of citizenship. The Church is concerned with man in his highest relationships, his reception of God and of revelation and the culture of his spiritual life" : in other words, morality is a thing apart from religion ; secularism is sufficient in itself to train the child for the discharge of his duties in this life.

No reasonable and fair-minded thinker will deny that there are persons who are exemplary in the discharge of social duties, and yet, from one cause or another, cannot subscribe conscientiously to any religious formulary ; even as there are persons to be found everywhere who belie their creed by their life. The term "Agnostic" may be of quite modern coinage, but the state of mind which it expresses belongs to all time. All this must, if we look things in the face, be conceded frankly. But all this

cannot disprove the intimate connection of religion with conduct, where the religious faith is real and sincere. History bears witness to the fact, and the modern study of "comparative religions" confirms the testimony, that there is a very close inter-action, as a rule, between what people believe of a Deity and their sense of duty. One of the greatest thinkers that ever lived, eye-witness himself of the crash of the Roman Empire, has portrayed in colours indelible[e] the hideous results of the Pagan mythology of Hellas. The investigations of modern explorers among the islands of the Pacific tell the same tale. Religion ultimately rests on morality, but religion shapes and colours it. The law of action and reaction is invariable in every direction. For the sense of duty implies a debt that ought to be paid, an obligation to be fulfilled to some one: and this conception of what is owing depends on the conception formed, not only of self and of the "neighbour," but, above all, of a God.

A system of education which bipartites the child in this manner may look well enough on paper, but it cannot work well. For after all, the child is one, and character, however complex the organism, is one thing not two. For the formation of character is, above everything, the training of the Will: and as the greatest of psychologists[f] taught long ago, to the Will the other component parts of man's nature are subordinate. The study of psychology tends more and more, as time goes on, to shew clearly, that affections and thoughts are material in their origin and act mechanically; but though they act powerfully on it, they are controlled by the living principle, which is the self, the personality; just as those who stand round the throne of an absolute sovereign can influence his moods and yet must bow to his decree. Real education, if we mean thereby the making of the man or woman, cannot be done "in compartments." An accomplishment, a trade, an art, a science, is a special thing. A drill-master, for instance, is wanted to teach drill, a good arithmetician to

[e] Augustine, *De Civit. Dei*, xxii. [f] Aristotle, *Eth. Nicom.* ἡ προαίρεσις.

teach sums. But these specialities are not the man, they are the equipment varying according to the necessities of each of us. The plastic work of moulding rightly the "Ego," if it is to be done under conditions the most favourable, is indivisible. Normally the knowledge of right conduct must go hand in hand with the knowledge and love of the Being, to whom right conduct is due.

If then character and conduct are largely the practical outcome of a man's creed, the creed must be clearly outlined and must be professed heartily. Nor can these two requirements be separated. A hazy, formless creed is not likely to inspire fervent loyalty to itself. To be effective on the life, the belief must not be syncretic. Minute details of orthodoxy must of course be left to the idiosyncrasy of the individual, but the outlines must be defined clearly. Remarkable instances are not far to seek of the inevitable tendency of an undogmatic creed to lose its hold on those who profess it in the neological systems of Northern Germany. Nearer home, the dying words of the great orator of the Tabernacle are a warning against what he termed (in a medley of English and Latin) "the down-grade" tendency. Perhaps the most striking example of all is the history of the Masonic movement in France during the last century. Starting with an emphatic but vague affirmation of belief in the "Great Architect of the Universe," the Masonic Lodges there seem to have drifted into a downright repudiation of religion in every shape ; if we may judge from the enthusiastic utterance of M. Fernand Faure in the "Convent" (or Masonic General Assembly) of 1885.

These two great principles, parental responsibility and the connection between morality and religion, are the backbone of the Act of 1902, as of Mr. Forster's Act (in its first form), forty years ago. The Act recognises the duty of the parent to choose for his child the sort of religious teaching. If the nation were now, as in the feudal period, all of one creed, or if the nation were avowedly secularist, the problem would be easy. But the nation, at least a preponderating majority, is for religious teaching, and the nation is far from being of one mind as

to what the teaching shall be. What is to be done then but for the State to enable each religious community to educate its children in its own way, provided always, that the schools are really doing the work which the State requires? Thus, Church Schools, Roman Catholic, Jewish Schools, all contribute their proportionate share in bearing the burden, while those who do not come under any of these headings have the nondescript training of the "Provided Schools."

If we would go to the root of the matter, we must get rid of catchwords. "Popular Control" is demanded. But, as things are already, not a penny of public money goes to any elementary school without the sanction of the official Inspector, the County Council, the Board of Education, and, ultimately, of the nation in Parliament. Again, the cry is raised, "No tests for teachers." "Tests" is a word of ugly associations from the past. But, after all, it is short for "testimonials." Is there no use in a guarantee for a teacher's special fitness for his special kind of teaching?

The difficulty of allocating one's rate to a particular kind of school is another set phrase. But the thing is done in Canada. The expense of two smaller schools in place of one big one is alleged. But the National Union of Teachers has condemned the "barrack" type of school. Besides, the gain to the rates by enlisting voluntary enthusiasm more than makes up for any extra expenditure. "Simple Bible Teaching" is another phrase in vogue. But if this means permission to read the Bible aloud in school, it will not do much in the way of training the children in their duty to God and man. "Facilities for ingress," that is, allowing persons to come into the school and give a lesson in religion to some of the children, would be a poor substitute for the integrity of the school life. As Dr. Dale of Birmingham said, a boy or girl unattached to any religious communion is likely to drift away from religion altogether [g].

[g] Appendix B.

CHAPTER III.

GREEK AND LATIN.

IS the extrusion of the study of Greek to be desired? Now more than ever science, whether about things material or immaterial, needs the fineness of touch which no other language has in the same degree as Greek for her multifarious work of defining, sorting, analysing. Now, more than even in the century of the Renaissance, the all-round culture, in which ancient Greece still stands unrivalled, is almost deified. Now the specialty of our studies is to exhume the records of the past. Now the attention of religious people is turned, as never before, to the investigation of old manuscripts. And yet now is the time chosen for a vehement assault on the study of the language, history, literature of the Hellenic race. It might be added, that this disparagement of Greek is all the more strange at a time when the athletics, in which Hellas has excelled all nations, are exalted in England to the dignity of an art, a science, almost a religion.

Several causes concur. In the march onward of humanity there is a law at work, from which there is no escape, that the fashions of one period must be reversed by the period which comes next, and that the pendulum must swing so far in the new direction as it has swung in the old. Also, the study of "dead" languages—if anything so instinct with the vitality of thought and emotion can be so styled—is crowded out by other studies for want of room. Above all, the world is in a hurry; there is too much pushing through the crowd to snatch unripe fruit, too little patience, too little of that best quality in a racer—that power to stay, which counts for much in a race. Accordingly, a study which men of art, of science, of literature, historians, theologians, &c., all know

to be inestimable, will be lost, unless timely consideration may avert such a catastrophe.

The question is too large to be settled merely from a professional standpoint. Eminent scholars, such as Professor Robinson Ellis, or the late Mr. Shilleto, can of course testify with special force to the value of what they can appreciate so well. But a question like this needs a very wide horizon, and must be looked at from many sides. It will be best to regard the various aspects of it severally, dwelling especially on those which are less obvious than others.

The place of ancient Greece in the history of the world is unique. Half a century ago, Lord Sherbrooke, more famous as Robert Lowe, in one of his vigorous speeches [a] denounced what he called the lamentable waste of time in the study of Greek. Standing on the Acropolis, and looking down on the insignificant dimensions of Athens with its suburbs, he wondered what infatuation could possess men to spend time and trouble on a thing so small. The words are unworthy of a really clever man. Possibly there lurks in them an unconscious sense of resentment against his old University. Milton was wiser :—

> "Behold
> Where on the Aegean shore a city stands,
> Built nobly, pure the air, and light the soil;
> Athens, the eye of Greece, mother of arts
> And eloquence, native to famous wits
> Or hospitable, in her sweet recess,
> City or suburban, studious walks and shades.
> See there the olive grove of Academe,
> Plato's retirement, where the Attic bird
> Trills her thick-warbl'd notes the summer long ;
> There flowery hill Hymettus, with the sound
> Of bees' industrious murmur, oft invites
> To studious musing; there Ilissus rolls
> His whispering stream: within the walls then view
> The schools of ancient sages ; his who bred
> Great Alexander to subdue the world,

[a] See *Quarterly Journal of Education*, February, 1868.

Lyceum there, and painted Stoa next:
There shalt thou hear and learn the secret power
Of harmony, in tones and numbers hit
By voice or hand; and various-measur'd verse,
Aeolian charms and Dorian lyric odes,
And his, who gave them breath, but higher sung
Blind Melesigenes thence Homer call'd,
Whose poem Phœbus challeng'd for his own.
Thence what the lofty grave tragedians taught
In chorus or Iambic, teachers best
Of moral prudence, with delight receiv'd
In brief sententious precepts, while they treat
Of fate, and chance, and change in human life,
High actions and high passions best describing:
Thence to the famous orators repair,
Those ancient, whose resistless eloquence
Wielded at will that fierce democracy,
Shook the Arsenal and fulmin'd over Greece
To Macedon, and Artaxerxes' throne:
To sage Philosophy next lend thine ear,
From Heaven descended to the low roof't house
Of Socrates; see there his tenement,
Whom well inspir'd the oracle pronounc'd
Wisest of men; from whose mouth issu'd forth
Mellifluous streams, that water'd all the schools
Of Academics old and new, with those
Surnam'd Peripatetics, and the sect
Epicurean, and the Stoic severe."—*Book IV.*

No apology is needed for this long quotation. Possibly younger readers are more familiar with Atalanta in Calydon than with Paradise Regained.

Tennyson, too, was wiser than Lord Sherbrooke:

"Better fifty years of Europe than a cycle of Cathay."

Must all this be sacrificed to our haste to be rich?

Greece has been, as Freeman loved to reiterate, a breakwater against the tide of invasion from the East, and the struggle for life against Xerxes and his myriads was a rehearsal of Eastern Europe's stubborn resistance in the Middle Ages to Turk and Saracen. It is not, however, in that feature of her history that the secret lies of its attraction for students, but in the microcosm of the separate States which made up Hellas, with their separate

policies, wars, alliances, and clearly chiselled individuality. No community ever realised so intensely as Athens the collective responsibilities of citizenship, and yet none other was ever so rich in the full personal development of the citizens one by one. A climate "gilded by eternal summer," the configuration of a coastline diversified by endless indentations, a landscape breathing inexhaustible inspiration—all these things combined to foster the free expansion of the individual, with, at the same time, a paramount sense of loyalty to the "city." The story, as Thucydides tells it, of the Peloponnesian War, like the stories of Florence, Pisa, &c., in the pages of Sismondi, is an object-lesson for statesmen in all time. When John Bright said that there is more to be learned from a page of the *Times* than from all the books of Thucydides, he was forgetting that the wisdom of the modern publicist is an outcome of experience garnered from the past. Just as the history of the tiny States of ancient Greece, in their complications with one another, is a world-history in miniature, so the history of their internal policies is an epitome of the conflict, for ever recurring, between wealth and poverty, the few and the many. The chancelleries of modern Europe can learn much, if they will, of statecraft from these old annals.

Similarly, the literary treasures unlocked by the knowledge of Greek are a little world in themselves. Scarcely can any department in literature be named that has not its model and prototype in the golden age of Athens. No aspect of life but is touched by the philosophy of Plato, the poetry of the Athenian drama. Of course, these (and the Homeric epics, &c.) can be read in English by those who are ignorant of Greek; but no one who knows will say that this is the same thing as to read them in the original. Champagne decanted loses its sparkle and flavour. Truly, to lose the literature of ancient Greece is to leave the spring out of the year.

The influence in this way of ancient Greece on the world has been even greater indirectly than directly. Greece cannot claim, like Rome, to have had a world-

wide empire, for the conquests of Alexander were ephemeral. And yet, through Rome, Greece has dominated the civilized world. The trite saying of the courtier-poet of Augustus, acutest of observers, "who never said a foolish thing," though, perhaps, "he never did a wise one," is true in a wider sense than he intended :

"Græcia capta ferum victorem cepit."

Roman legions, with their compact array, serried shields, and levelled pikes, subdued the nations ; Roman lawyers, with their strong judicial insight, legislated wisely for the vanquished ; but it was Greece that moulded the inner life of the Roman Empire by the subtle enchantments of art and literature, and by all the refinements—sometimes, alas! enervating—which make up civilization. Southern Italy to this day is far more Greek than Roman. Its people have the suppleness, the grace, the versatility of Athens, not the stern dignity of the Trasteverini. The "Dying Gladiator," the "Apollo" of the Vatican, breathe the sentiment and reveal the plastic fingers of the land of Phidias. Tear out the page of Hellas from the annals of Europe, and you make all that follows unintelligible—the imperial influence of Rome, the taming of the Barbarians, the chivalry of feudalism, the efflorescence of the fifteenth century, the marvellous material progress of our own era. To know Latin is something, but to know the sayings and doings of the nation which marched before Rome across the stage of the civilized world is many times more precious. The old fancy is exploded that Latin is derived from Greek ; but it is true to the end, that the mantle of Greece, in her glory, dropped on the shoulders of her victor. To divorce the study of Latin and Greek is to rend asunder two lives bound together indissolubly.

There are exceptional men, as Cobbett and Abraham Lincoln, thoroughly masters of English without knowing any other language ; but as a rule it is very difficult to write or speak English perfectly without knowing Greek. Even apart from the elasticity which comes from mastering the most copious and the most clear-cut of all

languages, the mere fact that many of our words are derived from the Greek is important. Very often the real meaning, the inner sense of a word, reveals itself only in this way. It will be an evil day, if ever (which happily is unlikely) a "fonetic" jargon, obliterating the origin of words, shall reduce English to the level of a Polynesian dialect.

The wisest men of ancient Greece were children in physical science—very clever children, making at times very clever guesses at the truth, but inexperienced as children are. In psychology the old teachers on the banks of Ilissus are still unapproached, unapproachable. The outlines of psychology traced by Aristotle are ineffaceable. The progress of physical science may shew that the workings of thought and emotion are resoluble into physical causes, but it cannot eliminate, what is the cardinal point in Aristotle's psychology, the supremacy of the deliberate choice, the casting vote of the will, either enlightened and free or a slave to the impulses of self. After all, the study of man is more interesting than the study of his environment.

But some will rejoin, What is all this to ordinary persons in England to-day? Granted that the intellectual treasures to which Greek is the passport are priceless to students, that the world would be poorer without the poetry of Homer and the dramatists, that the eloquence of Demosthenes is as far above Cicero's finest declamations as John Bright was above Gladstone in oratory, that the psychology of Stagira still holds its place in the van of modern thought, that no translation can give the flavour and zest of the original, that for the literary man and the statesman, the artist and the student of Nature, the philosopher and the theologian, Greek is indispensable, if he would rise to the height of his vocation, still the question remains, Is there any use in forcing Greek grammar and lexicon on reluctant boys and youths at school and college generally? Might not their

time be spent better? Is there not an adequate substitute for Greek in their case?

Many will allow readily that Greek ought to be retained as one of the special studies of Oxford for those who like it, just as entomology or conchology has its votaries; also, that there should be a professorial chair to encourage those who care for such things to become familiar with the antiquities of Greece, and to provide editions, with all the latest emendations, of Homer, Herodotus, and the rest. But they demur to requiring Greek generally, and they deny that it deserves to be made a *sine quâ non* for anything in the shape of degree or for entrance into the University.

It is important to keep this aspect of the controversy apart from the other, as distinct essentially, though in some measure parallel to it; for to the end of time, however much the level of average teaching for the million may be raised, those who have leisure from manual toil and capacity for climbing the heights will be in a minority. Is the learning of Greek in itself and apart from the ulterior advantages which have been mentioned, a good discipline for whatever may be the future career? Is it really the way to fit men to play their part well in the arena of life? If it is, none who are wise will be in haste to displace it from the higher education.

These are memorable words of the late Sir James Paget on another subject: "The knowlege of it was useless; the discipline of acquiring it was beyond all price[b]." Even if the learner forgets, before many years are past, the little that he has picked up of Greek at School or college, "the discipline of acquiring it is beyond all price."

The aim of all education which is worthy of the name is to train the faculties, rather than to impart knowledge. To pour information into the pupil's brain, however useful the information may be, instead of stimulating and guiding his receptivity, is "cram." It clogs and dulls and wears out the faculties, which it ought to sharpen and

[b] *Guardian*, August 13, 1902.

strengthen, just as undigested food weakens the bodily frame. In the early stages of education the learner is learning how to learn; for the rest of his life till the very end, he is using the power thus acquired. Of course, where the time is short, this preliminary process must be curtailed. The question, however, now is not about elementary schools, but about schools of a higher type.

What, then, are the mental habits, the formation of which ought to be the aim of a sensible system of education? Observation and memory. The due cultivation of these implies the power of sorting, adapting, combining what we know; it leads to accuracy, quickness, resourcefulness; it involves to some degree moral qualities, such as industry, patience, and fidelity. Certainly it would be absurd to say that these results can only be attained by learning Greek. It is not absurd to say, that to learn Greek, if the teaching is judicious, is a pre-eminently effective way to this attainment.

No language can be compared with Greek in universality[c]. It has the energy of Northern Europe with the pliability of the South; it has the nice precision of French, the musicalness of Italian, the sturdy downrightness of German; in versatility, in copiousness, in the symmetry and exactness of its grammatical structure, it stands alone, incomparable. Like the Nasmyth hammer, it can forge an anchor or fashion a lacework of iron. The notion has been, Greek for the learned professions only. No. For Army, Navy, Civil Service, counting-house, where can we find anything really adequate to take the place of Greek, merely as a preparatory exercise?

There is a certain order, not to be disregarded in education—words, things, ideas. Not seldom the failure, when education fails, comes from disregard of this fundamental law. The study of words comes naturally first, for though thinking is possible without words, thinking is grievously hampered, nor can be distinct and expeditious, without verbal expression, words being the symbols, the

[c] The late Lord Sherbrooke, even while assailing the study of Greek, allowed the language of Hellas to be "the model of all languages."

counters, the shorthand of thought. The study of facts comes next, for the learner has to amass facts, to be distinguished and classified, in order to have something for hypothesis to work upon, materials for generalising, without which theorising is merely beating the air. Last, in proper order, comes generalising. Language, history (in the full sense of the word), philosophy, here is the syllabus of a sound education. As always happens, the three stages in this process necessarily overlap one another, and are in part simultaneous, though progressive and consecutive in the main. Grammar is the foundation of the edifice.

Time ago there was a phrase in vogue which one does not often hear now—a "painful scholar," one who takes pains, who (it was a favourite word with James Riddell[d]), "plods," who in the pursuit of knowledge does not shrink from self-denying toil, who plods on perseveringly through difficulties. So it is in Greek grammar. Even the tiresome drudgery of noting breathings rough and smooth, accents sharp and flat, &c., by the close attention which it exacts, is an incentive and a discipline to the faculties of the mind. The preciseness of the laws which govern the syntax and the metre are, to say the least, a good treadmill for the learner.

The study of Greek exacts in a quite special degree close and careful observation, a clear and retentive memory; it exercises continually the habit of distinguishing one from another things separated by very slight and very delicate shades of difference, almost endless, yet always according to law. No language exemplifies in its every detail so remarkably as Greek the presence of law; and it is the boast of our own day to have discovered the presence of law everywhere. In its complex and exquisite organisation Greek resembles one of the mechanical contrivances, which are the glory of our engineering skill. There are minute and elaborate adjustments and counterpoises almost without end; and yet the

[d] Ταλαίπωρος.

whole thing is simple enough, when the law is grasped which regulates it. In learning Greek the richness of the vocabulary and the intricacy of the grammar can be mastered only by resolution and perseverance—in fact by the very same qualities of character, which will stand the learner in good stead, when he shall have to face the fortune of war in a campaign, or an adverse majority in Parliament, or a panic, as of 1880, on the Stock Exchange. The learning of Greek may be distasteful and irksome not infrequently, like learning an alphabet or the notes on a piano, but the very difficulty enhances the value of what is gained by the effort. The Russian is said to be an apt linguist because of the difficulty of his own language. It is often objected, that boys (and men) while struggling with a hard sentence are quite unappreciative; that "very little Greek sticks to them" when all is done, and that they soon forget that little. But even so the mere effort has been good: the energy expended on doing a thing is really, after all, worth far more than the actual value of the thing done[e]. The repugnance and distaste, which have to be overcome, must be reckoned on the profit side of the balance-sheet, for nothing strengthens and ennobles like obstacles surmounted. If it is an axiom in education, that one must find out the special aptitude which spells vocation, it is true equally, that one ought to compel oneself at times to work against the grain. Vigorous exercise is healthy.

In this respect can we devise a good substitute for Greek? French is suggested by some; and it is urged that so there would be the additional advantage of acquiring a language, which even now, the German victories of 1870 notwithstanding, is practically useful almost everywhere in the civilised world. French is a delightful language, especially for conversation, for the niceties of society; it is singularly precise and discriminating; and French writers have a lightness of touch peculiarly their own. But with all its polish and elegance

[e] ἐνεργεία above ἔργον. Ethic. Nicom.

it has not the stately grace, the almost imperceptible graduations in meaning of classical Greek. Those in England, whose lot is above the necessity of constant manual work, ought to learn French, just as English people ought to learn to swim. But French is learnt more easily, more intelligently, more thoroughly after learning Greek and Latin than before[f]; and it can be acquired far more quickly in a few weeks at Rouen or Tours than by months of study at home. As for French at schools, there is a practical quandary; the teacher, if English, is apt to be less expert; if French, less competent to keep order. It would be rash to assert that French, with all its charm as a language, can supply the same drill for mental and moral faculties as Greek. Probably the unstudious boy would hardly carry away from school more French than, as things are now, Greek. Certainly his mind and character would not have had the same discipline. If accuracy and exactness are desired, are not these most attainable through the compact and finely organised structure of the old languages of Southern Europe? If smattering and mere showiness are to be shunned, is there not less danger of these from the mental tension, which elicits such attentiveness and concentration as a child is capable of, than from names of things and places picked up, like shells on the shore, with comparatively little effort? The very effort to master the rudiments of Greek and Latin is, even while it repels, a mental and moral tonic.

Would mathematics or chemistry answer the purpose as well as Greek? Possibly, as far as accuracy goes. But accuracy (with retentiveness of memory) is not all that is wanted. Studies such as these touch only one side of man's nature; they teach about his environment, but he is greater than his surroundings; they leave out man; they are inhuman[g]. The average boy may be uncritical of

[f] Examiners have said that a sounder proficiency in modern languages can often be noticed in students who have not been on 'the Modern Side' exclusively.

[g] The old phrase, 'literae humaniores,' has a meaning.

the personages in the epic or the drama, nor very much on the alert as to the drift of the story: yet somehow he takes it in. He has his preferences and aversions; he gives his vote for or against the hero and the other personages; he is penetrated, half unconsciously, it may be, by a sense of ethical fitness; he is all the time, though happily he knows it not (he would be a "prig" if he did), building up his own character. It would be like leaving the Prince out of Shakespeare's greatest play to put chemistry or mathematics in place of Greek and Latin. These "dead" languages have been alive, which cannot be said of ciphers or of chemical ingredients.

"But it is a barrier against poor students; it shuts them out of the University to require Greek in Responsions." The objection is unreal. The youth really in love with knowledge, who seeks admission into Oxford or Cambridge for the sake of what he can learn, is not so easily deterred; he contrives somehow, as many a sturdy young peasant in the northern part of our island can testify, to surmount the difficulties in his way, and he becomes twice a man for the effort. What he knows, he knows all the more thoroughly because of having to conquer it without the appliances which make the path too easy. Other causes, financial, social, repel the poor student, not the requisition of Greek.

It is the fashion now to decry verse composition in Latin and Greek. Perhaps it has been the fashion to make too much of it. But the good of it is this. It impresses on the mind the exact significance of words and phrases. It will not make a boy a poet, who has no poetry in him: nor would there be much gain, if it could. But it does force him, especially in translating, to think, to weigh, to select before fitting a word into its place in a line. The verses may be poor stuff, made up largely of "tags" out of a Gradus, but, like the mosaic of a tesselated pavement, they cannot be put together without an effort to avoid collision with rules, which must all be kept in remembrance at once. A man seldom appreciates the value of words till he has to use them carefully.

So far the question has been considered in its wider bearings. Let us look at it for one moment from one or two other points of view. An argument, very serious as coming from practical men, is based on the fact, that in a pass examination a certain number of those who get through have not apparently profited by their work, and have only crammed up the subject for the examination. But the same would be true much more of Algebra or Euclid, which it is not proposed to abolish. In every examination and in every system there must always be hard cases, of weak men, who pass with difficulty, or who have found their subject distasteful, or who have been hampered by inadequate early training, but no wise man legislates for hard cases. It might be well, that there should be a dispensing clause, and that the University might exempt certain persons; but that is the utmost that should be done for those who suffer from any accidental disability. To change the system, to do away with compulsory Greek from Responsions, means to disarrange the education of almost all the schools in the country.

Our Universities should exercise a wide influence in the world by raising it to their standard, not by lowering themselves. Whatever the claims of physical science and the commercial advantages of modern languages may be, the mental and moral culture of the future, as of the last four hundred years, must be an ideal to which Education all over the world may look. There is great danger in the extension of education that the lower may swamp the higher. The wisdom of the New World is built upon the emancipation of the human mind, which the culture of Greek initiated. Are we quite sure that when Greek goes we shall keep what it has brought?

The history of the rise of Humanism testifies to the power that Humanism exercised[h]. The influence of intellectual studies is so subtle, that it is scarcely appreciated; yet it may be doubted, how far either the

[h] *The Classical Renaissance.* By Sir Richard C. Jebb, M.P., &c., &c. *The Cambridge Modern History*, Vol. I. Chapter xvi.

Reformation or the creation of the modern world would have been possible without the silent influence of the revived classical studies. There is the possibility now of a tyranny of material science even more barbarous than the tyranny of scholasticism. It is not the more humane and liberal aspect of religion which will flourish, when mental culture declines. Surely our Universities will pause before they make the great revolution which in general culture is implied by the abolition of compulsory Greek.

One thing must be admitted. The time given by our present method of teaching, at school and college, to "the classics" may well be curtailed. Books of extracts from the great writers—for example, Mr. Thackeray's admirable Anthologies, Greek and Latin,—supply all that is wanted, except for the specialist. Otherwise "the classics" will be extruded by sheer want of room. In this way what tends to demoralise can be eliminated. The use of Selections excludes the obscenities, which disfigure writings otherwise admirable. Scholarship will be no loser. A boy or a man may write Latin prose as well by knowing thoroughly the *De Senectute* or the peroration in *De Milone* as by reading more widely.

Certainly the sort of teaching is to be deprecated which makes a boy think, like Tom Tulliver in *The Mill on the Floss*, that his lessons are "something out of all relation to his ordinary life." But a good teacher [1] can vivify even the dry bones of grammar, and can illustrate Latin parsing from familiar things. To say that a child is not to be taught the difference between "mensa" and "mensam" till he has grasped the distinction between "subject" and "object," is preposterous. The axiom, old as Aristotle, that we must proceed from things known to what we know not, holds good invariably. Otherwise the pyramid stands not even on its apex, but on nothing at all.

The controversy is endless between the claims of

[1] The late Stephen Hawtrey tried with success the noteworthy experiment of teaching Latin and Greek to a class of young men who had passed the Sixth Standard in an elementary school.

memory and intelligence in teaching. If the old method laid too much stress on mere learning by heart, the new is over-scupulous, that nothing is to be taken on trust for a time, that everything must be verified at the moment. In truth they ought to step together, hand in hand, this process and that ; neither is adequate alone :

> " Alterius sic
> Altera poscit opem, res et conjurat amice."

Even the parsing of a Latin noun or verb need not, should not, be mechanical. There is the same sort of difference between a formula crammed and the same formula digested, as between what is packed away into the memory by the " Memoria Technica," and the sympathetic co-ordination of things similar or analogous.

One great antidote to unintelligent teaching is in a child's daily intercourse with older people. Sometimes we forget, when complaining that Latin and Greek are more prominent than French and History in the school-work, that these modern studies have their revenge to the full out of school. They are nearer the actual world, with which we are all in touch, of necessity, continually on every side. But we have to project, or rather to re-ject, ourselves into the past. That world fades away from us and is lost, unless there is compulsion, especially at first, to call it back. Both kinds of knowledge, if taught rightly, can feed the memory and stimulate the imagination ; and, as those can testify who remember Arnold at Rugby, each needs to be complemented by the other, if it is to do its own work well.

CHAPTER IV.

THE EDUCATIONAL SYSTEM OF THE JESUITS.

LOYOLA, like Archimedes, wanted a lever whereby to move the world. He found it in education. He had the eye of a soldier for the eventualities of a campaign; and his military instincts, quickened and deepened by the military training of his early life, were with him to the end. The word "General" is the right word for the commanding officer of his Order.

None of the oldest monastic Orders had taken up education as a special vocation [a]. The Benedictines, old and new, had made study a part of the day's work, and taught the young as a work of charity. The "universities" scattered about Europe were not actually part of the organisation of the Church. Charles the Great had encouraged Cathedral schools. But all this was for the few, who aspired to become secretaries and notaries, if not bishops and chancellors. The *Frères Chrétiens* were not yet in being. European Governments made no provision for education; they were preoccupied with wars. There was room for a scheme, more comprehensive in its scope, the results of which might filter far and wide. Loyola saw the gap in the ranks, and like a wise commander set himself to fill it. He knew that education is the question of questions for a statesman, more momentous even than large questions of finance. For education means the making of a nation for better or for worse.

If the rise and growth of the monastic system, not in Christendom only, but also in other lands, is the strangest of all phenomena, so especially is the story of the

[a] The "Brothers of the Common Life" made the instruction of the young a special part of their work (in the fourteenth century), e.g. at Deventer in Flanders.

"Society of Jesus," in the rapidity of its successes at first, and in the irrepressible vitality with which, after a forty years' suppression, it rose like a Phœnix from its ashes [b]. Their expulsion in the eighteenth century even from the countries in Europe most devoted to the Roman See, and the ban reluctantly pronounced against them by the Pontiff, whose Janissaries they had been, was provoked, so far as the immediate occasion goes, by the money troubles in which the society had involved itself. But the real causes lay deeper. The Jesuits had undertaken the hopeless task of stemming a tide which none can check ; and the maxim which seeks to justify the means by the end, however good in warfare, is not one which commends itself generally to non-casuistical people.

It is a surprise at the first moment to find an Order so astute placing itself in the van of the reactionaries. Probably the influence of Aquinas has a good deal to do with it. With all his prescient ardour, Loyola—it was hardly to be expected—could not emancipate himself from the swathing-bands of mediæval scholasticism. And the "constitution" which he inaugurated was, like the founder of it, autocratic. Benedict, gentle and tolerant, had shunned making any one of his abbots supreme over the rest : Monte Casino was only to have a primacy of precedence. Not so the soldier monk. His was a more Draconic policy. He riveted his institutions together under one chief. The crash came. To say that the suppression of the Jesuits opened the flood-gates of the French Revolution is to forget that the Order had in their hands the training of the men who preluded what was to follow ; the Order helped to form the age of Louis Quatorze, the age of tinsel and Voltaire, the age which necessitated the coming deluge. The founder's wise

[b] In Great Britain and in her Colonies and in the United States (America) the Order was left to regulate itself : in other countries it had to put up with the interference of the State. Stoneyhurst College (England), founded from St. Omer, dates from 1794. (*Loyola*. By Rev. T. Hughes, S.J. Heinemann, 1892.)

maxim had been disregarded, "to keep aloof from affairs of State."

The making of the rule was a long incubation [c]. For some twenty years Loyola gave himself to working out his plan of a cosmopolitan education, and like the poor-law guardian who lived for a time on "skilly" before administering it to others, he tramped from university to university as a pupil, a learner in this or that class of students. Not brilliant intellectually, he was thoroughly in earnest, and he had sagacious comrades.

Not till 1553, three years before his death, was the rule promulgated. His *Ratio Studiorum* was revised under Aquaviva, the "second founder" of the Order, early in the seventeenth century and at subsequent dates (1832, &c.), but the dead hand of the great originator has been on it always; free movement is constrained, as of one dancing in fetters. The revision was always by men steeped in traditions of their Order. It is practically a cast-iron rule, too stereotyped and too elaborate. It has all the merits, and the demerits too, of being from first to last thoroughly systematic. The thing aimed at was an "intellectual concord" and co-ordination of all kinds of knowledge, other kinds being subordinated to theology; and in order to realise this ideal the founder laid down minute directions without end. No monastic constitution is so particular in its regulations. The training was, of course, more drastic for those who were to be admitted eventually into the society; more drastic also, for the pupils within the walls (*convictores*) than for the day-boys (*alumni*).

The plan was world-wide in aim, it was to comprehend all knowledge. Had Loyola lived now, he would surely have included athletics [d] in his time-table. It was to be the same in outline everywhere, with due adaptation of details to the requirements of different localities. With

[c] For ten years it was at work on trial before being ratified.

[d] It was well said lately by Mr. T. D. Robertson, Chief Inspector of Industrial and Reformatory Schools, that athletics "tend to make boys healthy, alert, temperate, graceful"—and resourceful.

all this largeness of ideal, there is nothing vague nor shadowy; nothing was left to chance: the scheme is singularly coherent.

Napoleon won his fights by concentrating his attack on the point which his eagle-eye detected as the key of the position. Ignatius concentrated his efforts on disciples, who either by social position or by force of character and capacity were likely to be leaders of men. Like Gideon of old, he would rather have a few capable than an indiscriminate herd of capable and incapable followers. In his plan, the art of teaching, with of course the study and the training which are the necessary preparation for it, was to be the thing paramount[e]; everything else was to come second; even devotional exercises and saintly asceticisms were to be postponed to this, for the teacher's fitness demands "the sound mind in the sound body." He sought especially youths just leaving the universities; and though, like Woodward in England fifty years ago, his plan embraced schools of various grades, he cared less for schools of a lower grade. He refused to take *abecedarii*, boys ignorant of the alphabet; nor till the recension of the rule in 1832 were these provided for in the *Pie Scuole.* He declined boys whose future looked unsuitable for his purpose. An aristocracy of talent or an aristocracy of social pre-eminence was to him indispensable. In his examinations he is as hard on "mediocrity" as Horace about poets. The would-be professor must be more than a mere "pass-man"; he must be able not merely to explain the faith, but to defend it against all comers.

Other monastic founders had sought seclusion for their votaries, or, like Francis of Assisi, had sent them to the hovels of the poor.

> "Bernardus valles, colles Benedictus amabat,
> Oppida Franciscus, magnas Ignatius urbes."

Great cities[f] were Loyola's hunting-ground: he would

[e] The subject of "studies" takes up about one quarter of the whole "Constitution."

[f] "Loyola accepted (1547 A.D.) the donation of a Church, buildings and

reach the many through the few; in Courts and great houses he would get the material for his plastic hands to fashion. No testimony can be stronger to the completeness of his design than Bacon's "Cum talis sis, utinam noster esses!" for few men have ever been so able as Bacon to appreciate the largeness of it; and the testimony of Voltaire is remarkable, coming from personal recollections of his own time as a pupil in a Jesuit school.

The teaching was to be a labour of love[g]. No fees were to be exacted from students. The professors' chairs were to be endowed sufficiently. Thus a strong and solid foundation was laid for the superstructure to rest upon, and a high ideal was set up for aspirants. In order that sympathy should be the mainspring of the teacher's influence over his scholars, Loyola preferred professors young, or at least in character youthful[h]. Every care was to be taken for putting the right teacher in the right place; not the square man in the round hole, nor *vice versâ.*

The training was to be the very opposite to "cramming," penetrating and thorough. The length of time prescribed for attaining a degree seems nowadays excessive; but life was more leisurely then; and Loyola, it must be remembered, was training the men who were to train the world. Degrees were not given wholesale as a matter of course on payment of the fee; every step upward had to be certified by severe examinations[i]. The theological course was to last six years or at the least four; the whole course of study ended usually at thirty-three years of age for a member of the Order, at twenty-five for others; but the time was shortened in 1586.

The teaching was to be given orally, rather than on

gardens at Tivoli: the institution had to be transplanted within the city [Rome]."

[g] The members of the Order were to be pledged not to accept any "ecclesiastical office or dignity."

[h] *νεάροι τὰ ἤθη.*—Aristotle.—*ἤθη.*

[i] When will Oxford and Cambridge make their M.A. degree of real significance?

paper; the examinations, also, frequent and searching, were to be chiefly *viva voce.* The professors, so called, were really more like tutors at Eton. They had indeed to lecture, and the students had to attend, but the *raison d'être* of the lecture was mainly in what came afterwards. As every doctor tells us, undigested food is not merely useless, but positively injurious to health. In Loyola's system every precaution was taken that the mental food should be duly masticated, completely assimilated. During the lecture a few notes only might be taken down by the hearers; after the lecture, they were to discuss it together in groups, the professor, when necessary, explaining. This ruminating process was to drive home what had been outlined in the lecture, to deepen the impression, to make the gist of it stand out more clearly. The lecture stimulates and suggests; the after-process appropriates it. Large classes, a hindrance always to thorough training, were to be broken in *decuriæ*, ten pupils together. Mere copying from a book or from dictation was discouraged. A special feature in Loyola's plan was "repetition," not, as one might fancy, the repeating aloud of passages learnt by heart, but the talking together about what had been heard in the lecture-room.

There is nothing in all this to favour the shallow smatterings, too much in vogue now, the result of "cramming." All is thorough. The plough, instead of merely scratching the surface, sinks deep into the subsoil. These "disputations" of the scholars among themselves were apt, no doubt, to degenerate sometimes into a mere dialectical sword-play, a pedantic logic-chopping, a play on words; they might encourage the disputants to be more eager to score a success than to find out the truth; but anyhow they were a test whether the listener to a lecture had really made what he had heard his own. They were like the Debating Society of modern sixth forms in England. The closer one comes to the details of Loyola's plan, the more one appreciates his shrewdness in many ways. The hours of study were never to be too long, about four and a half daily. Only the best authors—best, that is, accord-

ing to the standard of his day—were to be read. Above all, it must be noted that in Loyola's plan any special course of study was to follow, not prelude, the general culture, which ought to be the foundation on which the speciality is to be erected. Every indication of a special aptitude was to be kept in view from the first; but before giving full play to this idiosyncrasy, the faculties must be developed on every side, the tree must not be lop-sided. This preliminary course in literature was to be run before the novitiate began. The fundamental thing in the curriculum was to be the mastery of the two languages, unequalled in the history of the world for copiousness and exactness. Loyola had the wit to see that the study of Greek and Latin contains the study of one's own language, and that the vernacular can never be understood so well as when it is side by side with another language. Modern scholars may smile to see patristic writers, as Basil, Chrysostom and Synesius, set on a level for linguistic purposes with Homer and Plato; but Loyola was right in the main.

It may be questioned whether he was right in keeping a pupil under the same teacher always, instead of putting him under fresh teaching when promoted from a lower to a higher class. Evidently the intention was to make the personal influence of the teacher more lasting. But obviously one man may be a fitter guide than another for a particular stage of the journey, to say nothing of the advantage of having a thing presented in more than one aspect. On this point the rule was modified in course of time. Again, it may fairly be objected that the study of mathematics begins too late: it is left, with philosophy, for the last triennium just before the student becomes professor or "regent."

A grave fault is the undue stress laid on "style." A clever Frenchman has told us "Le style, c'est l'homme," and the saying is true, so far as dress may be taken to show character. But technique in any art is secondary altogether to the real meaning and scope of the art. What a writer has to say, what is the outcome of his thought, is infinitely

more than how he says it, whatever may be the charm or the blemishes of his manner. But Loyola through all the prolonged training which he insists upon, looks to the effect which his teachers are to produce on the world. Quintilian is exalted with his frigid and artificial precepts —Cicero's letters are to be studied for their phrases, not for what else they contain—history is depreciated as an easy subject—there is no need to consult more than one historian about anything. Truly the ambition to turn out a staff of professors who shall dominate the world over-reaches itself.

What is the practical outcome of this elaborate and precise training on character? After all, this is the first and last thing in education. Intellectual accomplishments are the setting of the portrait, not the man's self, the adornments, the embellishments, the garniture of life, not the life itself; they are the equipment; but it is the character which decides whether they shall be turned to good account or evil; they are the blossom on the branch, beautiful indeed to the eye, but the fruit of the tree is for nourishment.

The answer is not easy. The question is complicated by the almost endless variations of predisposition. A system which suits one type of individuality may be very bad for another. Kingsley, in *Westward Ho!* dismisses Eustace abruptly in the middle of the story, when Eustace becomes a Jesuit, as utterly unworthy of further notice, as "no longer a man but a machine." Kingsley, with his fine scorn for whatever seemed to him forced or unreal, was prone to cut Gordian knots rather too summarily. It must be granted that the enforced self-study, which was to supersede other studies during the two years preceding admission into the Order, tends to foster a morbid self-consciousness, and that Loyola encouraged the spirit of competition to an excessive degree.

Certainly Loyola strained the principle of obedience, which is the very mainspring of the discipline of the cloister, almost to breaking. Reasonable control

strengthens the will and the conscience: abject submission enfeebles them and kills. To be taught that the word, the nod of the Superior can make anything right and that, if the ultimate aim is "the greater glory of God," the way to it is a matter of indifference, blurs the lines which demarcate right and wrong. It is opportunism to say that "if opinions are found in a certain province or city to give offence, they must not be taught or defended there"; it is a barrier against all originality of thought that "no one is to defend any opinion, which is judged by the generality of learned men to go against the received tenets of philosophers and theologians."

When one considers how far apart from one another in many ways were Loyola and Thomas Arnold of Rugby, it is interesting to note how, on some points at least, their methods converge. Arnold sought to leaven the school with what is good, through his præpositors; Loyola sought to do it by his "Academies" and "Sodalities" of the likeliest pupils. To Arnold the compulsory confessional was unhealthy and enervating. To him the presence of a master overseeing the games would seem a sort of espionage; and the formal promenade of the students—who does not remember the youths of the Collegio Romano pacing the streets of Rome in their red cassocks two and two?—a poor substitute for football in the Close. But he would be with Loyola and his followers in trying to cleanse the classics from their pruriences, before putting them in the hands of boys. The "Delphin" edition, intended primarily for the use of the Dauphin of France, was a step in the right direction.

In a catalogue of eminent men, trained in the Jesuit colleges, the dearth of poets and artists is noticeable. It was a schooling to make men precise in thinking; it was not a schooling calculated to foster and develop imagination.

APPENDIX A.

Apprenticing.

"THE authorities of the Baldwin Locomotive Works of "Philadelphia have recently inaugurated a system "of educational apprenticeships with the aim of turning out "technically skilful mechanics and mechanical engineers. "They offer to young boys an opportunity to supplement "their school training with three or four years experience "in the locomotive works. There are to be three classes "of apprentices. The first of grammar school graduates, "who serve four years, usually between the ages of seven- "teen and twenty-one, at wages of 5, 7, 9, 11 cents an "hour and receive a bonus of 25 dollars at the end of "their period of service. They are obliged to attend "night-school three evenings a week, and study geometry, "algebra, drawing and perspective, in order to be "thoroughly familiar with the technical language used "throughout the shops. The company, under contract to "teach them the 'art and mystery' of a trade, provides "that their work shall be changed with sufficient fre- "quency to initiate each boy into all the details of his "craft. The second class serve three years at 7, 9, 11 "cents an hour, and receive a bonus of 100 dollars. "These are high school graduates, but are obliged, they "also, to take the technical studies of the night-school for "a part of three years; they also learn a trade. The "third class, graduates of technical schools and colleges, "serve for two years, not as apprentices but as workmen, "at 13 or 16 cents an hour. Only a few of all these will "eventually enter the works. In full operation the school "(for that it is virtually) will send out over a thousand "finished mechanics every year. In twenty years the "institution will have provided the community with "twenty thousand of these skilled workmen."—The *School Guardian*, Sept. 28th, 1901, p. 777.

APPENDIX B.

Education Settlement.

OTHER schemes, one after another, have failed ; and those, who really wish the Question settled, are driven to the only solution likely to be permanent. We must look to other Countries where a similar knot is untied, and look back to 1870 at home. Till we face the fact, that variety of creeds means variety of schools, there will always be grievances.

The Canadian plan of each ratepayer earmarking his rate for the school in accord with his convictions is fair all round : and there are other ways. The first intention of Forster and Gladstone in 1870 was, that each district should have a school, so far as the religious training goes, of its own type, minorities being provided for : and their Act was framed distinctly to supplement, not to supplant, voluntary schools. It is a wiser policy to utilise than to penalise voluntary efforts.

The real issue lies deeper than details of finance. It is no mere wrangle between Church and Chapel. The formation of the national character is in the scales. If real education means the moulding of character, and if, as most people in England say, this moral training is incomplete without religion, the religious training must be thorough, if it is to be effective. There is more hope of unity at last among Christians in the frank recognition of the fact, that they do not all express even the same truth in the same terms. Education must be elastic.

Will not our Statesmen seize this opportunity, and, bidding a truce to rivalries of party, combine to erect a solid system of National Education, "firm based upon the Nation's Will"?

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