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WASTETHRIFFS AND WORKMEN,

OF THE MODE OF PRODUCING THEM,

AND

THEIR RELATIVE VALUE TO THE COMMUNITY.

BY

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Now, sir, what make you here?

Nothing: I am not taught to make any thing.

What mar you then, sir?

Marry, sir, I am helping you to mar that which God made,
a poor unworthy brother of yours, with idleness.

As You LIKE IT.

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The main principle advocated in these pages is, that real productiveness in any field can only be secured by sparing the growing crops ; and that the work of children of every age must be arranged, not to secure the largest immediate return, but to develop the greatest capacity of work in after-life.



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LONDON WASTETHRIFTS.

THE condition of a great part of the poorer inhabitants of London is deplorable in the extreme, and there can be no field calling more urgently for the labours of the philanthropist and the Christian. Thousands of adult workmen are, from defective education (considering school and apprenticeship together as education), incapable of earning more than the barest journeyman's wages, and they have little sense of any duty incumbent upon them of earning for any purpose save that of spending on the gratification of their immediate desires; if they look forward at all, they contentedly regard the 'house' and the rates as the natural provision for their age. They have no idea of any obligation upon them to support sick or decayed members of their families, and they consider their children not as fellow-creatures whom they are responsible for having brought into the world, and whom they should make some effort to make masters of some trade which would make them able to earn good wages and maintain themselves in honest industry through life, but as pieces of property who ought to be bringing them in something, out of whom they have a natural right to increase their incomes by selling their services during youth, but whom they will have no interest in when a few years are past; and hence, in too many cases, they follow their interest, and sell them for an immediate wage, instead of cultivating the capacity of doing real work in after life; and this destroys all hope that the rising generation will be made into anything superior to the present. If these children were all taken from their parents and placed in industrial schools, their grievance would not be any infringement of any right of a man to direct the education of his children, but the loss of the earnings of the little slaves during their youth.

The question must be fairly asked—Can society do nothing to improve the condition of the next generation?

Experience shows that it is possible to excite lively feelings of affection and gratitude in young minds towards those persons and institutions who labour for their benefit during youth; the gratitude of children to those masters who, in school or in business, try to do well by them is a real force binding them to good; and the hearts of children can be turned to a loyal appreciation of the benefits which law and order have conferred upon them, instead of to a sullen belief that high civilisation and progress merely separate the rich and poor by a yet wider interval. A well directed education in school and business makes them capable of doing real work throughout life, and at the same time sets them safely above most of the dangers of early life.

It is, however, difficult to keep children at school, because the body is somewhat earlier in its development than the mind and heart, and it can be put to perform certain tasks during the period allotted by nature to the growth of the higher faculties. A prolonged education sacrifices the actual work by which a child might contribute to the wealth of the world, for the sake of training it to become a real contributor through after life, and of securing favourable conditions for the ripening of the moral and intellectual powers. These early years are not those during which children are capable of any very serious work; but the importance of keeping good examples of action from conscientious motives before children cannot be over-estimated. Their unconscious imitation of all that is kept before them, recommended by the voice of all those whom they look up to, makes a second nature of doing right or wrong. It must, however, be remembered that most masters are so distant from the boys that the real examples which they follow are their school-fellows; and it is what is called the general tone of a school which really influences education; and the best masters are not those who influence single boys to copy a pattern unsuited to their age, but those who raise the average sense of duty in all around them.

I do not, however, dwell at present on the civilising and humanising effects of real *information*, but on the practical money value of teaching at this period of life. We may cease teaching a child as soon as it can read and write, and hire it out to do such trifling work as it is already capable of for the benefit of the adult population; but unless it is somebody's duty and somebody's interest to make such child capable of doing something more than what it can already do, it grows up to the passions and appetites of an adult, but with the skill and reason of a child. We may, on the contrary, pay fees to have it taught in school, or a premium to have it taught as an apprentice; we may develop its reason and increase its knowledge—the latter process involves an immediate outlay—but the sum thus spent is an investment bringing in an enormous return; the child's wages are increased, i.e. the value of the work done by it for society is increased during each year of real life, by a sum fully equal to that invested in improving it.

A human being is, at the lowest, a very improvable piece of property, and becomes valuable in proportion as his mind and heart, which contrive and save, gain the control of his body, which wastes the stores of society. We may arrest the development of the controlling faculties, so that the man becomes a mere wastethrift, never able to produce as much as he destroys. Thousands of such are annually turned loose on society, and are in effect maintained on the fruits of the industry of others, who by proper training have learnt to produce more than is needed for their own immediate needs, and this it is which impoverishes a country—the number of mouths without heads or hands who are in any way maintained by the industry of others. We are all ready to condemn the improvidence of a family where the children are allowed to grow up without being made capable of supporting themselves; but such conduct is not so short-sighted as our own, because the cost of maintaining unprofitable members does not

fall directly on the family, but is borne equally by the whole community; but when a nation omits to train its youth to work, the cost of jails and workhouses falls upon the nation itself.

It is a real drag on the progress of a nation to turn out uneducated and undisciplined hordes who can do nothing which cannot be done for half the cost by machinery, whose whole work does not replace the value of the food and clothing they destroy. But every workman who can produce a good article by which the comforts and conveniences of those around him can be raised, or their more real interests advanced, is a real increase of the resources of the nation. For though in particular trades the labour market may be overstocked, and the invention of machines may displace workmen, our power of converting raw material into manufactured goods for the use of man will never be too great, unless it is mere quickness at some detail, and not that general intelligence which, by having learnt its proper lessons in childhood, is capable of learning when childhood is past, and, when not needed in one trade, can enter upon a new field of work, because its training has not been so special as to make it merely an intelligent wheel in a machine, which may any day be replaced by iron fingers taught to perform the same thoughtless round of labour.

But the workmen themselves enter into associations to limit the number of apprentices, because they see that labour will be sold cheaper in any trade where there is an excess of workmen. But by thus uniting to prevent their children from being made fit to earn their own living for fear of their competition, they lower the average productive power throughout the country, and with it the average condition of the workman. If the workers in any one trade could secure a monopoly for their own labour, as in India, where trades are hereditary, and the last survivor of a family may become the only maker of an article; or if, while the producers in other trades increase, the number, e.g. of watchmakers could be kept the same, there will be more work and higher wages for each worker in that trade. But if the number of hands in every trade is kept constant, and the increasing population debarred from learning any trade which will enable them to produce a fair equivalent for their food and clothing, every skilled workman will have to support one of these incapables.

Whether this is done by increased cost of everything, or by heavy rates and high rents, or by the wastethrift being quartered upon the workman, will make no difference; the means conquered by labour from nature will be shared by the incapables. But if the craftsmen freely impart their skill, and each makes his wastethrift into a real producer, then the means won from nature increase with the increase of consumers. Power to win commodities from nature is not a thing that there will ever be too much of. If a million of skilled labourers can exist side by side, supporting each other by the mutual interchange of their productions, another million side by side with them could do the same. Restrictions overstock and cause misery in the unprotected trades; and at present the unskilled labour is in excess. A skilled labourer is one who produces more commodities than he consumes, and not only supports himself but has usually a surplus to

accumulate, or to spend in poor-rates or luxuries. A wastethrift is one who cannot improve the raw material furnished by nature sufficiently to provide himself with necessaries, and is, in some way or other, maintained by the winnings of others.

Of course, neither ever takes home the actual goods he makes; by an arrangement of convenience, he daily receives their money value. In proportion to his skill each increases daily the world's goods by the improvement of the material by his work; and the strength of a nation consists in the number of such over-producers who unite to observe its laws. Its weakness is the number of wastethrifts it has to maintain; and if, by effective education, these over-consumers can be turned into over-producers, the steady employment of their work is the national resources.

A thousand more workmen, fairly distributed among the various trades, do not mean more competition for the little work there already is, but each creates a demand for additional work to exchange for his productions. Skilled workmen produce more than they consume. They not only lead innocent and happy lives themselves, but create fresh markets for labour among ourselves, with a real increase of national force. We adopt very questionable means of opening foreign markets, while the cost of an expedition would create a new people among ourselves—certain customers in our markets, willing sharers of our taxes—instead of the mass of pauperism and crime which we allow to lie at our doors, till it has rotted sufficiently for us to assume the permanent charge of maintaining it in workhouses and jails. Skilled productive workmen are the real elements of a nation's strength. Money can only produce by setting men to work. Men combine, and shape the rough material which nature affords till it becomes serviceable; they make tools and machines, extract food and ores from the earth. The work of man alone enables men to live. The whole produce on which all live is due to the intelligence and skill of each; and the whole work of each creature is highest if he is spared when young, and taught, till he becomes a really effective producer.

Even if every man is trained to do some one thing fairly, machines will continually be invented doing the same things well, and cheaply. The commodities produced by a day's unaided labour will be sold for less than a man can be supported on, and the man must starve, beg, steal, or work at another trade. But without that early quickening of the faculties which early education produces, a man cannot turn to anything new. Intelligent hands would increase the productiveness of other fields of labour by the transfer of their power, and the machines would increase the productiveness of all, without any increase in the consumption of necessaries; each would spend the same wages on the purchase of a larger stock of the cheapened comforts. Hence, in an age of mechanical inventions, untrained and half-trained workmen must suffer, and swell the mass of pauperism and discontent. But such evils can be provided against by training our workmen to that special form of labour which no machine can execute—viz. thinking. Each has within him a far more subtle machine than man has ever invented, the powers of which, in improving the labour of the human hand, cannot

be over-estimated; and a little care taken of this machine during early life will make each a capable worker for ever.

Every man only trained to such work as a machine can do better must be a tax upon society for life; but careful schooling, apprenticeship, and industrial training, will make him a useful contributor through life. And the education of the manual-labour classes, which all recognise as the great need of the day, is not called for by recent legislation, but by the characteristic feature of the age—by the invention of machinery.

It has always been reckoned to the credit of machinery that it would perform the harder work—the drudgery of human labour—and, terminating the necessity for man's toiling as a mere beast of burden, set him free to ennobling and elevating pursuits. But the doing of the work of unskilled hands is a doubtful blessing if we, at the same time, continue to pour upon the market thousands of unskilled hands, incapable of those higher arts which are henceforth to be the only work of man. The tools with which men contend with nature are becoming too delicate to be handled by ignorant men; and the genius of inventors has, unfortunately, been directed to bringing out machines which will employ the hands of children. At certain points, a slightly more subtle movement is required than machinery can cheaply effect. A young child's hand supplies this; but the mental development of that child is hopelessly arrested by its round of mechanical drudgery; it becomes a part of the machine, and grows to the strength and appetites of a man, without its real value being much increased beyond the sixpence a day which it earned at first. The instinct of practising the mechanical arts needed for his support are not developed in man as in lower orders of creation; but the most perfectible creature is, in its origin, the weakest, being cast for a long period of helpless infancy and childhood on the forbearance of the adult members of the species; but, during the years in which boys need the protection of their elders, they are singularly apt to learn and to receive moral impressions. And it is our only good economy to conform to the plan by which nature intends that the creature shall be perfected, to set it to learn whilst it is capable of learning, that it may work effectively when strong enough to work. That any individual adult should seek to enrich himself by using the half-formed minds and bodies for any trifling purpose which they are already capable of, is only too natural; but that a nation should follow so short-sighted a policy is, I own, to me surprising. The nation is not so utterly bankrupt that it cannot afford to educate its children, but must, for the sake of their paltry earnings, sacrifice their future prospects and its own. Every child who now is, or ought to be, at school is a most improvable piece of property. If neglected, he will earn small wages, but, in his best days of full work and full strength, not enough to support the family which he is sure to have, in the habits of waste and intemperance to which he is accustomed. But any sum invested in schooling and apprenticeship will make him capable of earning an equal sum in wages every year of his life—e.g. 26*l.* of outlay would increase his weekly wages by at least 10*s.*, or

he will produce commodities at this increased rate; whilst, as a prosperous workman, he will consume less than either as a beggar or a thief. Whether by wages paid as an equivalent for labour, or by poor-rates, or in jail, society has made itself responsible for maintaining him, and any family he may choose to rear. He is quite willing, however, to learn the use of his head and hands, but neither he nor his parents can afford the necessary outlay. We have lent money to poor landlords to improve their estates; let us lend a little to poor children to improve theirs, and we shall attain our end more certainly by making education an obviously profitable investment than by any other means. At present, the whole value of the improved estate is handed over to the youth on entering into life; and there are no means by which any person who has been induced to sink any capital on the improvement of the property can recover one penny. But men will not invest money in making railways unless the legislature empowers them to take tolls; men will not breed horses if others are to take them from them.

It is a remarkable thing how every inducement to parents to invest money on their children has been removed; since aged paupers are secured maintenance from the poor-rates, the duty of the children is terminated, and the parents derive no benefit from any wage-earning power which might be developed in youth; and by the early age at which children can be emancipated from parental control, we make it the interest of the parents that they should earn as soon as possible. But a master who buys the little slave's work of his mother, instead of taking an apprentice, does so merely to avoid all trouble and responsibility of teaching the child. It is a man's interest to make an apprentice a good workman, because he looks for repayment for the outlay and trouble of his first years from the work which he becomes capable of doing before the end of his time; but a mere money bargain authorising the employer to use up, in immediate rough unskilled work, the docility and imitative powers of the child, which are the seed and promise of his future life, this is a bargain in which it is clearly intended that the parent and employer should use up the child for their profit, as fully as if the child were bought on the coast of Africa. It would be better for a child to be—as was suggested at Manchester—ground up into corn (or, as might be suggested in the country, spun into cotton) than to be thus taken from every opportunity of improvement, for children do not get better, but worse, every day, unless special pains are taken with their training. The greatest obstacles to frugality on the part of the poor is the uncertainty and distant day of any return; they see that saving does not really increase their means in old age, but that the man who spends his all every day will be relieved up to any standard of comfort which their savings are ever likely to command. But if we can make it obviously profitable to invest on their children's education, the immediate pleasure of working for a child and setting it a good example is one which need only be once felt to secure a continuance of such exertion. Much is said about the selfishness of parents, but the fault is not entirely theirs; the employers have no plea of necessity, they merely employ child labour because it is

cheap; they deliberately employ one boy after another to avoid the labour and responsibility of an apprentice, and turn them out untaught and unskilled to swell the ranks of those who cannot compete with the machines, with as little compunction as a man would feel at drowning an overgrown kitten. They bribe the parent to throw away the chance of improvement. It is not the working classes who derive any benefit from dealing with children to get all that is possible out of them, instead of trying to put all that is possible into them. In fact it is hard to see that any class profits by making the young children labour for them. The capitalist buys work cheaper for it, and is enabled to introduce machines which could not have competed with human labour, but for their direction being within the power of a cheap boy. But he does not really profit, because competition forces him to sell at the lowest remunerative rate. The working classes are forced to sell their work for less because of the very cheap rate at which child labour can be bought; and if the owners of fixed property seem to profit by cheapened goods, they have eventually to bear the increased rates which are finally needed for those half-developed workers, who are as completely incapable of supporting themselves as if they had lost the use of their limbs, instead of that of their heads. The cheap rate of production is a gain by bringing more commodities within the reach of all, though it may fairly be doubted whether the increase of comfort, as the world grows older, does make each generation happier than the last; and any such gain is most dearly purchased by the nation at the cost of consuming its most valuable elements of future strength.

Even if compulsory education, the applying of the rod which modern theorists would spare on the child, to the parents were practicable, it would be better to make the parents wish for their children's education, to enlist all possible home influences to make them valuable workmen, and introduce into the families the natural virtues of parent and child; this will be the better thing both for the parent and the child. No legislation will produce any great result by attempting to compel half the community to do something which they believe to be contrary to their interests. It is necessary to secure the hearty co-operation of the head of every house, to make his interests identical with those of his children; at present the child requires protection from the necessity of immediate productive labour, and the cultivation of such faculties as it possesses; every pound spent upon it is worth a pound a year through life; but the parent requires that the earnings should be large during the period in which only the natural dependence of children enables them to be taught effectively: five shillings earned at once is more to the parent than five pounds a year through life. It is idle to affect to be surprised if the general conduct of large bodies of men is dictated by their interests.

But it is a most reckless waste of the national strength to allow the management of these most improvable pieces of property to remain in the unaided hands of men who cannot advance the sum necessary for their proper cultivation, and whose tenure terminates before any valuable crop is ripe. The education of the country is neglected for

the same reason that its agriculture would be if each acre of land were in the hands of a peasant who was forced to give up possession to another early in July. Is it not obvious that nobody will cultivate a valuable late ripening crop unless he has some security that he will reap it?

If the tenure of land were such as I have suggested, the remedy would be to alter the tenure by giving the possessor control over the property till the crops were ripe, or from some general fund to which all might contribute to remunerate the outgoing tenant according to the condition of his acre, or for society at large to undertake the cultivation. This, however expensive it might seem, would be in the end a real saving; and if they hesitated about it, they would all be starved, as acre after acre was cultivated only for such common stuff as could be sold in June.

And the practical problem is how to secure that a sufficient portion of the increased value of an educated child should be paid to the person who is at the cost and trouble of educating. If the educator could be sure of a return proportioned to the earnings of the child from twenty to twenty-five, education and the improvement of workmen would become at once the best investment in which capitalists could invest their money. Nor could the charitable endowments of the country, whose abuse is the theme of every tongue, find a better use. The taxation of one part of the community for the gratuitous relief of the other is already carried to a most alarming extent by the poor-laws; but the system of supporting the incapable deprives a workman of every incentive to frugality; he sees that by strict economy he may secure an annuity; but any such return is very distant, and seems to him very uncertain; meanwhile he sees that his neighbour, who spends weekly every penny, has a great deal of pleasure at once, and will in his old age be quite as certainly provided for by the parish; everything which he lays by will in fact be taxed to make his improvident neighbour as comfortable as himself.

All workmen are taxed to contribute to a fund which is finally divided among the most thriftless: we should rather endeavour to make even more marked the contrast of the results of idleness and industry. If society and labour must be taxed to maintain the unemployed, let the aid at least be directed to secure that the next generation become fit to maintain themselves. If men know not how to support themselves, let them forego the right of bringing up children as incapable and unintelligent as themselves. Society has both the power and the right to control the liberty of those who cannot maintain themselves. If the honest man were asked to invest his savings at once in his children's training, by the hope of an honourable fairly earned annuity, proportioned to the efficiency of their training, he would have a real interest in seeing that his children frequented good schools and profited by the teaching; it would be his interest that his children should become virtuous and intelligent; and not only would this result be generally secured for the children, but the parents would be humanised by their efforts to humanise their children.

If education is a most profitable national investment, the magnitude

of the necessary outlay is the greatest possible recommendation. The investment is remunerative, because it penetrates a fertile district of parental and Christian benevolence, and gives room for the play of forces whose energy is real and very great.

The parent who brings a child into the world is already responsible for its maintenance. In a large workhouse-school a child cannot be kept for less than 10*l.*, and in a working man's house the cost is probably greater; and we may put at 100*l.* the cost of rearing a young animal capable of exerting some physical force, but entirely devoid of the intelligence which might enable him to apply that force usefully. They (for he is certain to marry and have a large family) consume daily more commodities than he produces, and are maintained by the work of the rest of the community. The creature thus reared is one which no slave-owner would take as a gift, unless he had power to work, feed, and clothe it in a way which our workhouse officials would cry shame on. But it is in the power of society, by spending a small sum in aid of the large outlay already incurred by the parent, to develop a mind, to make the wastethrift into a skilled intelligent workman, whose labour will every year fully replace all that it consumes, and whose earnings in any single year will amply replace any sum advanced.

A very small part of the encouragement given to the investment of money in railways would enable the zeal which is so widely felt to bring the means of becoming an intelligent workman within the reach of every child. We did not then trust the zeal of men for their fellow-creatures' good; we did not leave each owner of an acre of land to do as he liked. We passed laws that the interests of the community were more important than the rights of individuals, and we sanctioned the levying of tolls; so now we must make it a safe investment to train skilled workmen, by allowing the person investing to share the increased value of the manufactured article. But among the poorer classes, where the parents actually have not the money to invest, it is the interest of the community at large to levy rates and taxes to increase the future productiveness of the country. It would be a real blessing to a child if the school were to keep an account against it of all sums expended, and the repayment of such advances made a first charge on his earning. But it would be far better in every way to throw the charge on local and national taxation than on any individual.

It is particularly cruel that the nation should in this century grudge the cost of education. Fifty years ago the day's work of an unskilled labourer earned enough to support him; but we have discovered buried underground enormous stores of that untrained force which is all that an untrained workman has to sell; and when he comes and asks for work and wages, the practical answer is that one shilling's worth of coal will do everything he is capable of; in fact, the iron giant would probably give less trouble and need less superintendence than the man. We have found in coal mines that by which the productiveness of skilled labour is enormously increased, and unskilled labour made worthless; but the reduced cost of everything due to machinery puts it in our power to afford for others the training which it renders neces-

sary. The skill of the workman must keep pace with the improvement in his tools; more time than formerly is required to develop sufficient intelligence to enable them to do work above the capacity of the machines; during the years which youthful docility and quickness point out as fitted for mastering any craft, children should be counted as learners and repaid for any small service which they render the community by increased opportunities of learning. Those who are untaught to think, and incapable of turning their hands to any new work, who from want of training of their intelligence can only do mechanical work, will certainly be displaced by the more cheaply working iron hands. It is not any special kind of knowledge which schools are useful for imparting, but the general cultivation of the moral and intellectual faculties; these cannot be strengthened in a child whose whole daily stock of energy is wanted in the mill or farm; neither growing mind nor growing body will improve if strained by labour to minister to the comfort of adults.

The displacement of his labour by machinery is no very great matter to a man whose intelligence enables him to turn his hand to something else. It is the hopelessly unintelligent whose minds are closed against all new ideas who have to be maintained by the community.

But education is a great religious duty, and this is to make it all a matter of profit and calculation. Not at all; education is a religious duty, and nobly is it performed. Witness the scanty salaries on which masters work, finding their real payment in the sense of service done to their fellows. But subscribing to anything is not a religious duty; the work which our Master calls us to cannot be done by paid hands for us. Education will always remain in the hands of religious men, the salaries of teachers are too small to retain those who have no zeal for the work; but we must not trust to that zeal which is only kindled by personal contact to fill our subscription lists, or to advance such capital as will enable masters to maintain themselves in their labours of love. Similarly, a passion for science retains many men in posts the pay of which seems inadequate. But no passion for science will ever bring any man to face the daily round of routine of a school.

Whilst children are under education, we are careful only to put high motives to action before them, because their character is in process of being moulded by the motives thought of by them. But with adults, whose character is formed, we must not leave powerful motives unappealed to. Among men, their actions are more important than their motives, and we take nature as it is, and seek to direct their actions; with children, we look forward in hope to what nature is becoming, and seek to perfect their motives—thinking their actions comparatively of very little importance.

It is impossible to make the duty and interest of grown men too obviously identical; however far the point is carried up to which interest and duty coincide, the worst parents will come up to that point however advanced, whilst the zeal of the better class of parents will still urge them to do more.

In dealing with a numerous class of adults, it would be folly to say that the duty of providing for their children is so clear that it is

unnecessary to appeal to any lower motives. We must rather try how far interest can be made to fall in the same direction with duty. There will be ample room for the preference of virtue at the last.

But the whole question of the religious view of education must be independently considered.

Though I have tried to point out how the national pocket is to be benefited by liberal investment in education, the real interest which should be felt in it arises solely from the desire that the children should be religiously and virtuously brought up. However great may be the necessity of school-teaching for the purpose of raising our future workmen into an intelligent class, capable each of producing sufficient commodities to maintain himself in honest industry, instead of doing the work which a machine can do for sixpence a day, and being maintained on the alms of the real workers, we must not forget that there are other interests beyond those of mere animal need which should not be neglected. Of course, these interests are in great measure things of faith, and many men will be simply unable to appreciate their importance. The excellence of a school is not anything that can be written out during an examination, but will be spread throughout the whole of after-life. The eye of the astronomer does not see a star so distinctly by looking directly at it, but when he glances a little on one side; and children do not seize those things which are deliberately set before them so readily as those which are laid in their way without that straining of the attention which is considered the right thing in lessons. And it is not the actual words which drop from the teacher's lips, not the precepts which he reiterates with authority, but the daily, hourly example of those to whose example he unconsciously endeavours himself to conform, and which is continually presented to young minds as the standard of that society into which they look forward to being admitted.

It is hardly necessary to say that education does a very small part of the good in its power unless it secures that the children are brought under humanising, moral, and religious influences. There is, however, no practical chance of education being really conducted by irreligious teachers. The wages of a teacher are so small compared with those of equally skilled workmen in equally laborious and equally responsible situations that the work has very slight attractions to men who do not feel that it is at once a duty and a pleasure. Within the last thirty years, the ministers of religion have undertaken such an amount of work and responsibility, and made such munificent contributions to schools, that others who, with far larger means and much more time at their command, content themselves with talking, really complain of their having pushed forwards in the matter. But this high-class labour will not continue to support the schools if they become places where men's interests in this world are alone thought of. The good teacher looks for his wages not in what he receives, but in the far more real pleasure of giving. He asks for little, barely enough to maintain himself, but he takes pleasure in the power of giving to all around him something which they are really grateful for, something which he knows to be even more desirable than they think.

He has no applicants at his door clamorous for a dole, with a mocking pretence of gratitude, but he sees an easily read expression of the heart's emotions. It is true he will at times meet with unwilling recipients of his charity, but at least he knows it, and he also knows that their kindness is only delayed, and that at the worst it is a small thing for him to be judged by their judgment. Wordsworth tells most charmingly how the simple act of natural kindness from the strong to the weak filled old Simon Lee's heart with gratitude, and the schoolmaster more than any other man can say—

I've heard of hearts unkind kind deeds
 With coldness still returning;
 Alas! the gratitude of men
 Has oftener left me mourning.

But, of course, the nation is perfectly at liberty to say that it will have industrial schools, where men shall give mere secular instruction. Fine gentlemen may agitate, and make speeches, and even legislate in favour of such schools; but five times the present amount of salaries will not tempt men of the same stamp to undertake posts of such degrading drudgery as the mechanical duty of preparing heathen children for examination in the elements of secular knowledge. Unless a man has sufficient belief in what he does believe to feel that a necessity is on him of preaching it, his example is one which will be most undesirable to put before boys. The whole of this matter is admirably put in the preface to 'Tom Brown':—

'Several persons, for whose judgment I have the highest respect, while saying very kind things about this book, have added that the great fault of it is "too much preaching;" but they hope I shall amend in this matter, should I ever write again. Now this I most distinctly decline to do. Why, my whole object in writing at all was to get the chance of preaching. When a man comes to my time of life, and has his bread to make, and very little time to spare, is it likely he will spend almost the whole of his yearly vacation in writing a story just to amuse people? I think not. At any rate, I wouldn't do so myself.' 'The sight of sons, nephews, and godsons, playing trap-bat-and-ball, and reading "Robinson Crusoe," makes one ask oneself whether there isn't something one would like to say to them before they take their first plunge into the stream of life, away from their own homes, or while they are yet shivering after their first plunge. My sole object in writing was to preach to boys; if ever I write again, it will be to preach to some other age. I can't see that a man has any business to write at all unless he has something which he thoroughly believes and wants to preach about. If he has this, and the chance of delivering himself of it, let him by all means put it in the shape in which it is most likely to get a hearing, but let him never be so carried away as to forget that preaching is his object.'

But although interference with the liberty of religious instruction will have the disastrous effect of lowering the general moral character of the teachers, by depriving the trade of every attraction to every man whose character and example it is at all desirable to keep before children, the ministers of religion have it in their power to increase

greatly the influence which they now exert, and to secure the direction of the forces which the newly awakened national demand for action will set in motion, by voluntarily exercising the self-denial of confining their attention to the essential outlines of our religion. A very undue share of attention has been drawn to some theological questions by the very fact of their fruits being hatred, variance, emulations, wrath, strife, seditions, heresies. Superficial enquirers are so struck with the care shown to define the differences of Christians that they lose the whole weight of the testimony of the whole of the civilised world to the really important facts of our religion. The religion which our Saviour came to reveal was not a doctrine, nor a ritual, but an example; the records of His life give no countenance to the idea that any man was ever turned back by Him on any speculative opinion of controversial theology, or any question of dress. If He again walked among us, we should not dare to bring under His notice the points disputed among Protestant churches. Whilst the doctrines, so long ago tried and found utterly inadequate to give men peace, of the Stoics, hoping to perfect man by unaided development; of the Epicureans, who would deny the interference of a God in human affairs; or of those who sought peace in the submission of reason and conscience to a sacrificing and absolving priesthood—while these armies are closing in to the siege, we, like the wretched Jews, are only intent on fortifying against each other the portions of the city of God entrusted to our keeping.

But if our streets must be filled with this fratricidal struggle, let us at least hide our weapons for one hour of early morning, while the children pass by on the way to school. What have these children done that when they look up in their weakness for that guidance which is absolutely necessary to their making their way in life, we should deserve the last touch of indignant satire with which the poet dared to caricature the haters of the human race, '*Nec monstrare vias eadem nisi sacra colenti?*' And when the life-giving water of the Saviour's example, if set forth in the majesty of unadorned simplicity, which his followers at the first were content to put forward, might captivate the mind of every child, and of men willing to become as little children, is it our religion? '*Quæsitum ad fontem solos deducere verpos.*' Why, the result of our school-teaching of the last generation is enough to show that to import into children's schools the distinctive tenets of denominations is offending the little ones, is forbidding them to come to Jesus, is a yoke which cannot be borne. Can we be surprised if the State, seeing that the denominations insist on the division of the living child, seeks elsewhere for the mother thereof?

A new-born babe is entirely unable to attach any meaning to the sights and sounds which surround it. But by unconscious experience, and the loving patience of others, it learns by little and little to form ideas about things. But the formation of the moral sense, and realising the things of the spiritual life, needs far more anxious patience on the part of all around through whom it learns of this higher new world. But only the most arrant pedantry would ever think of giving these lessons by definite formal teaching; there is nothing in children's minds which can digest and assimilate formal teaching; religious influences are not things

to be set before children at a fixed hour of the day. We must take a lesson from The Great Teacher, and be content to veil our meaning for a time in parables. And first among these is the daily acting of the parent's or teacher's life; children necessarily think upon, and desire to imitate, the conduct of those whose power seems so unlimited to them. The daily example set before the child, and the character of the motive from which he sees that everybody expects others to act, determine whether the child thinks only of what it can get in this world for itself, or knows that it has a friend whose good will is worth more than all else, on comparison with pleasing whom all earthly pleasures are as dust in the balance. If the child sees no one doubts but that the unseen distinction between right and wrong is more important than the distinction between pain and pleasure, which is temporary and of this animal life, it learns to think more of the spiritual than of what is seen and felt. In a man, the desire to serve our heavenly Father, and please Him always, is the true source of action; but a child is, by God's providence, surrounded by a parable which brings him gradually to feel this; he gladly, and without being provoked to any opposition, feels that he is entirely dependent on a father's love, and the desire to please and make some return to him is the natural motive to encourage. If you talk to a child of what he owes to God, he is awed into a kind of acquiescence, and feels a painful restraint which he feels relief in throwing off. But the care and love of his parents is a thing not far from him, on which thought is easy and pleasant. But the parable must precede its interpretation, through early life the motive must be developed of striving to please father; and if fathers are not always all they should be, nothing is more effective to humanise them than to find their children looking up to find them what they should be; fathers' love for their children deepens as they become used to them, and here as everywhere what a man voluntarily forces himself to at first finally becomes habitual to him. But in bringing a child to believe in his father's love, it is not necessary to make him repeat correct explanations how all the seniors of the family are one, whose orders he is equally bound to obey, and yet fellow-workers each in his own place, or to define the moment at which his father's love was first provoked towards him, whether it was the cause of the mother's love or was caused by it. The tree of knowledge of theology stands side by side with the tree of life; but the one bears the words of Jesus—its twelve differing fruits are each different from the rest, but they all, and even the leaves, are for the healing of the nations; the other the traditions and interpretations of men more subtle than the rest. If we search our writings, thinking that in them we have eternal life, instead of having for their office to witness to the Desire of all nations, we shall not come to Him. We do as Peter in his ignorance, who would have built tabernacles for his law, and prophets side by side with Jesus. But He will yet be found alone, to abide with those who obey the heavenly voice which rings in every heart: this man, this perfect human life, you see in its daily detail. He is my beloved Son. Hear Him.