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ORDINARY MEETING.*

SIR G. G. STOKES, LL.D., F.R.S., PRESIDENT, IN THE CHAIR.

The Minutes of the last Meeting were read and confirmed, and the following elections took place :—

HON. CORRESPONDING MEMBER :—Professor R. Etheridge, F.R.S., F.G.S.

ASSOCIATES :—E. John Weightman, Esq., M.D., Lancashire ; Miss I. Alice Weightman.

The following paper was read by the Author :—

THE PHILOSOPHY OF EDUCATION. By A. T. SCHOFIELD, Esq., M.D. (Chairman, Executive Parents' National Educational Union.)

THE practical importance of the subject of this paper is, in the face of the increasing struggle for existence, beyond all dispute; but the difficulty of speaking on it is great, because one is compelled to use terms from which many English psychologists still shrink, and yet which most in some way or another are obliged tacitly to agree to. We refer to the unconscious faculties of the mind. Without actually insisting on the phrase that best expresses these, viz., the unconscious mind, there is no doubt that most advanced educationalists, amongst whom we include Herbert Spencer, Herbart, Pestalozzi, Froebel, J. P. Richter, Preyer, C. Mason, and many others, clearly recognize that the best and most efficacious form of child-training is that which is addressed to unconsciousness rather than to consciousness; in short, each and all admit, though most probably some would

* May 16th, 1898.

shrink from the words, that there are unconscious psychic powers, and that these can be educated; and not only so, but that it is on their proper education rather than on that addressed to consciousness that the most important part of the character of the individual depends. Dr. Carpenter, for example, says :—

"There are two sorts of influence: that which is active and voluntary and which we exert purposively; and that which is unconscious and flows from us unawares to ourselves. The influence we exert unconsciously will hardly ever disagree with our real character."*

Of course education in the ordinary sense knows nothing of this. "For a long time the error prevailed that for a child's first learning there was absolute necessity of a teacher, as if only complete thought could be impressed on the child's brain, and that only by this means the mind would finally be developed in the right manner. *Herein lies a gross fallacy.*"† The fallacy is, in fact, that only the conscious mind is susceptible of education.

What is generally understood by early education and child-training is the guidance of the child consciously, by rules and commands and precepts (a fresh one, may be, each day) enforced by smacks and slaps and other penal measures many times a day, coupled with direct instruction in A, B, C, 1, 2, 3, and other forerunners of intellectual culture.

Herbert Spencer forcibly describes the prevailing ignorance and what ordinarily passes as parental education. "While it is seen that to gain a livelihood an elaborate preparation is needed, it appears to be thought that for the bringing up of children no preparation whatever is needed. Not an hour is spent by either a boy or girl in preparation for that gravest of all responsibilities—the management of a family. No rational plea can be put forward for leaving the act of Education out of our curriculum. The subject which involves all other subjects, and that in which education should culminate is the theory and practice of education. The management of children is lamentably bad. In most cases the treatment adopted on every occasion is that which the impulse of the moment prompts, and varies from hour to hour, as the feelings vary."‡

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* W. B. Carpenter, *Mental Physiology*, 4th edit., p. 542.
† Preyer, *Mental Development of Childhood*, p. 66.
‡ Herbert Spencer, *Education*, pp. 95, 96.

Conscious education has been varied in every conceivable way. There has been reading with tears, and reading without tears, nursery rule, drawing-room rule, schoolroom rule, but every fad and every variety has followed the same mistaken principle, namely: all education, all training worthy of the name, must address itself to the child's consciousness, *i.e.*, the conscious mind. And this is the tap root error of every such system.

Here the practical man intervenes with the pertinent question, "If this generally adopted system is so bad, so vicious and so pernicious, how is it we get as its result good children, good men, and good women with well developed and well balanced minds?"

At first sight this question seems conclusive in favour of the value and sufficiency, for all practical purposes, of conscious education.

But the true answer is that whether the parent likes it or no, whether the parent knows it or not, whether the parent helps it, hinders it, or ignores it, the education of the unconscious is ever going on; aye, and going on faster far than that of the conscious; and whatever the child subsequently turns out to be, will be far rather due to *this* than to all the direct efforts made by the parent.

All around the child lie countless forces, unnoticed and unknown by the parent, while within the child lies a vast receptive capacity, unknown to the parent, and still largely ignored by these psychologists who should be his teachers—the unconscious mind: and it is to the action of these unnoticed forces upon the ignored mind that the child's real early education and character is mainly due. And this proceeds through life, and indeed, is dimly perceived sooner or later by parents. Take, for instance, the value of a public school education. Does not every parent who has a son at Eton or Harrow well know that the greatest value to the boy is the unconscious education he receives, and not the lessons addressed to his conscious mind?

Here is the reason, then, why an untrained child, that is one whose conscious training has been neglected, grows up often so well. This has been a standing puzzle for ages. One parent adopts all the paraphernalia placed at her disposal for the artificial fashioning of her child's mind; the other lets the child run absolutely wild; and the result is often to make the former doubt the wisdom of her methods.

Now the secret is that, through good luck it may be rather than good care, the "wild" child has been cast amongst unnoticed forces, beneficial to its character, that have trained its unconscious mind and produced the better result of the two.

And this brings us to a further point in the education of the unconscious mind. It is *nature's education*, natural, and therefore divine, instead of artificial and thus human. This education is no invention of ours. All that is done here is to point out its existence and its importance, and indicate the methods by which the education may be guided into good and wise channels, instead of bad; always remembering that for good or ill, this education steadily proceeds all our lives, though pre-eminently in childhood.

"The soul (unconsciously) observes and reflects and assimilates the countless products of nature and art which enter it. The result is formation of character, and all which we call life is impressed. The influences from without make a man what he is."*

"We are momentarily under the influence of outward events, which are registered within, and become, as it were, part of ourselves; being, indeed, factors in most of our feelings and motives."†

"The least valuable part of education is that which we owe to the schoolmaster (conscious); the most precious lessons are those which we learn out of school (unconscious)."‡

Let us not, however, think from this that direct teaching, instruction, and precept, too, have not their right and proper place, but it is indeed a far lower and humbler one than that generally imagined, and far indeed from occupying the exclusive place it has been given.

Three varieties of education are possible with regard to consciousness and unconsciousness: First, there is the ordinary education; the conscious instruction of the conscious; as, for example, in being taught the French language by a master and books. Secondly, there is the unconscious education of the conscious; or in other words, the education of the conscious through the unconscious. In this it is the unconscious mind that is primarily reached, but

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* Dr. Jno. Pollock, *Book of Health*, p. 525.
† *Ibid.*, p. 524.
‡ Sir J. C. Browne, *Book of Health*, p. 345.

the education does not stop there, but is passed on by the unconscious into consciousness; as, for example, when French is imbibed from residence in France, without conscious effort or definite instruction, or as the French language is learnt by French children. The knowledge reaches consciousness, and the child in each case knows well it can speak French, only the process of education has been addressed in this case to the unconscious mind. Then, lastly, there is the education of the unconscious mind that does not pass on or rise into consciousness, but, as a rule, terminates there; such as, for instance, all those traits and characteristics that distinguish a child brought up in France from one brought up in England. Under this head, too, come motives, character, conscience, principles, intuitions, all of which have their home in unconsciousness.

On some of these we can, indeed, turn the bull's-eye of consciousness with an effort, but their *sphere* is in the unconscious; and the bringing up of them frequently into consciousness, by careful introspection, often leads to mental hypochondriasis; just as bringing the unconscious organic functions and actions into notice lead to physical hypochondriasis and hysteria. It is well to recognize there are two spheres or divisions of mind, which, to a certain extent, can be made to overlap, but which, nevertheless, have their distinctive properties and value—the springs, the foundations, roots, and principles of life, which lie rather in the Unconscious; the flowers and fruits and actions which lie in the Conscious.

Now, in thus speaking on education, we must, therefore, first distinguish broadly between conscious and unconscious education; and secondly, we can subdivide the latter—unconscious education—as we have seen, into that which eventually rises into consciousness in its results though not in the process, and that where both results and process are sub-conscious. We fully justify, however, the right to apply the term "education of the unconscious mind" to both these latter; and, therefore, to all education received unconsciously, whatever its ultimate fruits may be; and with this explanation shall continue to use all references and quotations referring to such training, as examples of the "education of the unconscious mind"; specially emphasizing, however, those particular processes which do not go further, but expend their whole force on developing this all-important part of our mental life.

The nett result, therefore, of what we have already stated is this: That the conscious education and training by which the greatest store is generally set, is not, after all, the training that is most determining the child's future. This is rather decided by the training and educating of the child's unconscious mind for good or evil that is going on at the same time entirely outside the parents' cognizance.

Now it is to this that we wish to direct especial attention, in order that what we mean by the phrase "the education of the unconscious mind" may be understood.

It is surely all-important, if our children are surrounded with these unnoticed powers, that we should know something of them, and of the laws by which they act; and of the power we may have to direct them for good and not for evil in their unseen workings on our child's nature.

The object of this education is character rather than learning. Direct instruction, or book-learning as it is called, must be addressed to consciousness; character in formative education is best carried out through the unconscious. As to character, "Children," Herbart says, "have very marked individuality without possessing character. Children are wanting in that which, above all, goes to make up character —that is Will. Willing determination take place in consciousness; individuality, on the other hand, is unconscious."*

"In those early impressions of which no one seems to be conscious, least of all the child, and which gathers up power as the rolling avalanche, the elements are collected for future emotions, moods, etc., that make up a greater part of the history of the individual."†

"The strong individual struggles out of individuality into character, the weak lets himself slide out of the domain of the conscious to the unconscious."‡

The fruit, of course, of the education of the unconscious in us is only seen by ourselves by results in consciousness; others, however, can see results of which we may be wholly unconscious.

One great point in favour of this unconscious education is that it does not interfere with the happiness of childlife, but increases it; and this is no small matter. A house without sunshine lowers the whole physical health, and a home

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* J. F. Herbart, *Science of Education*, 2nd edit., pp. 116, 117.
† Dr. L. Waldstein, *The Subconscious Self*, p. 47.
‡ J. F. Herbart, *Science of Education*, 2nd edit., pp. 116, 117.

without happiness lowers the whole psychical health. The awful effects of a miserable infancy and unhappy childhood are seen afterwards in the adult, who is like a plant which has been reared without sunshine. Happiness in the family is a *sine quâ non* for a mentally healthy child.

We do not require to create happiness in children, but only to see that we do not destroy it. The happiness of a child, in the first instance, is spontaneous, and is drawn largely from within (its own imagination); afterwards from without. In childhood the pains it suffers are mainly physical—few mental; while its pleasures are both physical and largely psychical; therefore, there is a far greater proportion of pleasure than pain in young as compared with adult life, where psychic pain forms the greater part. The balance of increasing pain seems to turn after puberty; when the child gets sadder, and more thoughtful.

"Due care being taken to elicit the benevolent sensibilities, it is the happiest children who will be the most sympathetic and unselfish."*

"How common it is to meet with irritable minds that spring up in opposition to any calm statement of facts with a sort of instinctive resentment. Such a state of mind may often be traced to circumstances of early life that called forth the principle of self-defence, long before reason had been developed."† In short, an unhappy childhood.

Bearing then, in considering our subject, these two great points in mind, that the object is the foundation of character and that the means must in no way interfere with that happiness which is the moral health of the child, let us see what general principle of unconscious mind education we can grasp from the teaching of Herbert Spencer.

Speaking of the value of unconscious education from surroundings, as compared with book instruction, he says:—

"Not perceiving the enormous value of that spontaneous education which goes on in early years, but perceiving that a child's restless observation instead of being ignored or checked, should be diligently ministered to, and made as accurate and complete as possible, parents insist on occupying its eyes and thoughts with things that are for the time being incomprehensible and repugnant. They do not see that only when his acquaintance with the objects and pro-

* Isaac Taylor, *Home Education*, p. 39.
† *Ibid.*, p. 42.

cesses of the household, the streets and the fields is becoming totally exhausted, only then shall a child be introduced to new sources of information which books supply."*

Anyone reading the above condensed passage will see that the self-education which H. Spencer here commends is largely, and in its earlier stages, acquired wholly unconsciously.

Now let us see the results of a perverted or bad education of the unconscious from the same author: "What kind of moral culture is to be expected from a mother who shakes her infant because it will not take its food? How much sense of justice is likely to be instilled by a father, who, hearing his child scream because its finger is jammed between the window sash and the sill, begins to beat it?"

"Who has not seen a child repeatedly slapped by nurse or parent for a fretfulness arising from bodily derangement? Are not the constant and often quite needless thwartings that the young experience—the injunctions to sit still, which an active child cannot obey without suffering great nervous irritation, the command not to look out of the window when travelling, etc., signs of a terrible lack of sympathy?"†

There are few of us but could extend these instances almost indefinitely; but enough have been given to show what is meant by the bad education of the unconscious mind. Here the education is given to the child probably unconsciously by the parent, and certainly the evil is absorbed unconsciously by the child; and when, in later years, it turns out a tyrant or a bully, there are few who will see that the source of this developed character is this early mal-education of the unconscious mind. And yet so it is.

Is there, then, to be no discipline in education? Certainly there is; but not where not needed, and not capricious and arbitrary in its character. What it should be we will speak of further on.

Having thus surveyed the ground generally, let us consider what are the true methods of unconscious education. Matthew Arnold himself, perhaps, hardly knew when he framed the sentence, "Education is an atmosphere, a discipline, a life," how much it contained. To us its essential value is that it points out the true methods and principles of the education of the unconscious mind. An "atmosphere"

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* Herbert Spencer, *Education*, p. 26.
† *Ibid.*, p. 98.

and a "life" are, at any rate, forces that act unconsciously, and, as we shall point out, that "discipline" does the same; indeed, it is automatic in its action.

We have, as we have seen, to educate the infant, to form its character, to mould its disposition, to develop its brain, and instruct its senses, until the results emerge into full consciousness, the infant's mind and brain being already filled with hereditary tendencies and paths.

"The enormous practical importance of directing the preconscious activity through the physical nature may be admitted and systematically acted on; especially in that very earliest stage of infant education, which lays the foundation and moral habits of conscious life."*

"Darwin considered the influence of education as compared with that of heredity as infinitesimal."†

Herbert Spencer, on the other hand, and far more truly, regarded it as almost all-powerful; but then, when he said "A man resembles far more the company he keeps than that from which he descended," he was bringing in the forces of unconscious education, whereas Darwin speaks, I think, only of conscious education.

It is true that the latter, consisting of direct precepts, etc., is not so powerful as the forces of heredity. When we consider that these have their home in the unconscious mind, it is obvious that an education that will drive them out or overcome them must be addressed to unconsciousness.

Even when we consider that the physical structure of the brain is laid down according to inherited tendencies, we still say education is stronger; for we well know the education of the unconscious mind we advocate is all-powerful to change, and modify this very structure in the direction wished for.

Curiously enough, Sir Michael Foster, with a poesy that is somewhat out of place in dealing with physiology, in his address to the British Medical Association,‡ attributes all these mental powers to physiology herself, who here obviously stands for "the Unconscious Mind." "When physiology is dealing with those parts of the body which we call muscular, vascular, glandular tissues, and the like, rightly handled, *she* (*sic*) points out the way, not only to mend that

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* W. B. Carpenter, *Mental Physiology*, 4th edit., p. 353.
† W. Preyer, *Mental Education of Childhood*, p. 164.
‡ Sir Michael Foster, *British Medical Journal*, Aug. 21, 1897.

which is hurt, to repair the damages of bad usage and disease, but so to train the growing tissues, and to guide the grown ones as that the best use may be made of them for the purposes of life. She not only heals, she governs and educates." Surely the poetic spirit could not idealize a science further; with the effect, however, for those who do not turn it into prose, that the real agent—the unconscious mind—is unrecognized.

"Nor," he continues, "does *she* do otherwise when *she* comes to deal with the nervous tissues. Nay, it is the very prerogative of these nervous tissues, that their life is above that of all the other tissues, contingent on the environment and susceptibility of education."

To return to Arnold. "Education is an atmosphere"—what the mind breathes. The air that we breathe is the medium that surrounds us; the atmosphere our spirits breathe is the medium that surround them; in short, it is our environment.

The surroundings of a man are those influences, material or immaterial, which *form the atmosphere* in which he lives; which gives colour to his daily life; and, often themselves unseen, are present with him for good or evil throughout the whole term of his existence. They affect and alter his nature and his happiness.*

A little child is fluid, plastic, receptive. There are two ways of imprinting upon him the shape and outlines you desire as the result of your education. The one a conscious and perceptual, the other unconscious and atmospheric. If I wish to cast a bronze statue, I do not trouble about the bronze; all my care is about the mould. Every line, every curve I wish to see on the statue must be traced *there*, and it is on the perfection of the mould that the beauty of the statue depends. I pour in the liquid bronze. The mould is its environment. Left in there long enough it fills every curve, every line, and reproduces all its features. I break the mould, and there is the statue—the outcome of its surroundings. Again, I wish to mould the child. Education is an *atmosphere*, an environment—that is, an education of the unconscious mind. This then is my first great educational force; and this shall overcome the lines of hereditary evil or defect. I spend all my time in perfecting my mould; in other words, in seeing that the child's surroundings are

* Dr. Jas. Pollock *Book of Health*, pp. 519, 520.

exactly what I wish the child to become. Then I pour the child in, and let him remain a sufficient time until environment has saturated his unconscious mind, and moulded it into its likeness. The child knows nothing of the process. It does not interfere with its happiness, but increases it; and best of all, the result is sure. A child cannot fail to bear the stamp of the atmosphere its mind has unconsciously breathed the first few years of its life, and it is this, and nothing less, that is the real foundation of its character. What a power—what an unknown force is here!

"Life and health are largely acted on (unconsciously) by agents immaterial or psychical. The lives and well-being of natures and individuals owe their colouring to these. They belong to and form part of civilization. They are essential parts of the education from which spring the character."*

"The schoolmaster, it might with some justice be said, only gives the finishing touches to a process commenced at the moment of birth, if not much earlier. Vast stores of knowledge indispensable and of paramount importance are picked up spontaneously (unconsciously) in babyhood."†

"Educational experience proves that nothing exerts so great an influence on the psychical organism as the moral atmosphere which is breathed by it. The composition of that atmosphere is of fundamental importance."‡

But observe, if we had only conscious minds, this force would be useless—there would be nothing to act on in us; for it can only work on unconscious material. The thought, the emotions, and the will are all formed largely thus; for the will itself can be unconscious as well as conscious. We read of "automatic, passive, instructive, and imitative willing."§

Again, "education is a discipline." An engine differs from a horse in that it is subject to discipline. It can only run on its rails; it cannot wander like a horse—at will. The laying down of the railroad is the discipline which determines the path the engine must travel. Habit is the railroad of character. "Habit is as strong as ten natures," and

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* Dr. Jas. Pollock, *Book of Health*, p. 520.
† Sir J. C. Browne, *Book of Health*, p. 345.
‡ W. B. Carpenter, *Mental Physiology*, 4th edit., p. 353.
§ Prof. Holman, *Education*, pp. 79, 80.

nature means heredity. Here again, therefore, we have another power in education to overcome inherited evil. If environment is the mould in which the mind may be cast, habit is the track along which it has to travel. Sow an act, reap a habit; sow a habit, reap a character; sow a character, reap a destiny.

Observe again, habit is unconscious education. You say "Do this or that," and you address consciousness; with the usual result that when your back is turned, the thing is not done, and there is continual friction and punishment. You form the habit in the unconscious mind of doing this or that, and, lo and behold, you have laid down a track along which the mind finds it easier and smoother to move than in any other direction; you have provided a physiological basis for the psychic action; henceforth all is easy.

Habit, therefore, is the second great force that acts on and educates the unconscious mind.

The third and last is "Education is a life." We do not know exactly what Matthew Arnold originally meant by this. Probably that education was a vital force. We take it here in another way. Just as the "atmosphere" is the environment or mould, as "discipline" is the habit or railroad, so "life" is the inspiration or ideal before the child.

The atmosphere moulds the mind, the discipline directs its course, and the life before it is its goal and ideal. By the life we mean the parents' life, not the child's. It is the parent that is the child's unconscious (sometimes conscious) ideal, the child's inspirer and model. "The unconscious action of example shapes those feelings which give the tone to the character."*

We have, therefore, in the education of the unconscious, to consider these three things: the moulding or forming of the mind by environment; the action of the mind as disciplined by habit; and lastly, looking on the mind as a living entity—the goal or ideal *before* it rather than *around* it.

And now, leaving our three-fold text we would like, before finally saying good-bye to our subject, to give one or two hints respecting education more or less conscious; and the way in which the unconscious mind may be formed through the conscious.

Herbert Spencer remarks, "We are on the highway towards the doctrine long ago enunciated by Pestalozzi, that

* W. B. Carpenter, *Mental Physiology*, 4th edit., p. 353

education must conform to the natural process of mental evolution. In education we are finding that success is to be achieved only by making our measures subservient to that spontaneous unfolding which all minds go through in their progress to maturity."*

Froebel's system was a happy combination of the education of the conscious and the unconscious minds, and he also followed clearly the natural course of mental evolution. The unconscious mind can clearly be educated through consciousness. Unconscious apperception can be implanted and learnt by conscious training. The difference in result between the training of the conscious and unconscious in after life is worth noting. A man whose consciousness is better trained than his unconscious mind will only betray bad manners when off guard; his conscious actions will be superior to his instincts, as we say he will appear better than he is; while, on the other hand, a man whose unconscious mind has been thoroughly trained and educated, will have better instincts than conscious actions, and he will be at his best when most unconscious. We all know these two types, and can clearly see the difference between the results of training the Conscious and Unconscious.

Schools, as a rule, train the former, home the latter. The principle of the infant school—most knowledge in shortest time, at cheapest rate—should never be imitated in the nursery.

The guiding principle in all training is not to develop or excite faculties, but to feed them, delaying their display; always thus training for remote and not for immediate results; and, above all, not over-training; for this is one of the great practical results of recognizing the powers of the unconscious mind; that we see at once, if we have a certain sum total of mental force at our disposal, and if our unconscious mind requires a large amount for governing and directing the growth of the body, unless this is supplied, body growth cannot proceed, whatever amount of food may be taken.

This gives the reason why, when all the mental force is used in direct education, and over-pressure ensues, physical growth is stunted or arrested.

Fortunately now, there is increasing conformity in the

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* Herbert Spencer, *Education*, pp. 58–59.

artificial education of the conscious, to the earlier natural education of the unconscious.

It must not be imagined, however, that this latter education ceases when school lessons begin. On the contrary, the unconscious mind is being educated all through. Knowledge has been divided into practical (which is unconscious) and rational (which is conscious), and these two go on together.

And now a hint as to details.

The true order of conscious education is "From the known to the unknown; from the simple to the complex; from the concrete to the abstract,"* and if this order were carefully observed in all studies from learning to read, to the study of Christianity and the Bible, fewer blunders would be made, and far more satisfactory results would be obtained.

Discrimination and exact observation by contrast and comparison through the senses should be carefully taught; and all sensations should be cultivated to the last extent by discrimination. The difficulty here, as Preyer has remarked, is that there is a "great want of discriminating terms in tastes, smells, touch: while colours and sounds are well supplied"† with descriptive words. Of course, words alone can do little: no words can teach the difference between red and green; nevertheless, sense discrimination cannot be carried far without words to register its discoveries.

Again, it is as well to get the knowledge into the brain through as many channels as possible. Hence, hearing a subject as well as reading it is a great help; and the former is often the greater educator.

"As a test of the ear and eye impressions received by reading '*As You Like It*,' it was found that when read aloud to the class by the master, they repeated it intelligently and understood the characters described; when, however, the boys were left to learn the task without hearing it read they failed to appreciate its meaning. Good aural impressions produced a mental appreciation which sight of the page failed to effect."‡

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* Prof. Holman, *Introduction to Education*, p. 221.

† W. Preyer, *Mental Education of Childhood*, p. 12.

‡ R. P. Hollek, *Education of the Central Nervous System*, 1896. Of course the reason of the above is obviously that in hearing we have Shakespeare's thoughts interpreted through another brain to ours; whereas in reading we have them presented through the unintelligent medium of printed characters.

Attention is most important in education, and it is found that three-quarters of an hour at a time is the longest period at which it can be fully maintained. This, therefore, should be the extent of any one lesson requiring close attention.

Attention directed to any subject may be voluntary (conscious) or involuntary (unconscious). We can fix our attention by an effort which is sometimes very great; and a time may come when the strongest volition can no longer resist the other distractions or the sense of fatigue. In children fixed attention is almost impossible, unless it be involuntary (unconscious), the power of the will being as yet so slight. Children punished for not attending are often punished for what they can't help by effort; whereas a suggestion directing their thoughts automatically would at once succeed. In short, it is easier to secure unconscious than conscious attention.

The mind should be well grounded in nature before it studies art. Natural theology is the impression of the Divine Mind in nature, and should precede doctrinal theology, on the principle we have already given—the concrete before the abstract.

Science, moreover, and natural theology go hand-in-hand. "True science and true religion are twin sisters, and the separation of either from the other is sure to be the death of both. Science prospers exactly in proportion as it is religious. . . . The great deeds of philosophers have been less the fruit of their intellect than of the direction of that intellect by an eminently religious tone of mind."*

As a rule, emotions should be cultivated first and the intellect afterwards. "Do" and not "don't" should be the watchword, and punishments should not be arbitrary, but in the relations of cause and effect. "What a man sows that shall he also reap." And as a last word on the whole subject of child training we cannot do better than direct attention to the profound force of the threefold maxim of Holy Writ, "Offend not—despise not—hinder not, one of these little ones."

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* Prof. Huxley, quoted by Herbert Spencer, *Education*, p. 45.

Discussion.

The President.—You have already expressed your thanks, by your applause, to the author for his paper on this subject. I will now invite remarks or questions from any of the audience.

The Rev. A. K. Cherrill, M.A.—I am doubly interested in the subject of this paper—both as a parent and as a schoolmaster; and in both capacities I desire to thank Dr. Schofield for calling attention in so interesting a manner to an aspect of the question, which, as he very justly says, is too often neglected; and as a schoolmaster I specially thank him for his paper; for I conclude, from the position which he holds as Chairman of the Executive Parents' Educational Union, he may be regarded as an authority on the subject of education from the parents' point of view, and it is most useful for a schoolmaster to know this. But on a subject of such difficulty, in which terms of somewhat doubtful significance have to be used—"terms," as we are told—"from which many English psychologists still shrink," though they are obliged in some way or other to accept them, I should have been glad if we could have had a more precise definition of what we are to understand by the "education of the unconscious." We are told there are unconscious psychic powers and that those powers can be educated, and Dr. Carpenter is quoted in illustration. "There are two sorts of influence—that which is active and voluntary, and that which is unconscious and flows from us unawares to ourselves." But surely this influence or power which flows from us is not the psychic power which is being educated in a child, but the power is the teacher's who educates.

It would be very interesting and instructive to trace and illustrate the effect of this unconscious influence in education. Yet from the point of view of a practical educator, there does not seem to be very much to be said about it; for as the influence is, by hypothesis, unconscious, it cannot be consciously used, and therefore the teacher cannot be taught how to use it. But undoubtedly there is an unconscious mind in a child which can be educated and the child receives very much valuable education of which he himself is more or less unconscious. I think,

however, a distinction might here be drawn with advantage. There are some influences of which the child may be altogether unconscious—others of which he is conscious as to their external effects, but he is unconscious of the influences they are exerting on himself; and, I suppose, we might find all degrees and gradations between complete consciousness and complete unconsciousness. But if there are unconscious influences for good, it must surely be admitted that there are also unconscious influences for evil; and therefore I cannot agree with the statement that if one parent adopts all the means "at her disposal for the artificial fashioning of her child's mind, and another lets the child run absolutely wild, that the result is often to make the former doubt the wisdom of her methods." It may be that sometimes when a child is allowed to run wild, by a happy accident good influences will predominate; but in the majority of cases the reverse would be the result. As far as my own experience goes, the result of leaving a child to run wild before he has any conscious power of his own to refuse the evil and to choose the good, is simply disastrous.

Nor can I agree with the next point—that "the education of the unconscious mind is *nature's education*, natural and therefore divine, instead of artificial and thus human"—or at least, I must protest against the idea that seems to be implied that what is human is less divine than what is merely natural; for surely what is truly human is at once the highest and most divine thing in nature, and the conscious powers of man are higher and more divine than his unconscious powers. And what can I say as a schoolmaster to the dictum that "the least valuable part of education is that which we owe to the schoolmaster, and the most precious lessons are those which we learn out of school"? Now of course if we give the widest meaning to the term "education," so as to make it include the discipline of life with all its efforts and failures, its hopes, fears, joys, and sorrows, it is then a mere truism to say that this is a far greater thing than school education; but taking education in the narrower sense in which the term is generally used, is it true to say that what we owe to the school or schoolmaster is only or even chiefly the conscious training of the intellect? I think not. I perfectly agree with what Dr. Schofield says—that "every parent who has a son at Eton or Harrow, well knows that the greatest value to the boy is the

unconscious education he receives," and with the quotation from Matthew Arnold that "education is an atmosphere, a discipline, a life." But what Matthew Arnold said, Dr. Arnold, the schoolmaster, laboured to realize in fact.

The Rev. F. A. WALKER, D.D.—I should like, in the first place, to echo the words of the last speaker with regard to the great indebtedness we are all under to Dr. Schofield for his most able and instructive paper.

We read in the paper that "Darwin considered the influence of education, as compared with that of heredity, as infinitesimal." I think that had a good deal to do, perhaps, with the scope of Darwin's own studies. His studies of heredity were extended to a great many objects of the lower orders of creation, generation after generation, breeding them, rearing them and experimenting and comparing and registering the results. Then I think we ought not to lose sight of the fact that heredity in human nature is no doubt an important factor for good or evil—more so than in the lower creation—and more really and truly exists. But we are not in a position to observe heredity, as regards our own fellow creatures in the same way that we can note its existence in the lower orders. For example, the ordinary duration of life of most of the lower orders of creation is far less than that of ordinary human beings. With a good reliable pedigree of an animal or bird we can see, for many generations, if it keeps up its character, or harks back on some defect or varied tint, to a remote ancestor, or if the colourings or markings are correct and so forth every year. In insect life we can see how true that adage is that "the child is the father of the man." Heredity in the human is not a thing that "he who runs may read." It cannot be read of all men. It is perfectly true that eccentric peculiarity may not only be inherited by the son from the father, but it may begin to show itself at precisely the same period of life at which the father commenced this eccentricity or mannerism—perhaps at the age of 35, and so it may develop in any particular individual in the case of any particular habit or any mental or moral proclivity. It is very curious how it often begins at exactly the same period of life in the son as it does in the father.

The Rev. Canon R. B. GIRDLESTONE, M.A.—So far as I can gather from Dr. Schofield's paper the teacher and the taught have this psychic or unconscious gift or faculty, or series of

faculties, and so far as I can judge what the teacher teaches unconsciously the learner learns unconsciously; and what the teacher teaches consciously the learner learns consciously. I suppose we might lay that down as a general rule, and that that would be one of the lessons that Dr. Schofield would give us.

Now if that is the case, and if it is the case, as he says, and I believe rightly, that the unconscious part is the most important and most vital and most influential and most permanent, then the question comes, how can we improve our unconscious teaching? If it is the fact that we are teaching, unconsciously, the greatest things then how can we improve our unconscious teaching? There seem to me to be two possible answers. The first is we must set to work and improve our own characters as fast as we can, for our unconscious teaching is rather what we do than what we say. Secondly, before a teacher or parent feels he can do anything, he must surround the child with that companionship which we believe in our hearts to be most effective in this unconscious direction. Those two seem to be possible lessons of a practical kind which we should learn from this part of the subject. But I think it would be very desirable that we should get a clear idea as to the two dominions of the human soul—the conscious and the unconscious.

With regard to the schoolmasters, I do not wonder that schoolmasters receive a shock on page 4 of this paper; but parents, also, have received a shock. We are told that "the least valuable part of education is that which we owe to the schoolmaster (conscious)." We pay dearly for it, and I feel it keenly, and I hope this little sentence will go the round of schoolmasters at public schools and reduce parents' bills by at least one-half, and I hope it will be done rapidly before I am out of the reach of such a benefit. But I quite agree with my friend here, who spoke as representing the scholastic element—that a great deal of our education is *at* school though not *in* school.

The whole subject we are discussing to-day is clearly the border of a great subject set forth in the Bible. I mean the spiritual side of human nature, and the fact that the human spirit is under an influence higher than its own—an influence which we shall specially think of in Whitsun week—I mean the influence of the Spirit of God Himself, and this may be fairly regarded as

one of the greatest elements—or in fact the greatest element in the training of the unconscious. (Applause.)

Professor ORCHARD.—While acknowledging the ability and the interesting character of Dr. Schofield's paper, I am bound to say I think he has not only given a shock to schoolmasters and parents, but that he has also given a shock to psychologists. To understand that unconsciousness can by any means pass into consciousness, the author should at least have brought forward some kind of proof.

I have endeavoured to make out in what sense he used this term "unconscious," for certainly there was never said a truer thing than that the gap between the unconscious and the conscious is absolutely impassable. Possibly, and probably, Dr. Schofield means something by "unconscious" different from that to which we, who study in a psychological direction, are accustomed to suppose.

The AUTHOR having replied, and having received the thanks of the meeting for his communication, the proceedings terminated.

N.B.—The EDITOR regrets that want of space does not permit the insertion of communications sent by Colonel Alves, Dr. Biddle, Principal Teague of Penzance Collegiate School, and the Rev. Dr. Moule, now Bishop of Liverpool. The same cause has necessitated considerable abridgment in the discussion.