

when the struggle for the means and the power to diffuse intellectual enlightenment was so severe and carried on at such heavy odds against the entrenched powers of resistance, that it naturally evoked almost a passion of moral enthusiasm among those who hated to hear stupidity singing the praises of popular ignorance. In those days, more than now, the winning of the right to knowledge was a moral victory, and some of our educational reformers failed to realize how much of the moral good, which in their own lives they had found to follow from the gaining access to new knowledge, had really come to them through the strenuous and often most unselfish efforts which they had made to break a way through mischievous barriers or to rouse men from intellectual slumber.

To us, education is not intellectual enlightenment alone, nor the skilful care of physical powers alone, though I fear that anyone who took a candid view of some parts of English education at the present time, might feel that some of us care more about the body and health than we care about anything else. Any part of education which has suffered from undue neglect, revenges itself on us by securing for a time more attention than is in fact its due. But, though education includes the training of the body and the training of the intellect, it is something deeper and greater than physical and intellectual training. It is these, and a moral influence as well. Nor is it a matter merely of schools and schoolrooms. Surely, what we in England really mean in our hearts by education is that great aggregate of the influences which come to us in our homes, at church or chapel, in daily life, in intercourse with our contemporaries, in love of home and father and mother—in all

the thousand streams of influence and suggestion which in a free country converge upon each individual life, and shape ideals of conduct. The things which we in England most care for in education are just the things which in public we least like to talk about. Do we not sometimes take refuge from that difficulty by laying quite undue stress on some of the appurtenances and accessories of education which are indeed necessary but not essentially important? Yet to-day we are about to discuss a subject, to the right understanding of which it is necessary to come with no artificially narrow view of the meaning of Education. Therefore I must venture, with your leave, to touch for a moment on matters about which it is difficult to speak and about which words are often misleading, because the things spoken of lie too deep for words. Shall we not say that Education, in its true and deepest sense, is the blending together, in a living and luminous union, of the intellectual aspect of the soul and of the spiritual aspect of the intellect, and the establishing of the operation of them in a healthy body, obedient to the rule of faith—faith in the Unseen Power, to live in the presence of which is the true end of life?

Next, what do we mean by a "*System of Education*?" In his most kindly-worded opening remarks, the Mayor alluded to me as an "educational expert." While sincerely thanking his Worship for the confidence implied by that remark, may I most respectfully deprecate the use of the expression "educational expert," and certainly its application to myself? Once use the word "education" in its larger and truer sense, and we begin to realize that anyone who calls himself an educational expert is really claiming to be an expert in life.