

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

PayPal

<https://paypal.me/robbradshaw>

A table of contents for *Journal of the Transactions of the Victoria Institute* can be found here:

https://biblicalstudies.org.uk/articles_jtvi-01.php

JOURNAL OF
THE TRANSACTIONS
OF
The Victoria Institute,
OR,
Philosophical Society of Great Britain.

GENERAL SECRETARY:
E. J. SEWELL.

LECTURE SECRETARY:
E. WALTER MAUNDER, F.R.A.S.

VOL. L.



LONDON:

(Published by the Institute, 1, Central Buildings, Westminster, S.W. 1.)

ALL RIGHTS RESERVED.

1918.

THE 602ND ORDINARY MEETING,

HELD IN COMMITTEE ROOM B, THE CENTRAL HALL,
WESTMINSTER, ON MONDAY, JUNE 17TH, 1918, AT 4.30 P.M.

THE RIGHT HON. LORD HALSBURY, F.R.S. (*President*),
IN THE CHAIR.

The SECRETARY read the Minutes of the previous Meeting, and the same were confirmed and signed.

He also announced the election of Mr. F. J. Lias as a Life Associate.

THE FUTURE OF EDUCATION: A SURVEY OF RECENT EDUCATIONAL THEORY. By D. S. MARGOLIOUTH, D.Litt., F.B.A. (Chairman of Council of Cherwell Hall Training College, and Milham Ford Secondary School).

“**E** DUCATION, a great thing, a very great thing! I never had any,”—these words are put by Dickens in the mouth of a man who, starting with nothing, had become not only a successful merchant, but besides a pattern of all the virtues. And indeed one who endeavoured to learn human nature from the tales of this novelist would gather that the wild human plant produces more fragrant flowers and more wholesome fruit than that which is nurtured in a conservatory; the former in his romances is apt to display not only astuteness and self-reliance, but serenity of temper, fidelity and self-sacrifice; the latter resembles a derelict, incapable of maintaining a course, and a danger to navigation until it is submerged. In spite of this experience—for we must suppose his fictions to be based on observation of actual occurrences—Dickens recommended compulsory education as a panacea for crime; though his eminent contemporary Alison, whose *History of Europe* is a sermon in eighteen volumes against democracy, pointed to the fact that in Prussia no less than twelve times as many crimes were committed

in proportion to the population as in France, where education was not diffused to a third of its extent in Prussia, and declared that this demonstrated equally with the experience of every other country the sedulous care which it is indispensable to take before that great instrument of power is put into the hands of the people.* Whereas, then, according to the representation of Dickens, education makes people stupid and helpless, according to Alison it is likely to render them actually criminal. Another contemporary, the learned and mighty thinker Buckle, scornfully pointed to State control of education as a symptom and a cause of political incapacity in France.† The government of this country has taken these risks, and since the time of these great writers has been devoting more and more attention to organising and enforcing education; our expert Minister of Education admits‡ that his far-reaching scheme represents the continuation and development of his predecessors' plans. Far-reaching as it is, it has already been outstripped by the demand of the Labour Party§ that every boy and girl and every adult should be within reach of all the training of which he or she is capable without class distinctions or privileges. This demand is perhaps best interpreted by the propositions which are put forward in explanation of the formula "Equality of Educational Opportunity" by the Editor of the volume devoted by the American Academy of Political and Social Science to Educational questions:—

1. There should be an efficient school reasonably accessible to every child who may profit by its ministry.
2. The school system should be so organised and conducted as to minister with equal diligence to the needs of pupils of each of the several grades of natural ability.
3. The programme of school studies and activities should be so many-sided as to show equal deference to the tastes and interests and needs—vocational and cultural—of all.
4. The school system should be so organized as not to encourage or permit the segregation of social classes, and should be so conducted as not to exemplify an undemocratic control of student activities.
5. The administration and control of our educational systems should be vested jointly in central and local authorities, and the highest intelligence and best judgment of expert and laymen should be brought to bear on the formulation and execution of general educational opinion.

* *History of Europe*, ed. 1854, vi, 248.

† *History of Civilization*, ed. 1878, ii, 125.

‡ *Educational Reform*, by the Rt. Hon. H. A. L. Fisher, p. 50.

§ See *The Times*, May 9, 1918.

6. All the educational agencies of the local community, of the state and of the nation should be brought to bear upon the post-school education of both adolescents and adults.*

The proposals of an English expert, Mr. F. J. Gould, are about the same as these, though in one matter they go beyond them. He suggests that all teachers should be made civil servants; that the entire boarding-school system should be swept away; and that the community, instead of flinging its young citizens into the streets to go hunting for employment, should discover the capacity of each, and assist each to a definite bench in the vast material and spiritual workshop.†

These proposals seem decidedly drastic, and the rate at which we are moving may be gauged by the fact that the Continuation Schools which form so notable a feature of Mr. Fisher's Bill are already condemned as inadequate by some American experts, who describe them as palliatives and makeshifts, dealing with conditions which ought not to exist, patching up some defects of the present system, but failing to overcome them.‡ Mr. Gould's proposals are contained implicitly in that of the Labour Party which has been quoted. The great boarding schools are doomed thereby, because of the costliness of the education which they provide. Everyone cannot have it, therefore no-one should have it. The need for uniformity renders it necessary that all teachers should be government officials: since instruction, like food, has to be rationed, there might otherwise be undesirable differences in quantity and quality. The theory that the State should also find employment for everyone follows logically. The State has bestowed elementary instruction, and this has proved no panacea for either crime or poverty. Indeed some of the results have favoured the opinion of Alison that education is a public danger. A medical writer, whose sincerity is evinced by his impartial recommendation of contradictory counsels, states that the three R's have filled many a prison. Most of the criminals examined have passed average standards; some have done well.§ *In none, he adds, have I found school influence producing any valuable effect. Had they been in good private*

* *New Possibilities in Education*, Philadelphia, 1916, p. xii.

† *British Education after the War*, pp. 11, 26, 28.

‡ J. & E. Dewey, *Schools of To-morrow*, pp. 310, 311.

§ Andrew Wilson, *Education, Personality and Crime* (1908), p. 147. Compare W. Clarke Hall, *The State and the Child*, pp. 4 and 193.

schools some would probably have been saved, and the others would have been better without the three R's. His statistics show that compulsory education has been followed by a very serious rise in the percentage of insanity.* Crime decreased at a far greater rate between 1855 and 1860 than at any period since 1870, when compulsory education was introduced. It is, of course, possible to hold that for these unsatisfactory results it is not the education, but some method of conducting it, which is to blame; and we find this view stated with pathos in the Presidential Address to a Mathematical Society, where perhaps we should not expect impassioned rhetoric. *When one considers in its length and in its breadth the importarce of this question of the education of a nation's young, the broken lives, the defeated hopes, the national failures which result from the frivolous inertia with which it is treated, it is difficult to restrain within oneself a savage rage.*† All this could be avoided if the system recommended by the speaker were followed. Emphatic condemnation of present educational methods is to be found not only in the books of those who regard the schoolmaster as partly fool, partly knave,‡ but in those of actual schoolmasters, who probably take a more lenient view of their profession.§ More often the train of reasoning employed takes the following form. The State furnishes the keys of knowledge, but in order to earn an adequate wage the student must be trained as an artisan. Even when he is so trained, there may be no vacancy for his services, so the State must give him employment, else he may fall into poverty and crime. Even when he is secured by employment from poverty, he may get into mischief in his leisure, which indeed is likely to increase; hence the State should teach him how to employ his leisure, and some speculators regard this as the most important function of education.|| I have not yet seen the suggestion in modern literature that the State should ration out concert tickets and the like, and enforce attendance—though without some such system the danger will remain that even if taught to spend his

* P. 135.

† A. N. Whitehead, *The Organisation of Thought*, p. 27.

‡ See C. A. Mercier, *The Principles of Rational Education*, pp. 54, 55, etc.

§ N. C. Smith, *Cambridge Essays on Education*, p. 109; K. Richmond, *Education for Liberty*, p. 28; J. H. Simpson, *An Adventure in Education*, p. 73.

|| M. W. Keatinge, *Studies in Education*, p. 200. J. Clarke, *The School and other Educators*, p. 70.

leisure well he may nevertheless employ it badly—yet it will probably come. But we have the proposal that the State should discover the capacity of each young citizen and assign him his job. The difficulty occurs that the capacity may be latent or even non-existent; that while one man reveals his bent in infancy another manifests it first in middle life; that capacity in some is spasmodic, in others continuous; in some strictly limited, in others diversified. It is satisfactory to know that steps have been taken to deal with this difficulty. In the United States at any rate a new profession, that of Vocational Counsellor, has sprung up* ; when society faces the problem of the life-careers of its youth, these experts will be able to put an end to the “vocational anarchy which besets young workers.”

English writers usually assume that their readers find the subject of education tedious, whereas American writers believe that their public is keenly interested in it. For its readability in our time some of the latter suggest three reasons. *First, never before was it as important as it is now that each individual should be capable of self-respecting, self-supporting, intelligent work. Secondly, never before did the work of one individual affect the welfare of others on such a wide scale as at present. In the third place, industrial methods and processes depend to-day upon knowledge of facts and laws of natural and social science in a much greater degree than ever before.*† Some British writers speak in a similar strain,‡ though more cautiously; but the minds of most of them are dominated by the war, and its causes or effects. The notion that the Germans owed their initial successes to a better educational system scarcely appears in the most recent literature. Probably it has been silenced by Professor Burnet, who has shown that the German system is not only anti-democratic, but is exposed to the chief criticisms which have been launched against our own.§ At most there is evidence of a hankering after the thoroughness of the Germans, accompanied by the expression of a desire neither to adopt their aims nor copy their methods.|| And, indeed, statistics show that if the prohibition of crime be a leading object of education, the German

* M. Bloomfield, *Youth, School and Vocation*, p. 50. See also H. A. Hollister, *High School and Class Management*, pp. 113-133.

† *Schools of To-morrow*, p. 310.

‡ See A. Morgan, *Education and Social Progress*, p. 84.

§ *Higher Education and the War*.

|| J. H. Badley, *Education after the War*, p. 6.

system compasses it no better now than it did in Alison's time.* The tendency, therefore, is rather to base the need for readjustment on some forecast of the results of the war, of which one writer specifies three.† These are, first, the need for increased industry, owing to the vast accumulation of debt‡: the nation through its central government and its many bodies of local government must carry on industrial enterprises for the public benefit and under democratic control. Secondly, the expansion of the feminine influence. Thirdly, human unity. Even if this forecast were intelligible, and the author's comments indicate that the second and third items signify something very different from their obvious sense, it would probably be unsafe to stake anything on its accuracy.

It is easier to agree with those who hold that the war has provided a unique opportunity for reconsidering the system, and for the following reason. One effect which escapes no one is the realization of Isaiah's prophecy, *I will make a man more precious than fine gold, even a man than the golden wedge of Ophir*. There is one profession, the military, which cannot be overstocked. Human material has acquired unprecedented value, and the need for husbanding capacity has become acute. The value, not only of gold, but of wealth, is greatly reduced, since wealth signifies the right to human service, and the State restricts within narrow limits the rights which any individual may enjoy. The need for self-preservation which limits rights also enforces duties, and compels each individual to perform that service of which he or she is capable for the maintenance of the community. Hence the hierarchy of employments, of which some are more honourable than others, forming the basis of society, has been seriously impaired. The professional class, which largely ministers to the needs of peace, has been depleted, and the Universities, which in the main train for it, have been emptied. Since the curriculum of the Universities largely influences that of the schools, this period of depletion offers an opportunity for examining the value of traditions which are in abeyance, and could now be broken with comparative ease. It might, however, be a grave error to assume that the condition which the war has brought about will persist after its termina-

* See T. F. A. Smith, *The Soul of Germany*, Appendix ii.

† F. J. Gould, *op. cit.*, p. 7.

‡ Cp. K. Richmond, *Education for Liberty*, p. 104.

tion. With the notion of peace we associate that of plenty, which means the discontinuance of rationing, and therewith the resumption by wealth of some of its lost value. The use of wealth which the authorities cited above wish to abolish is that to which parents put it when they endeavour to secure their children's careers, or qualify them better than others for the service of the community.

The necessity of this in the interests of democracy is urged with great emphasis by some American writers.* *It is fatal for a democracy to permit the formation of fixed classes. Differences of wealth, the existence of large masses of unskilled labourers, contempt for work with the hands, inability to secure the training which enables one to forge ahead in life, all operate to produce classes, and to widen the gulf between them. Statesmen and legislation can do something to combat these evil forces. Wise philanthropy can do something. But the only fundamental agency for good is the public school system.*† The reasons here suggested for the continuance of class distinctions provoke criticism; and if differences of wealth are to continue and form a basis for class distinctions, such as the phrase "forge ahead in life" implies, one may wonder whether it is desirable that they should form the sole basis for such distinctions; whether that democracy is most stable wherein respect and admiration are concentrated on wealth, or that wherein they are diffused over a variety of matters, of which wealth, though perhaps the most important, is only one. To quote again from these writers‡: *There was once assumed a permanent division between a leisure class and a labouring class. Education—beyond, at least, the mere rudiments—was intended only for the former. Its subject-matter and its methods were designed for those who were sufficiently well off so that they did not have to work for a living.* The writers do not state where and when this system existed, and my own historical knowledge is insufficient to supply the gap. It is, however, obvious that the leisure class owed its existence to the possession of wealth; and so long as individuals are in possession of accumulated wealth there will be a leisure class, though emergencies may occur wherein the efficiency of wealth may be greatly reduced. In order, then, that there may be no leisure class,

* *Schools of To-morrow*, p. 313. Cp. J. E. Stout, *The High School*, p. 43.

† Of course, in the American sense of the phrase.

‡ *Schools of To-morrow*, p. 231.

property must be abolished; and in order that property may be abolished, the family must be abolished. Uniformity of education, so long as manual labour is required from any portion of the community, can only result in rendering the leisure class less intellectual. The real expedients are therefore those devised by Plato, whose Utopia would for all its citizens have been a less agreeable place of residence than any which has ever actually existed.

The notion, however, that class distinctions are in themselves evil and undemocratic, has rendered the definition of education difficult, because it has to be based on *a priori* considerations. So long as it was supposed to be communication of the notions and cognizances belonging to the class wherein a child was born, it was fairly easy to collect and label those notions and cognizances. The definitions which result from the adoption of the *a priori* method have a tendency to be obscure and fail to carry conviction. A few may be quoted. *Education is the acquisition of the art of the utilisation of knowledge.* Education is the process of providing the conditions which necessitate the child's using his own mind in socially profitable ways in the making of knowledge.† Education is that process through which the development and the highest life of the individual is conserved through so humanising him and socialising him as to conserve directly the existence, development and perfection of society.‡ The essence of education is to develop a balanced harmony of function.§ It is the task of education to arouse dormant heredity and to give to every man the particular training to fulfil the purpose in society for which he is endowed.|| Education is a process by which a man learns to maintain conversation with the world in which he lives.¶ The use of the term Social efficiency is peculiarly appropriate in defining the aim of secondary education. This means fitness on the part of the individual to meet the demands which society makes upon him.*** Some of these definitions involve philosophical theories; as compared with those which assumed that vocations were hereditary or within certain parallel lines, they are as inferior

* Whitehead, *op. cit.*, p. 9.

† E. C. Moore, *What is Education?* p. 18.

‡ F. P. Bachman, *Principles of Elementary Education*, p. 168.

§ K. Richmond, *Education for Liberty*, p. 216.

|| A. Morgan, *Education and Social Progress*, p. 62.

¶ E. T. Campagnac, *Studies Introductory to a Theory of Education*, p. 72.

** J. E. Stout, *The High School*, p. 18

in guidance as a map without lines of latitude and longitude is to one which contains them. Nevertheless, so long as the family and property are maintained, that which those lines of latitude and longitude indicate will exist.

Thus it is asserted that in democratic America the Elementary School, which is for children of the age from six to fourteen, is for all save approximately five per cent. the only one attended,* and of the remaining five per cent. a certain proportion leave the Secondary School at the end of each year of the period which separates them from the time at which they could proceed to the University.† The hierarchy of employments, then, whose respective rank corresponds with the number of years occupied by the training for them, does not appear to be altered by the unification of education; the guidance which might be furnished for the content of the respective curricula by anticipation of their length is withdrawn.‡ Light is thrown on the result by the definition given of the aim of the elementary school by the writer from whom the above figure is taken. *The aim of the elementary school is to provide primarily for the continuation in its common and basic features and secondarily for the progressive development of the social and national life of the American people.*§ Similarly we might assert that the aim of the public schools was to maintain and develop the British Empire. It would not be a helpful proposition, because the ways wherein this can be done are infinite, and some notion in anticipation of the share which the pupil was to take in the process would be of value in determining the course of instruction to be followed. By the rejection of such anticipations a certain amount of efficiency would be lost; whereas differentiation of curricula in the same school in accordance with them would seem to be more invidious than segregation of the castes by different schools.

The notion that democracy, besides having something to say concerning the content and the age of instruction, also dictates its methods, seems to be new, but has been stated by American writers with great force. Rousseau, who is now, though not without protest,|| cited as a high authority on education, seems

* F. P. Bachman, *Principles of Elementary Education*, p. 177.

† Some statistics are given by Stout, *The High School*, p. 206.

‡ Stout, *The High School*, p. 202, deals with this matter.

§ Bachman, *op. cit.*, p. 177.

|| See C. H. Kirton, *Principles and Practice of Continuation Teaching*, p. 5.

to have urged that the process should be an agreeable one ; and this principle is now brought into relation with the fundamental principles of democracy. *The conventional type of education, we are told,* which trains children to docility and obedience, to the careful performance of imposed tasks because they are imposed, regardless of where they lead, is suited to an autocratic society. These are the traits needed in a state where there is one head to plan and care for the lives and institutions of the people. If we train our children to take orders, to do things simply because they are told to, and fail to give them confidence to act and think for themselves, we are putting an almost insurmountable obstacle in the way of overcoming the present defects of our system, and of establishing the truth of democratic ideals.* The experiments described by these authors are mainly attempts to teach through industry, and it is claimed that where the children are getting their knowledge by *doing* things, it is presented to them through all their senses, the pupil sees the value of his work and his own progress, is not discouraged by his mistakes, has no motive for doing dishonest acts, since the result shows whether he has or has not done the work, and needs no artificial inducement. In a somewhat milder strain a Scottish writer† urges that the child should be led to see more clearly than is the case at present the usefulness of the training which he is receiving at school ; and a highly interesting illustration of what is meant is given by Mr. Branford in his Memoir of Alasdair Geddes:‡ *At a secondary school Alasdair was set to learn trigonometry. He totally failed to get any grasp of it, and doubtless was rated by the teacher as a born mathematical dunce. But the boy was given another chance. He was set for a few special lessons to one of those nautical coaches who instruct budding mariners in the use of the sextant. This practical teacher took his pupil on the flat roof of his coaching establishment, and by ocular demonstration showed him how with the aid of trigonometrical formulæ the captain of a vessel can determine by midday observation of the sun the precise location of his ship on the broad ocean. After the second lesson Alasdair returned home so full of the wonders of trigonometry that nothing could deter him from interrupting a musical party to tell his mother of the great news.§* In the same

* *Schools of To-morrow*, p. 303.

† Morgan, *Education and Social Progress*, p. 47.

‡ *Town-planning Review*, March, 1918, p. 167.

§ K. Richmond, *Education for Liberty*, tells a similar story, p. 76 ; he required no such inducement himself to study trigonometry, p. 11.

strain Dr. Brewer says that the teacher of a lesson in arithmetic, geography, language or science, should bear in mind that each child's life presents certain actual and potential requirements of a personal, social, occupational and civic sort, and should see that the study and experience involved in each lesson are so planned as to contribute something towards satisfying these needs.*

Whether the question of democracy be or be not involved, it cannot be doubted that for many subjects need is the best instructor. It is also clear that for several—or, indeed, many of these—it is not in ordinary cases possible to reproduce the need. A man who had to find his own way from London to Newcastle without the aid of railway or mail-coach would learn the geography of this island better than he could learn it out of books. Yet this experimental method can only be applied to geography on so small a scale as to be insignificant. To many subjects of undoubted importance it cannot be applied at all; and even a little speculation brings us back to some very important principles, *e.g.*, that society depends on the division of labour, and that a little knowledge is apt to be not only useless but dangerous. A dramatist recently showed how on a desert island the positions of a lord and his valet were reversed: the valet took command. But men do not ordinarily live on desert islands: their lives are passed on thickly populated areas, whatever their form of government; and the conditions which have resulted from these aggregations of human beings show an extraordinary likeness for all recorded periods. Preparation, then, has to be made for such situations rather than for those whose occurrence is exceptional and improbable. Further, it is not clear that democracy can dispense with the habit of unquestioning obedience where there are good reasons for the order, but those reasons cannot be communicated; and it would appear that education has at all times endeavoured to make the student use his brains in some regions and abstain from using them in others.

Much the same idea is to be found in the latest work which I have been able to use, of which the title, *Education for Liberty*, implies that its author's ideal resembles that of the Americans, and that in his opinion different types of education are suited

* *Annals of the American Academy*, p. 56.

to different political systems. With this thoughtful and suggestive writer *All fear-inhibitions are bad*;* *by setting up an arbitrary and unexplained standard of good and naughty you supply the child with a bundle of inhibitions chiefly for the purpose of concealment.*† His statements in illustration of the effect which an explanation of the value of a lesson has on a child's mind are surprising. He asserts that a boy who cannot as yet see the use of elementary algebra or Latin grammar will jump at a simple and rational explanation of the satisfaction that they offer to his mind, the one in helping him to understand relations apart from quantities, the other in making the essential structure of language clear and definite.‡ If the objection be urged that children are not interested in abstractions, he replies that they are interested in nothing else.§ Other authorities assert that abstractions leave the child cold,|| and this seems to be attested by ordinary experience.

The educational curriculum which could be deduced from the theory of "social efficiency" being the aim, would take into consideration two activities which will be demanded of each citizen: that of armed defender or the equivalent, and that of voter for parliamentary and municipal elections. Should the war soon cease and be followed by a permanent peace, the former activity would furnish little subject-matter; but should it continue indefinitely, and this appears to be at least a possibility, the military aim of education would be emphasized. An endeavour was made by Napoleon to organize general military education, but as his rule terminated only a few years after its introduction, it is probable that the experiment had no time to work. At his schools, we are told, religion was hardly mentioned; political studies were altogether prohibited; moral disquisitions little regarded; but geography, mathematics, mechanics, the physical sciences, fortifications, gunnery, engineering, and whatever was connected directly or indirectly with the art of war, sedulously taught and encouraged.¶ The latter part of this programme would have to be reproduced if efficiency in actual warfare became a normal need; on the other hand, democratic education is thought to require political studies, and a good

* P. 239.

† P. 244.

‡ P. 20.

§ P. 243.

|| Sir Clifford Allbutt, cited by Mercier, *op. cit.*, p. 32. Stout, *The High School*, p. 106.¶ Alison's *History of Europe*, vii, 213.

deal is heard of a subject called *Civics*, which deals with the purpose of institutions and a citizen's rights and duties. One of our foremost writers on Education goes so far as to say that the enlightenment of the democracy about facts of social import is the most serious business that the school of the future has before it. He holds that it is at least as important as religious instruction and cannot be separated from it.* The connexion would appear to lie in the fact that a vote should be cast, not only with knowledge but with a lofty motive; and that the latter belongs to ethics, which should have a religious sanction. The religious side of education in this recent literature appears "to be praised and left out in the cold," though it is asserted that the age of attendance at the high school is that wherein the tendency towards religion is strongest, and religious communities are most frequently joined.† A wise utterance on this subject is that of Dean Inge: *Religion is seldom taught at all: it is caught, by contact with someone who has it.*‡ A neighbour of his in the volume cited vehemently repudiates the notion that the antagonism of science to religion is at an end, and insists that agnosticism is the very life and mainspring of the former;§ whence we find ourselves in the presence of grave difficulties, if we suppose that the views of these experts are all deserving of consideration. How are we to deal with a subject which is of the first importance, for which the pupils have a natural inclination, which, however, cannot be taught, and is in conflict with other subjects which, it is agreed, are indispensable? To two statements on this matter attention may be directed. One is that of Mr. J. Clarke,|| who (as it seems to me) rightly holds that the Sacred is something analogous to, yet not identical with, the Good, the Beautiful and the True, and like those other concepts deeply imbedded in human nature. His idea is that the proper place for religious teaching is the home. Since modern educational theory is apt to forget the parent entirely, and regard the child as wholly the property of the community, this notion is to be welcomed. It brings us, however, to the difficulty of the boarding school, and it is

* M. W. Keatinge, *Studies in Education*, p. 196.

† *The High School*, p. 62.

‡ *Cambridge Essays on Education*, p. 23. Such persons, according to K. Richmond, *op. cit.*, p. 242, "are very few."

§ W. Bateson, p. 137.

|| *The School and other Educators*, p. 185.

noticeable that another writer, who wishes the boarding school to be abolished, offers some suggestions for dealing with the matter which are compatible with its retention.* He proposes that the complete field of religious parable should be available for the exploitation of the teachers as an aid to moral instruction, thus permitting the Bible to be taught, but not as history or doctrine.† To the difficulty that a good teacher is usually an enthusiast, and an enthusiast a partisan, whence Bible teaching is likely to become denominational, he offers the same reply as can be offered in the case of political instruction :‡ that the pupil is likely to come under a series of instructors, whose partisanship will be mutually destructive. His other suggestion is far more revolutionary. It is taken from Dr. F. H. Hayward, who *has proposed the elaboration of a school ritual, calculated to touch young hearts, and lend æsthetic aid to their views of duty, citizenship, social progress, and the times, seasons, and messages of nature. Opportunities for ritual will be found in the Morning Assembly, Anniversaries of National Great Men and Women, Anniversaries of Local Worthies, Anniversaries of Notable Local, National, or Imperial Events, as well as stages in the yearly round, such as Christmas, New Year, Springtide, Midsummer, Harvest, the Fall of the Leaf, and the like.* One is inclined to wonder what Christmas does in this company. The writer proceeds to describe in glowing language the ritual to be employed on these occasions, which is to include recitations and responses, salutations and simple reverences, hymns and sermons, over all which the spirit of the City and the Country should preside.§ This new religion would then resemble the worship of Athene by the Athenians, who, however, were far from conscious that the goddess was merely a personification of their city. Experience only could show how far it would appeal to the same emotions as are aroused by denominational beliefs.

If the war should terminate, the curriculum of the schools would still or again be largely determined by the studies which the universities encouraged, and on this matter there has been considerable controversy, though it is an exaggeration to say that educational controversy has raged almost entirely between the

* F. J. Gould, *op. cit.*, p. 125.

† C. L. Kemp, *Methods for Elementary and Secondary Schools*, p. 20, suggests much the same.

‡ Cp. Keatinge, *op. cit.*, p. 195.

§ *Op. cit.*, pp. 128, 129.

classicists and the scientists.* There is no doubt that the employment of Latin as the basis of education rests upon tradition from a time wherein Europe had a literary language, which served for diplomacy, for religion and law, science, philosophy and history. The employment of Greek as another basis appears to be an indirect heritage from the early Roman Empire, when little importance was attached to any statement on history, philosophy or science, which had not Greek support. It has been observed with justice that it is *so much easier to repeat the teaching of the day before, that old studies and teaching habits have a peculiar sense of fitness; and rather than discard them after their utility has gone out of them, because the conditions in which they functioned have quite changed, we take the course of least resistance and develop a bad philosophy to justify the inaction which retains them*;† and since it can no longer be maintained that a reasonable proportion of those who spend many hours a week for years in acquiring the arts of reading and writing the classical languages, have occasion afterwards to make use of those arts, the retention of these studies has to be defended by some other consideration: such as the unrivalled excellence of their literature, or the disciplinary value of their grammar, or the fact that they constitute the background of modern European civilization.‡ Dr. Mercier has dealt with these pleas or their like in a manner which appears to be unanswerable, and though no one should (or perhaps would) deny that Greek and Latin are valuable accomplishments, the fact that they can apparently be acquired late in life more easily and no less accurately than in tender years makes it reasonable that they should be displaced by subjects of more general utility which can best be mastered or can only be mastered in the time of youth. If the educational value of the classical literature be as high as some assert, the chief masterpieces might well be studied in translations, as indeed Dean Inge suggests.§ Of accurate and elegant translations there is assuredly no lack.||

It should be conceded that the development of taste in literature is only one of the purposes of schooling, which should

* C. A. Mercier, *The Principles of Rational Education*, p. 6.

† Moore, *op. cit.*, p. 187.

‡ The notion that the practice of Latin composition helps the student to write English was refuted by Buckle, *History of Civilization*, ii, 307.

§ *Cambridge Essays on Education*, p. 28.

|| The best defence of Latin as a school subject appears to be that by E. L. Kemp, *Methods for Elementary and Secondary Schools*, pp. 150-152.

prepare the student's mind for the world in three ways besides. It should give him a reasonable acquaintance with both the things and the men among whom he moves, and furnish him with the means of communication with the latter. Hence we get as the main subjects of a curriculum science, history, and living languages, each of which admits of unlimited pursuit.* It is, of course, the case that as it is the schools devote much of their time to teaching all three, and that skilful methods have been devised for facilitating instruction in all branches of these subjects. The expulsion of the classical languages from the schools and their relegation to institutions devoted to research will, however, permit of the extension of these subjects and the maintenance of a higher standard in all. Whether these different types of study discipline the mind in different ways or not seems to be of little importance, for we are not modifying the mind, but furnishing it; not conferring on it aptitudes which it does not possess, but utilizing those wherewith it has been equipped by nature. It is clear that in the acquisition of all both the memory and the thinking power have to be exercised, though in different degrees. It is fairly certain that the interest of the student is naturally more aroused by one subject or division of a subject than by another, and that the future linguists, historians and men of science possess natural aptitudes in these various directions. It is not, however, the purpose of the school, though it may well be that of the university, to turn out linguists, historians and men of science. The school should communicate as much of each as will tend to promote the student's happiness and utility when he enters the world of business.

In the study of history it is clear that the nearer the approach to our own times the more copious and detailed is the material, and that while in order to know our way the history of our own and the preceding century is of the greatest consequence, there are also periods, both in the national history and in that of other existing and extinct nations, which especially arrest the attention. We are fortunate in possessing in the English language so many historical classics, works on a large scale dealing with a series of periods in our own history and that of other European countries, which render it possible to pursue this particular study and that of the humanities simultaneously; such works are alike

* K. Richmond, *Education for Liberty*, p. 26, arrives at this trichotomy by another method.

educational for their content and their style. For what is called social efficiency it would seem evident that the periods treated by Carlyle and Lecky, by Motley and Prescott, by Froude and Macaulay, are much more important than those which form the subjects of Thucydides and Xenophon, Livy and Tacitus; their language is the same as that which the student means habitually to speak and write; each of these—and there are many more who could be named with them—is qualified to be a favourite author, and so furnish employment for the leisure of later life; and each opens out an almost unlimited field for research to such as are qualified to pursue it. The amount that can be known of the persons or events with whom and which the Greek and Roman historians deal is strictly limited, and has long ago been tabulated and indexed; but as we approach modern times materials become more copious, and the possibilities increase of adding to knowledge as well as re-stating or hypothetically supplementing what is known.

Into the selection of historical departments local conditions must naturally enter; for though the world and its conditions are rightly described as our common inheritance, certain parts of it are more definitely the inheritance of one community than of another, and knowledge of the mode whereby that community came to possess its portion and how it has administered it may reasonably be expected in its members.

The study of foreign languages must also be largely influenced by local considerations, though doubtless sentimental considerations will in part dictate the curriculum. The close association of this country with France and Belgium for so many years is likely both to popularise and to facilitate the study of French in this nation; the practice of conducting certain lessons in the French language would probably be the most effective method of rendering the young accustomed to understand and express themselves in it. Sentiment is likely to restrict the study of German, which some of our most distinguished writers even before the war thought unnecessary. Learned and perhaps scientific bodies are preparing to carry on their operations after the war without German aid, and this may well cease to be a school subject. On the other hand, both sentiment and utility would suggest the introduction into the school programme of one or more of the languages of Greater Britain. No phenomenon connected with the war has more profoundly moved the British nation than the attitude taken up by India at its

commencement and maintained throughout. India is on the way to have a national language in that idiom which is ordinarily called after Hindustan, and is understood over a large portion of the peninsula. The difficulties which stand in the way of its general adoption and recognition as the language of India appear by no means insurmountable; and the introduction of this language into the curriculum of English schools would bring India far nearer to the inhabitants of this country, and render them at home in that peninsula, which, with the increased facilities of communication after the war, is likely to be more frequently visited. The series of closely printed columns in the *Encyclopædia Britannica* devoted to Hindustani Literature show that it is by no means an illiterate patois, and as the dominant dialect of India it is likely in future to contain many monumental products of the Indian mind. It is noticeable that in his recent monograph on Akbar, Mr. Vincent Smith designates the author of a Hindustani classic as the greatest Indian of Akbar's time.

One other of the great languages of the British Empire for which some room might be found in the curriculum of the schools is Arabic, whose literary metropolis has long been Cairo, and which is also the language of Syria, Mesopotamia and Arabia, all three countries wherein Great Britain has interests and wherein she has responsibilities. There is indeed room for unification of the vernaculars dominant in the different countries of which Arabic is the mother-tongue, and this the growth of the newspaper Press will perhaps some day achieve. If the study of a language merely as the expression of thought be good discipline for the mind, the claims of Arabic for this purpose are vastly superior to those of Greek, Latin, and probably of any other language, for there is none which gives more the appearance of being an elaborately thought-out mechanism, perhaps none which combines in equal degree simplicity with subtlety, few which are as copious and as forcible. The key to the mentality of vast populations in Asia and Africa, it records in its long series of faithful chronicles and biographies the experiences of these nations and their predecessors before the civilization of Europe was forced upon them. For the correct estimation of what Europe can do and has done, these records are of great value. While, then, for the educated European practical acquaintance with French may be regarded as indispensable, if time can be spared for other foreign languages, some of it may be claimed for those most widely spread in the British Empire.

It is evident that opinion has swung vehemently in the opposite direction from that of the fifties, when the most learned and possibly the wisest Englishman of his time spoke with contempt of State interference with education. Now the question is not whether it should or should not provide it, and even enforce it, but whether there should be any exempted from its control. Since the inferior efficiency of State management to private enterprise is apparent in many departments of activity, it may be hoped that when peace is restored the advantages which result from freedom to experiment and to compete will not be thrown away in the matter of education, and that the utmost room for individual development will still be permitted. It may well prove that enforced schooling for a longer period will fail to diminish crime and poverty to the extent which some foresee, and that the cry will be heard : *What could I have done more to my vineyard that I have not done in it? Wherefore when I looked that it should bring forth grapes, brought it forth wild grapes?* The answer to that complaint will be found in another text : *A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit* ; that education, however skilfully it may be developed, appears insufficient to grapple with heredity and environment, and that the individual character is often, if not always, inexplicable by the three, of which heredity can never be thoroughly understood. There appears to be room for further investigation of the degree to which notions and cognizances can be conveyed by instruction and habituation, since it is undeniable that this can be done within limits ; and the selection of notions and cognizances for the equipment of the individual can only be based on intelligent anticipation of his future requirements. So long as society has grades there may be and should be a staircase upwards, but there will be rarely or never anything but falling downwards. The true course of education in the future does not appear to lie in scrapping institutions that have worked well in the past ; for it must be remembered that if every great Englishman has not been educated at Eton, Eton has produced an extraordinary number of great Englishmen ; it does not appear to lie in equipping with the same intellectual apparatus those who are likely to spend their lives as mechanics, as tradesmen, and as researchers ; it does not appear to lie even in those experiments recorded chiefly in American works, which fascinate with their resourcefulness, but perhaps are most successful when handled by their actual

inventors. It lies rather in the constant investigation of vocational requirements, and, even at the cost of revolutionary changes, accommodating the instruction furnished to the group whose needs it should supply.

BIBLIOGRAPHY.

Confined to separate works which have appeared during the years of the War.

[The letter "A" is prefixed to American works.]

- A.—American Academy of Political and Social Science. *New Possibilities in Education*. Philadelphia, 1916. Vol. lxvii.
- A.—Bachman, F. P. *Principles of Elementary Education*. London, 1917.
- Badley, J. H. *Education after the War*. Oxford, 1917.
- A.—Bloomfield, M. *Youth, School, and Vocation*. London, 1915.
- Bryant, V. S. *The Public School System in relation to the coming Conflict for National Supremacy*. London, 1917.
- Burnet, J. *Higher Education and the War*. London, 1917.
- Cambridge *Essays on Education*. Cambridge, 1917.
- Campagnac, E. T. *Studies Introductory to a Theory of Education*. Cambridge, 1915.
- Clarke, J. *The School and other Educators*. London, 1918.
- A.—Dewey, J. & E. *Schools of To-morrow*. London, 1917.
- Educational Reform Council. *Educational Reform*. London, 1917.
- Fisher, H. A. L. *Educational Reform*. Oxford, 1918.
- Gould, F. J. *British Education after the War*. London, 1917.
- Hall, W. Clarke. *The State and the Child*. London, 1917.
- A.—Hollister, H. A. *High School and Class Management*. London, 1915.
- Keatinge, M. W. *Studies in Education*. London, 1916.
- A.—Kemp, E. L. *Methods for Elementary and Secondary Schools*. Philadelphia, 1914.
- Kenyon, F. G. *Education*. London, 1917.
- Kirton, C. H. *Principles of Continuation Teaching*. London, 1918.
- Livingstone, R. W. *A Defence of Classical Education*. London, 1916.
- Matheson, P. E. *Education to-day and to-morrow*. Oxford, 1917.
- Mercier, C. A. *The Principles of Rational Education*. London, 1917.
- A.—Moore, E. C. *What is Education?* New York, 1915.
- Morgan, A. *Education and Social Progress*. London, 1915.
- Pellatt, T. *Public School Education and the War*. London, 1917.
- Richmond, K. *Education for Liberty*. London, 1918.
- Simson, J. H. *An Adventure in Education*. London, 1917.
- A.—Stout, J. E. *The High School*. London, 1914.
- Whitehead, A. N. *The Organisation of Thought*. London, 1917.

There was no discussion of this paper.

The usual votes of thanks having been carried, the meeting closed at 5.40.