

kingdom of heaven cometh without observation," and the years teach much which the days never knew.

The present is strong and potent, Let us recognize it.

In life's small things be resolute and great,
To keep thy courage trained. Know'st thou
when Fate

Thy measure takes, or when she'll say to thee
"I find thee worthy. Do this deed for me"?

And a humble life, if lived nobly, may have a living and growing influence. George Eliot strikes a true note in the last sentence of *Middlemarch* :

"Dorothea's finely-touched spirit had still its fine issues, though they were not widely visible. Her full nature, like that river of which

Cyrus broke the strength, spent itself in channels which had no great name on earth. But the effect of her being on those around her was incalculably diffusive; for the growing good of the world is partly dependent on unhistoric acts, and that things are not so ill with you and me as they might have been is half owing to the number who lived faithfully a hidden life, and rest in unvisited tombs."

Just one thought, last but yet foremost. We make our own lives. Our ancestors did not make them for us. "Say not thy evil instincts are inherited. Back of thy parents and thy grandparents lies the great Eternal Will—that, too, is thine inheritance."

SYSTEM OF EDUCATION.*

Probably we shall agree that education does not consist solely in book-learning. It is, indeed, not so very long since those people in England who seem to care most for the spread of popular education, often spoke as though learning something new necessarily helped one to be better. Sometimes they used language, inherited from bygone times and from an earlier generation of reformers, which laid itself open to that interpretation. They often said things which implied that, if only you gave people more information, you would necessarily make them better. In these days we are not so sanguine as to think that. One of the last things we should wish to do would be to speak disrespectfully of knowledge, and of the need for learning, and of the delight which learning often brings. And obviously there are some things in the world, to learn which is a necessary part of trying

to become better. Nor would anyone who knows what hard intellectual work is, deny that the effort made in learning a thing thoroughly, weighing it judiciously and applying it accurately, has a good effect on the character, and may refine and ennoble it. But how rarely can any of us say that the mere fact that one has gained a little bit more information has strengthened the moral purpose of our life? Knowledge is a necessary ingredient and instrument of education, but not the be-all or the end all of it. And let us not do some of our dead and gone educational reformers the injustice of believing that they really took so pedantic a view of human life as to think that intellectual enlightenment alone would suffice to secure moral reformation. It is true that their writings sometimes conveyed this impression, but those writings were composed at a time

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