

which no real work could be possible, but no more educating, that is drawing out the powers of, the mind than breaking stones upon a road or trimming ivy on a wall. If learning these things were education, and if education meant wealth or the means of making money, then, indeed, the poor man might complain with justice that he had thrown away his time, that education was a delusion and the desire for knowledge in the high sense was a snare.

But education does not mean wealth, nor is it necessarily the power of acquiring it. What it is, no doubt, is not easy to define; it has been defined a hundred times—not often, perhaps, by men qualified to define it; very seldom, if ever, so as to exclude all that it is not, and to include all that it is. Those who know most about it will be least inclined to attempt to include it in a formula. But, without attempting to define it, which I disclaim, it means at least, as the very name implies, a drawing out of the powers of the mind, so that the educated man is better able than the uneducated to commune with the choice and master spirits of all ages, and has the means, if he will use them, to become, in many ways, happier in his life, and fitter to meet death, which “necessary end will come when it will come.” A very clever Cambridge man once said that the advantage (I am afraid he said the only advantage) of an Oxford education was that it enabled a man to allude gracefully to a variety of subjects. Well, if any education does really enable a man to use a variety of subjects, not for display or “to find talk and discourse,” but to illustrate or advance an argument, to clear the mind, to interest an audience, to convince an opponent, I should say that such an education was very useful, that a man who so used it had discovered its use, and that he was fitter for the world in

which we live, and more likely to be effective in it, than a man who had no such education to use, or, if he had it, did not know how to use it. “Studies,” says Lord Bacon, and by studies Lord Bacon meant what till lately, at least, was meant by education, “studies are for light, ornament and *ability*,” and by ability I conceive he intended the power of dealing with fellow men, the power to influence mankind and to benefit the world.

It is not denied that great men may achieve greatness in particular pursuits without any general cultivation of the powers of the mind. But even such men are able to do more in their own age, and to impress themselves upon posterity if they have this cultivation than if they had it not. Julius Cæsar, for example, was a very great general, but so apparently was Marius, and Marius could hardly write his name. Julius Cæsar, in the midst of the Gallic War, while passing across the mountains from one part of his province to another, wrote a treatise, “*De Analogia*,” in more than one book, which he dedicated to Cicero. The treatise has been lost, and scarce even a quotation from it survives by which we might judge of its value; but it was certainly as far from war or politics as can be conceived; and, though the power to write it did not make the generalship of Cæsar, it was part of the man. Marius is a name; Cæsar was a power for centuries; and even now, after 2,000 years, his genius is felt in the empire he created.

But it may be said, What has all this to do with the Salt schools? You are wasting our time, and talking rubbish. We must have technical education; we don’t want this general culture, which is only a fine name for sciolism and general shallow pretence of learning which does not advance trade or make men get on. Is that so certain? Not a word will you hear from me in disparagement of technical education.