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1919.

THE 607<sup>TH</sup> ORDINARY MEETING,

HELD IN COMMITTEE ROOM B, THE CENTRAL HALL,  
WESTMINSTER, ON MONDAY, MARCH 3<sup>RD</sup>, 1919,  
AT 4.30 P.M.

PROFESSOR H. LANGHORNE ORCHARD, M.A., B.Sc.,  
IN THE CHAIR.

The Minutes of the last Meeting were read, confirmed and signed.

The SECRETARY announced the election of Mrs. J. Cain, of Dummagudem, S. India, as an Associate.

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*THE TEACHER'S VOCATION.* By M. J. RENDALL,  
Esq., M.A., Head Master of Winchester College.

**E**DUCATION has not escaped the chaos and welter which are besetting the rest of the civilised world : every detail of study and administration is in the grip of controversial forces ; there is no sure haven even for that linguistic discipline which has for centuries all but held a monopoly in our Public Schools ; nay, so potent are the forces of disruption that a learned member of your own Society concurs with the rationalist views of Dr. Mercier and wishes to abandon Greek and Latin as general subjects of study.

There are, in fact, few forces of reaction ; but there is a fierce contest between the two types of reform, that which is based on orderly progress and that which cries for revolution. And yet, just as to-day in Berlin, while the streets seethe with tumult and murder, the same sun shines upon all the combatants, the same quiet stars look down upon their nightly scuffles, so, be the contention of the Schools never so fierce, the subjects never so modern, the eternal principles, which are above all controversy and defy all change, stand like beacon lights to those who are fighting for Education. The sun and the stars are not quenched.

I am thinking of those ideals, which, whatever his subjects or status may be, guide and illuminate every teacher in his or her *vocation*. The word itself—calling or vocation—has an old-world, half-ecclesiastical flavour, and, though Falstaff thought it no sin to labour in a vocation of his own seeking and Macaulay allows a moss-trooper to pursue a calling, I prefer to seek my interpretation of the term in a beautiful sentence of Fuller's: "Heaven is his vocation and therefore he counts earthly employments avocations." Seeley, in his *Natural Religion*, gives us a concise definition which exactly concurs with my own view: "Where there is the perception of an ideal, we may expect to find the sense of a vocation."

To put it roundly, no teacher deserves the title whose eyes are so dimmed by questions of salary, status, tenure, etiquette and curriculum, though all these matters are of importance, that he cannot keep his eyes fixed on those special ideals upon which his profession rests. It is interesting to find a champion of working-men's education like Mr. Mansbridge strongly asserting the principle of vocation or, as he by inference calls it, "ordination." "I believe," he says, "that God working through Society does ordain men to specific work for the carrying out of which He confers the necessary gifts and characteristics. Of all the laws which govern the work of mankind the law of diversity of gifts is at once the most obvious and the most ignored. In a Society working in correspondence with the Divine law I believe that there would arise a sufficient number of all kinds of necessary workers—poets, musicians, navvies, woodworkers, stoneworkers, farmers." One other sentence rounds off Mr. Mansbridge's view: "The full and complete exercise of any God-given capacity or characteristic is in itself worship and leads to that fuller worship which is the highest conscious act of man."

I am glad to recognise that navvies and stoneworkers have their ordained profession in a State, and that their whole life can become an act of worship, a claim, by the way, which Froude makes for all his great Elizabethans, and especially for the mariners: their life, he writes, was "one great liturgy." But, no doubt, if Mr. Mansbridge or anyone else were to draw up a hierarchy of the professions, that of the teacher would stand near the top, suspended somewhere between heaven and earth, swayed this way and that by his vocation and his avocations.

If there is any truth—and I believe there is much—in this theory of special aptitudes and affinities for special vocations, we

must choose our men, or rather they must choose themselves, with care and deliberation. It is not a question of selecting a profession, but of discovering the profession which is waiting for us. There is probably no other calling which has suffered so much from haphazard or even topsy-turvy methods of selection. In the past a black or a "blue" coat has covered a multitude of incapacities; a combination of the two has proved irresistible. So much for the higher ranks of the profession. The lower ranks have been too often recruited from men who discovered no other aptitude—many of whom have spent sorrowful years in neglecting and misunderstanding the children under their charge.

What then are the characteristics which we should demand in others or seek in ourselves; what is the "beetle on the tongue" or the "winged eagle on the back" of our Apis?

The first, and perhaps the greatest, is a sense of ecstasy and wonder in the presence of youth, an intimate sympathy with and sensibility for childhood, a full appreciation of the divinity that hedges the child about. The thought is Greek, but the feeling is not confined to Greece, it has come unspoilt down the ages. To plant fair seed in a fair soil, to water and foster it, to watch the harvest growing—"orient and immortal wheat" Traherne would have termed it—this is sheer joy to those who love boyhood. To those who do not it spells boredom ineffable and much vexation of soul. The enthusiasm of the child-lover is the Greek *ἔρως* tempered by Christian *ἀγάπη*. For a real teacher we want the former as well as the latter. I incline to think it is the rarer of the two qualities. Mr. Neville Talbot has a striking passage in his book, *Religion behind the Front*, in which he speaks of the subaltern's "infinite and romantic task of *loving* his men—not necessarily of *liking* them, though certainly this will often follow—but of putting their interests first and his own second."

The teacher must both love and like his children. All the highest educators have felt a thrill of excitement in their work: the contact of spirit with spirit is like an electric current. The classroom is a house of joy or a house of torment. To take two great names, you cannot picture a Vittorino or a Miss Mason (the "Egeria" of Mr. Holmes' Idyll) otherwise than alive and happy in their work, and the cause of all their excitement and wonder is the budding soul which lies somewhere behind and shines through living eyes. The old Greek *ἔρως* is there still;

but it is chastened and expanded by Christian ἀγάπη. The sensitive author of *Pastor Agnorum* put his point well. Facing his class of twenty boys, he says : " All the metals of humanity are here, since the ages of man all run on together ; and our class will show us gold, perhaps, and silver in thrifty vein, and iron, brass, mercury, with the less precious substances of wood and stone and clay and straw. All the human metals and fibres are here ; but there is one substance in all alike, the stuff of which God made humanity and the spark He mingled with it. . . . There are a score of faces, and behind each sits a soul, and a destiny is weaving for it."

If you cannot feel a little of this thrill, mingled with awe and reverence, at the sight of young eyes, which are the gates of the soul, teaching is not your vocation. You had better bestow your qualities of head and heart elsewhere.

I shall perhaps be charged with exaggerating this quality ; but it stands in my view immeasurably above all others in a teacher's work. The old parable of Ion in Plato's dialogue is a true one : the teacher is a θεῖος ἀνὴρ : he catches the inspiration which comes to him from God through some human medium, and passes it on to his pupil : he is a ring in the chain. We need not press the parable too closely ; but his personality must receive and impart magnetic influence. There must be a link of love between teacher and taught.

The second essential, closely connected with the first, is a readiness to accept moral responsibility. The modern schoolmaster is rightly anxious to discard pomposity : he wishes to win his way by sympathy and naturalness rather than by law and authority ; if Mr. Lytton Strachey is right in his delineation of Dr. Arnold—though assuredly the portrait is a caricature—most of us would agree with him in deprecating that portentous attitude towards youth. Priggishness and pedantry are the two accusations which provoke us most, perhaps because we are terribly prone to them both. Our disclaimer may, however, go too far. The teacher, especially in a boarding school, is bound to accept, indeed to welcome, moral responsibility : he cannot and should not desire to throw off the gown worn so beautifully by his great prototype of the Early Renaissance, who stood in many ways in advance not only of his own age, but also of ours. " Vittorino," says his biographer, " definitely held himself the father of his Scholars . . . . His School entirely absorbed him. He watched the youngest with affection

and hope, the elders with pride and confidence. Himself moving always amid the larger things of life, the power that went forth from him insensibly raised the tone of thought and motive in those around him . . . . He lived a common life with his scholars in meals, in games, in excursions, always sharing their interests and pleasures. . . . It was part of Vittorino's purpose to attract rather than drive, and to respect the dignity and freedom of his boys."\* This, it may be said, is a fair picture of a house-master in a boarding school, but does not fit other types of teachers. It is my contention that no teacher, however obscure his position, can shuffle off this responsibility: he bears on his breast, whether he will or no, a larger wallet than other men to contain the infirmities of youth. He is by profession a censor and a moralist. The grown-up world has a right to give him a wide berth—*Hic niger est: hunc tu, Romane, caveto*.

Now there are two tendencies of to-day which run counter to this view. Firstly, there are teachers who study naturalness at the expense of dignity, who fail to emphasize the real issues of life and conduct because they have never wrestled with them, who have hardly developed in gravity since their own school days; who are content to make boyishness their own ideal as well as that of their pupils. They are good fellows, athletes, anglers, clubmen, devoted—to golf, students—of bridge: their avocations have consumed their vocation. The influence of such men—and they are numerous—on the profession is disastrous. They are the very opposite of Vittorino: for they are "moving always amid the" *smaller and pettier* "things of life."

The other class take a different point of view: instruction, they tell us, is their business and not morality. Their profession is that of teachers, not of prophets. Our reply is, you cannot dissociate the two. There are, no doubt, subjects which afford little or no scope for ethical teaching; we might, for instance, cite chemistry or physics; but, whatever may be said of the elementary stages of scientific work, its later developments are intimately connected with religion and morality; no scientific teacher can throw off the prophet's mantle. Still more is this true of history: indeed, Mr. Gould, in *British Education after*

\* Mr. Lewis Paton, High Master of Manchester Grammar School, develops the same thought, in a fresh and suggestive manner, in his paper on "The Spirit of Discipline" (in the T.C.V. vol. of essays, "*Education: Its Spiritual Basis and Social Ideas*").

*the War*, points out that "civilization is essentially morality," and we shall agree that history is little more than a story of the progress of civilization. History, therefore, is the study of ethics. Since, then, we cannot teach history or science, or, indeed, any subject, without dwelling upon moral questions, let all teachers admit their responsibility. Secondly, then, I say to men who question their vocation, do not join the community of St. Peter unless you are content to shoulder moral responsibility and to accept the position of a Pastor Agnorum.

There is a third qualification for a novice or aspirant: he must be prepared for some sacrifice. Pisanello's beautiful medal of Vittorino bears on its reverse side a symbol of devotion and sacrifice, the pelican feeding her young. His own gentle ascetic face tells the same story. Thousands of men have laboured for a trifling wage and ignored all social distinction, and, though the last few months have brought them a higher wage, a reasonable pension and, as a result—Heaven save the mark—some measure of social distinction, the pelican will still, for many, be the reverse of their medal. Listen to the voice of that eloquent old Scot, Mr. D'Arcy Thompson, whose words have lately been disinterred: "In Scotland, also, the profession of teaching, though not sufficiently honoured from a social point of view, is rightly considered as 'specific,' and calling for special qualifications." Speaking of "Adam—Canon of our High School—and Carmichael of our own Schola Nova," he says, "They put their hands to the plough, these simple men; and there was no looking back. . . . They all lived lives laborious, useful and honourable. From dawn to sunset of their day of toil they sowed the seed, or drave the plough, *or brake with harrows the obstructing glebe*. And when at last it was growing dark, these husbandmen dismissed their little reapers and gleaners; and gat them home wearied and turned to; and fell on sleep. No foretaste of earthly glory sweetened the bitterness of the last cup. From modest homes they were borne, unnoticed, to modest graves. But the statues of these Cincinnatus teachers stand, not unwreathed with laurel, in the Valhalla of great and good and single-hearted schoolmasters." These sentences from the *Day Dreams* of a Scotch Dominic, written half a century ago, may seem inappropriate to modern England: yet they convey an essential and not, I think, an ephemeral truth. A teacher, like the member of another calling, "the only one that in the dignity of usefulness



takes precedence of their own," must forego many things if he is prepared to be in his own way a Pastor Agnorum. I could tell you of at least one such shepherd (he was not in Holy Orders), a man of high literary distinction and strong physique, whose mind and body were prematurely shattered by devotion to his charge.

It is natural enough that many of us should not triumph over our drudgery. We become dull dogs, and as such often stand in the pillory of the novelist. When Mr. Hardy, in his gloomiest novel, wanted an unfortunate on whom to empty the vials of his cynicism and contempt, he chose a village schoolmaster for his victim. We teachers cannot quite live the life of other men. I, for one, do not desire that we should. I dread the arrival of an epoch of fashionable schoolmasters. We are members of a separate order—a high order, I verily believe—who have their own rewards in abundance, but whose lives, whose hours, whose routine are, for good or evil, inalienably mixed up with the standards and disciplines of immaturity. If we are wise, we shall accept the limitations of our caste: we shall not seek to escape from our bondage; we shall remember our Master's words: "For their sakes I sanctify myself." On this third heading I would say to all intending schoolmasters: count the cost, and if you are not prepared to put your boys first and yourself second, this vocation is not for you. It offers few prizes or distinctions: it is an avenue which leads nowhere, neither to politics nor (for laymen) to other preferment. You are asked to live not your own life but the life of others. It is no path for ambition or self-seeking.

I demand then enthusiasm for boyhood, readiness for responsibility, acceptance of sacrifice as the spiritual equipment of a teacher, and I am inclined to think with Mr. Mansbridge that there will always be men enough in our Society who bear these tokens and are "ordained" for this vocation. I put this spiritual equipment first because I accord it absolute primacy: it is the *unum necessarium*. I believe that there are men of mediocre capacity with these spiritual tokens who can fill a useful niche in the temple of Education; on the other hand, there is no proper niche for smartness, levity and selfishness, though accompanied by intellectual brilliance.

Before passing from these considerations I would interpose one remark. We must remember that youth catches the "infection," as Dean Inge calls it, not only of religion, but also

of all moral enthusiasms which are parts of religion—say the infection of duty and unworldliness, from masters who are themselves liable to these diseases. I am afraid it catches other and more serious diseases from worldly men. A teacher's enthusiasm and joy, his earnestness and unselfishness, will not only make him a more efficient teacher, but will call to life similar qualities in his pupil.

And now I pass to the general question, which I shall treat briefly. We have seen what are the three necessary graces. What other graces of spirit and what intellectual outfit do we look for in a teacher ?

We cannot wholly dissociate spirit and intellect: their inter-communication are too close and intimate. The man of spiritual gifts will endeavour to move amongst "the larger intellectual things of life," that he may win his pupils, even amid their childish studies and recreations, to breathe the great air beyond, to touch the great thoughts, to catch the whisper of the great music of the world. On this theme no one speaks to us with a more modern note than Milton. His tractate to Samuel Hartlib might have been written to-day; he, if anyone, welds things spiritual and intellectual into one organic whole. The teacher will supply his pupils with "such lectures as may lead and draw them in willing obedience, inflamed with the study of learning and the admiration of virtue, stirred up with high hopes of living to be brave men and worthy patriots, dear to God, and famous to all ages, that they may despise and scorn all their childish and ill-taught qualities, to delight in manly and liberal exercises, . . . . and, chiefly by his own example, might in a short space gain them to an incredible diligence and courage, infusing into their young breasts such an ingenuous and noble ardour as would not fail to make many of them renowned and matchless men."

Add to these stirring words the famous definition of a complete and generous education as that which fits a man to "perform justly, skilfully and magnanimously all the offices, both private and public, of peace and war," and we have the teacher's horizon spread before us at its full extent. Milton is here developing what he had learnt from the great Humanists of the Italian Renaissance—Vergerius, Æneas Sylvius and the rest of them; but he assimilates and expands their views in his stately phrase and applies them to the English character. And let us remember that Milton's education was aimed at action,

a practical not a theoretical life, as he himself used and sometimes abused his own great gifts and manly pen in the service of the State.

Hitherto I have carefully avoided any sectional reference to a special branch of education. The whole trend of recent opinion and legislation makes for the solidarity of the profession. But from this point I shall be speaking and thinking chiefly, but not exclusively, of the type of Secondary School with which I am myself concerned. Moreover, the content of the teacher's vocation is too wide a theme to admit of full or adequate treatment. I propose to dwell upon a few points only and make a few suggestions.

In examining Milton's picture one thing strikes us at once: we see set forth all the qualities which we have found beyond our utmost surmise in the boys who have during the Great War saved Europe and Liberty: "brave men and worthy patriots, dear to God and famous to all ages"—"such an ingenuous and noble ardour as would not fail to make many of them renowned and matchless men." These words were written amid the early struggles of the Civil War, and this perhaps enables us to understand them now: they are no fantastic dream of a poet; they are words of sober, practical truth, written by a schoolmaster, who descends in the very next clause to the rules of arithmetic and to that ancient pastime—for Milton so regards it—the elements of geometry.

Meanwhile the teacher will note one phrase—not without some anxiety—"chiefly by his own example." Milton is content to ignore for the moment potent influences of heredity and home—with school traditions he is not concerned; but the fact remains that in all these matters (courage, patriotism, diligence, ardour) he does regard the example of the teacher as an important, if not a cardinal factor.

We may whittle the statement down as far as we like: the world will smile at our pretensions. They may suggest, as Mr. Gwynne does, in his *Second Reading*, that to interpolate our personality into the life of another human being "is always a liberty, it may be an impertinence." No schoolmaster desires to impose his personality on any human being: it would be criminal and foolish to court imitation. Indeed, with regard to many of his own characteristics he will hope to "develop character by instinctive rebellion." But what is a liberty or an impertinence in others is in a sense his proper function. It is

a responsibility which he cannot throw off and an inspiration which need never fail.

Can you teach patriotism? Milton would say yes, you can if you possess it. Others will catch it from you. It is not a knowledge of facts of history, but a personal attitude. Socrates would not have convinced Laches if he had not proved himself a true man at Delium. All our masters who rushed to join the Colours at the outbreak of War, and many who did their duty at home, are and will always be professors of patriotism. They have the essence of the matter in them; such men respond and make others respond to the living words of Shakespeare or Burke, Pericles or Demosthenes. They have won the right to be their mouthpieces, their prophets. The spirit in them, their enthusiasm, will often triumph over imperfect utterance and mediocre understanding.

We shall be told, fifty thousand German schoolmasters did quite as well. Let us give them their due: most of them possessed and taught, only too well, a patriotism which was ardent but not enlightened. In the Prussian sense they were indeed successful. Their pupils caught a vehement attack of Prussian patriotism. In any high sense they were failures, because their eyes were closed to the great visions of all philosophers, Liberty and Justice, on which the highest patriotism must ultimately rest.

Take another subject much in controversy at the moment, which may be regarded as a branch of patriotism, the study of Civics. It is wise and useful to pick out the threads of civic development, especially as a part of historical study. Anyone with a clear head and sane grasp of history may perform the task; but in sowing civic seed the best teacher will be one who has himself some personal contact with municipal government, who knows something from experience of the machinery of the State. If President Wilson could return to his Professor's Chair at Princeton, he could give a series of illuminating and convincing lectures on the whole duty of the citizen.

Perhaps these two instances to which Milton has led us, both of which extend the teacher's scope and show how the classroom can influence action, may serve to explain how example may be of use in things moral and intellectual, in leading the pupil to perform some of the offices, both public and private, of peace and war. I need not labour the point that every moral quality of the teacher, consciously or subconsciously, reacts upon the character of the pupil.

Accepting a recent analysis of the ultimate end of life as consisting of virtue, knowledge and beauty, let us consider the teacher's attitude to knowledge and beauty.

It is a platitude to say that he should be a student and a lover of knowledge; it is a commonplace to assert, as Dr. Mercier does, that the schoolmaster knows and teaches nothing but words. Perhaps we misunderstand the issue. Let us define it further. What is required in a teacher is not so much a compendious store of facts, well digested and neatly arranged in the treasure-house of his brain, but an enthusiasm for some branches of knowledge and an adequate grasp of others; he needs the *multa* and the *multum*; and I incline to lay more stress upon the latter. After all, many facts are so much lumber in the mind, impediments rather than aids to its growth. Living encyclopædias may be indifferent educators. On the other hand, the man who is possessed by a worthy and broad intellectual hobby, so that each new fact falls into its due place and makes part of an organic whole, is a true lover of knowledge: his enthusiasm is contagious, and will kindle responsive fires in a younger mind. In this field it is the attitude that matters: clearness of mind, width of grasp, power of criticism are all desirable gifts, but, to give a new application to familiar words, greater than all these is love. It will often happen that a man's most valuable work is done outside the curriculum. I like the picture of that stern and saintly Harrow Master, John Smith, whose humility forbade him ever to take any but the lowest division in the School, feeding the hungry bellies of two or three boys with the treasures of Wordsworth and Tennyson, as they trotted across the fields to a belated breakfast at his country cottage. That was more than a generation ago; but the moral is unchanged. The teacher's vocation calls upon him to be perpetually storing his mind with something which he loves, that he may have riches to impart to others, that they may feel his ardour and catch its flame. These hobbies will cover many centuries and many countries. One man knows all there is to be known about Waterloo; another holds all the threads of the French Revolution in his mind; with another it is geology or geography. I have found myself that the hobby of the Italian Renaissance, especially its pictures and buildings, makes an unfailling appeal to the young. The heroic figures, the spirit of youth, the sheer joy of living, the infectious enthusiasm among which men lived, above all their vivid sense of beauty, with its

several manifestations in the field of Art, make a splendid starting-point for eager youth.

This brings me to the third section of life in which the teacher's example will tell. Roughly speaking, half the world appreciate beauty and half are blind to it. Among the educated classes—and this seems to show that love of beauty is teachable, or, rather, is asleep and waiting for some electric shock to awaken it—the proportion is higher. I look forward to a time when the purified taste of the people will rise in revolt against the public vulgarity of this age.

Somehow in the past schoolmasters have been half afraid of beauty; yet it is one of God's revelations of Himself, and the culture of it, if governed by austere rules and principles, can be a potent force for good in young lives. If unguided it will break out in less desirable ways. Are teachers awake to this aspect of their vocation? Have they given thought and study to the different revelations of beauty? Have they trained themselves to admire and understand the simple and beautiful things which God and man have put before them? Have many of them made Art or Music a real study, and introduced it bravely into school life? Many young minds are thirsting for it. I have touched very briefly, by way of suggestion only, upon an aspect of school life which has been slow to gain recognition. Milton, who, like the full man that he was, was anxious to "fetch out any secret excellences of his boys," adopted the Platonic view that music has a great power to "smooth (our tempers) and make them gentle from rustic harshness and distempered passions." The same is true of other forms of great Art—*φιλοκαλεῖν μετ' εὐτελείας* is a great end if it be not half the aim of life.

In the latter part of my paper I have touched briefly upon the teacher's training for his vocation. Here we differ *toto caelo* from the Germans, who spend six or seven years in equipping themselves for their profession. Public School boys often leap into it untrained and unequipped at the age of 22 or 23. Wisdom lies between the two extremes. The German method trains all freshness and elasticity out of the man: he has forgotten what boyhood was like before he comes back to it; it leaves him little scope for growing on lines of his own selection. The English method—or lack of method—gives a young man good holidays and some leisure and expects him to use it wisely. If only a decent interval can be secured between the University and the beginning of his life's work, I believe in the unchartered liberty

of the English method. It demands nothing, but it says in effect to the man, train yourself.

I should be glad to see every Secondary teacher bring some special bit of experience with him : let him travel and explore the spirit of another people ; let him go into business, if he likes ; let him study the poor and live among them ; let him take a turn at agriculture ; let him teach in a colony or in an elementary school in England ; let him live the life of a student, at a Training College or elsewhere (some such training is good for all), and lay the foundation of some special study. If he wishes to take Holy Orders, let him read with a parson and get acquainted with the parish. Let him by all means emancipate himself for a little while from the prejudices of a class and he will be better able to train up boys to perform the duty of man, both in peace and war.

It will remain a vexed question for each several teacher whether he should enroll himself among the officers of his Church. Of one thing I make no question that our vocation is high and honourable ; that it stands in its own right and should not be regarded as ancillary to any other calling, even the highest ; but that the sympathy, the earnestness, the sacrifice which form its foundation are all derived from and sustained by the living force of Jesus Christ. There are some striking words of Dr. Paton's which put our service and its only source in their right relation : " The best of us are just passers-on. People talk to us about *our* personal influence and *our* moulding the lives of the rising generation. . . . What am I, what is anybody but just an iron-filing with a capacity to conduct current ? . . . . There is only one word for the teacher to live by and it is this. ' I delivered unto you that which also I received of the Lord Jesus.' " That is the root of the matter : it is Platonism in a Christian habit. We, like Ion, are rhapsodists, iron rings in a chain which derives its magnetic life from God.

#### DISCUSSION.

Dr. SCHOFIELD remarked : May I suggest that the word teacher seems too small for Dr. Rendall's great theme. It is true, on p. 82, he seems to treat education and teaching as identical, but on p. 83 he already begins to give us his larger concept in describing thoughts and feelings which are not in themselves " teaching," in the strict sense of instruction.

Lower down he says the teacher must both love and like his children. This is a true part of education in the wider sense though forming no part of "teaching," strictly so called. The teacher has to *do*, the educator more especially has to *be*.

On p. 84 we get the raw material, "human metals and fibres," and the finished product, "destiny," but the means that changes the one into the other is obviously education in its widest sense, and not "teaching" strictly so called.

The learned Lecturer points out on p. 85 that education is largely unconscious when he says of the educator, he "*insensibly* raised the tone of those around him."

One may note here that education in the Board Schools consists mainly of teaching by books and is addressed to consciousness: whereas in our Public Schools the greater part of education is unconscious, and has no books nor direct teaching. Indeed, it is certain that parents pay their heavy school fees, not for book teaching, but for the education of the unconscious, or of character, in its largest sense.

May I suggest, on p. 87, that Mr. Hardy, in *Jude the Obscure*, does not make the dullness of the schoolmaster depend wholly on his teaching, as the Lecturer suggests.

On p. 89 the Lecturer speaks of instruction "chiefly by his own example": showing his concept that education does not consist mainly in conscious book-teaching, but in unconscious influence.

At the foot of p. 90 Dr. Rendall himself draws the distinction between the conscious and the subconscious.

I think he is too polite to Dr. Mercier on p. 91, when he characterizes his statement that "the schoolmaster knows and teaches nothing but words" as a commonplace. I suggest it is an untruth.

On p. 92 Dr. Rendall rightly eulogizes the cult of beauty.

But may I add that there is a danger in the cult of the natural beauty only of the human form. It caused the downfall of Greece. The cult of the true beauty of man embraces the moral and spiritual as well as the physical. The latter alone is a perilous worship, and it is possible that it may be of this that many teachers are afraid.

The power of the closing passages on p. 93 needs no eulogy from me. Its full force lies in the thoughts behind the words, and not merely in the expression used, and touches our highest ideals.



Lt.-Col. ALVES said : It gives me much pleasure to meet the Head Master of one of our greatest Public Schools, who is also a member of both the Head Masters' Conference and the Incorporated Association of Head Masters.

It is the wearer of the shoe, not the maker, who knows best where it pinches ; and if I have never been a schoolmaster, I have been a schoolboy ; and it is in this capacity that I desire to offer a few remarks which I have put on paper, being less bad as a writer than as a speaker.

Regarding the title of the paper, we may put teaching under two heads, administrative and executive, just as there are "bishops and curates."

As to the vocation, I suppose that we may define the word as a special natural aptitude and desire, a genius, and not merely an itch, for teaching. But even genius, to be of much use, needs training ; and it is comparatively rare. A talent, greater or smaller, is much more common, and, still more than genius, it needs a training to bring it to the surface.

The foundation moral qualities are firmness, patience and sympathy. On these are needed a knowledge of how best to present to the mind of the learner by eye or ear what he is to learn. This needs a knowledge of the general working of the human mind which, in the young, is chiefly animal and imitative, not reflective.

After this, the teacher must have a clear knowledge of what he is going to teach, even though he may be only one lesson ahead of the pupil. A difficult mastery of the special subject by the teacher will probably be an advantage, as he will thereby be more in sympathy with the learner than he would be if he had acquired it easily.

It is to the knowledge of the way of presentation that I would draw chief attention in my remarks.

Parents were intended to be the primary teachers of their children ; if wrongly taught themselves, they will, with rare exceptions, pass on to their children wrong matter, or a wrong manner.

In the opening clause of the paper is an allusion to Latin and Greek, and to "that linguistic discipline which has for centuries all but held a monopoly in our Public Schools . . ." Now, as an ex-schoolboy, may I say that I have been subjected to that "linguistic discipline," which I most unhesitatingly call "linguistic

fettering," a fettering which, being mental, not bodily, affects some (relatively few) hardly at all, some more, and some so much so that they can scarcely move hand or foot.

In this connection may I congratulate the said learned bodies which, with others, have deliberately fostered a system of wasting time over, not properly mastering, languages, a system denounced by Roger Ascham over 350 years ago, by John Milton, and by other wise, learned and thoughtful men. Not only is time wasted because, if learned on right lines, the elements of these old languages might be more easily and quickly mastered, and the heart of the scholar is too often discouraged by what to him is little better than the treadmill or shot drill (both now abolished in England),\* but text-books for learning modern languages are constructed on the same old vicious lines; and anyone who, for business or other purposes, desires a mastery of one of them, has to go to one of the great advertised schools, all of which turn the "classical" order upside down.

Our text-books are doubtless perfectly correct, except as to Latin "quantities," which do not exist, Greek pronunciation which is that of Whitechapel, and Greek accentuation, whose chaotic misuse suggests Earlswood.

It cannot be too deeply impressed that the phrase, not the word, is the unit of civilized speech; and the phrase, whole, rightly arranged and rightly pronounced, should be first impressed on the learner's eye and ear.

Also, if after the more elementary lessons, the examples gave some useful knowledge, moral, historical, etc., the examples in each lesson being as far as possible connected with each other, then perhaps we might have time for Latin and Greek, as well as for many other things.

M. Gouin speaks to this effect, "the Sciences through the Languages and the Languages through the Sciences." As it is, neither sciences are learned; nor, by the majority, languages.

The blight seems to lie on other branches of learning. In my youth I learned about the battles of Crécy, Poitiers, and Agincourt, not knowing in the least where those places were, except that they were "somewhere in France." I have also seen books of travel either

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\* Is this so?

without a map, or with a map so placed as practically to be inaccessible to the reader, without breaking his thread of ideas.

I have also met many from our greatest Public Schools, almost incapable of following the simplest chain of reasoning; and I am inclined to attribute this density that I have found in all classes of society to our system of education—so-called—which may be summed up broadly as synthetic instead of analytic.

The former system discourages thought, the latter encourages it; the former is a blind-alley, the latter leads to the open country.

To the vast majority, a knowledge of certain ancient languages is—in itself—of little or no use, nor, for the matter of that, is a knowledge of historical facts; as a means of leading out the mind, both—rightly taught—may be of the greatest use; but then they must be taught rightly, not wrongly.

I commend these few remarks to the consideration of the reader of the paper, trusting that he may use his influence with those bodies of which he is a member to have a radical reform instituted in those branches of learning to which I have especially alluded.

MISS CONSTANCE L. MAYNARD (first Principal of Westfield College, University of London): It is always a pleasure to hear one's own individual thoughts worded afresh by an able mind, and I thank the Lecturer heartily for so clearly expressing the principles I have endeavoured to act upon all my life.

This year is the Jubilee of the inception of Women's Education, for Girton was opened in October, 1869. I entered in 1872, and so was one of the earliest students. Men had always had some kind of education, rough as it was, but women, on the intellectual side, had had none. It was therefore very natural that at first the merely intellectual side should be over-emphasised, and all the rest of the being left to develop itself as it might. Facts, accurate facts, and plenty of them, was the demand, as this had been the most obvious lack in times past. Young as I was, I began to see that though this was good, it was not all that was required, and when my time came to shoulder responsibility, I made it my first aim to try to unite the two strongest forces in the world, Christianity and Education.

The principles to be acted on were two. Both were new forty years ago, but I believe now every man worthy to be a teacher would

agree with the first, while many would still demur to the second. They are these :—

(1) That character is a more valuable thing than either ability or attainment. Now ability is very good ; it is like cutting with a sharp knife instead of a blunt one. Attainment is even better, for there are moral elements of perseverance in it. But character, fidelity to a trust, disinterestedness, courage, and all the elements of greatness, is a nobler thing still.

(2) That the sort of character required cannot be formed without true religion, true Christianity. This statement is by no means of universal acceptance to-day, and there is great satisfaction, and great hope for the future of England in hearing it openly expressed by the Head Master of Winchester. Behind the fresh young faces he sees the material that can be moulded into following the character of Christ, the Past-master of purity, the Will of infinite courage, the One who laid down His life for the world.

It is a great encouragement to hear such a lecture as this, a forward-call to every one of us who have the honour of belonging to " the finest profession in the world."

Mr. HOSTE was quite unable to agree with a previous speaker as to the futility of Latin and Greek studies at school. He was most thankful for what had been hammered into him there, and had found it since an immense help in many ways.

He thought Mr. Strachey's account of Dr. Arnold, referred to by the Lecturer, must have hit the mark, for " portentous attitude " so well described a great disciple of Arnold's, the late John Percival of Hereford, under whom he was for seven years. But his influence was immense in the school ; he was a " lover of good men," a terror to evil doers, and boys knew his sternness was that of earnest endeavour and high ideal. A half-smile from him was far more than a pat on the back from most men. But perhaps sternness in any form is not allowed in these soft days. He remembered, when tramping in the wilds of Central Africa in 1916, with his friend Dan Crawford of " Thinking Black " fame, this latter saying how once when dining at White House, President Wilson asked him what had struck him most on emerging on civilization after twenty-three years in the long grass, and he had answered, " No spankings in the nursery ; no gallows in the law-courts ; no hell in the pulpit." I do not know if the first item included " no birch in the school,"

but he would venture to ask the Lecturer whether the good old days of birchings, canings, sixth form lickings were entirely past, or whether an important sign of the vocation of the teacher was not still found in an ability to enforce discipline, as this was a point which did not seem to be dealt with directly in the lecture.

Mr. SIDNEY COLLETT said : I hesitate to make any comments on so learned a paper. Yet there are one or two points on which I venture humbly to offer a few remarks.

In the first place, the question of "vocation," of which the Lecturer speaks with much force and wisdom, is one of the most vital importance. For "there are, undoubtedly, diversities of gifts"—not only in the Christian, but in every human being. And many a life has been sadly wasted because the parents had not studied, with sufficient care, the special qualifications which God had bestowed upon their child.

We also know—and our empty churches witness to the fact—that there are men in our pulpits to-day who were never really intended for the Ministry. But they are there from the same lack of discernment. That is, their true vocation has been ignored.

Then, there is one point on which I wish the Lecturer had laid even greater stress, and that is the regular and reverent teaching of Holy Scripture in our schools and colleges.

One of the saddest things in the education of to-day is the irreverent manner in which the Bible is treated in our universities, colleges and public schools. Many of our professors have been so much influenced by German higher criticism, that large numbers of our young men, when their so-called education is finished, come out of the ordeal with but little faith left in the inspiration of the Word of God. And hence the materialism which is spreading throughout the land with such deadly effect.

It is, however, with a sense of great relief that one gathers that this is not so at Winchester College. And, if the Lecturer could raise his voice in protest against this growing evil, and use his great influence towards giving the Bible its rightful place in our educational establishments, he would be conferring an inestimable benefit, not only upon those young people who are primarily concerned, but also upon the nation at large.