

existence. Since men believed that, said a poet of scepticism,

"Une immense espérance a traversé la terre,"

[A mighty hope has passed across the world;]
this world, O Christ,

"Qui vivait de ta mort, et qui mourra sans toi!"

[Which by Thy death did live, and which without Thee will die.]

We have been now in the atmosphere when we have felt and seen what is implied by treating education, with Ruskin, as this forming of life according to law—a difficult process, for guidance and sustaining in which we have need of high sanction for our acts, and of knowledge on which to base hope and faith.

By thus examining the ground, by thus reflecting, by thus looking within ourselves, by thus observing facts, we are ready to understand others, both those who believe more than we ourselves may do, and those who believe less. Be large-minded enough, as Cardinal Newman said, to acknowledge that men think very differently from you yourself, and that human minds fall to infinite diversity when left to themselves.

The whole question is, *have* they been left to themselves—in this and in that, here, and there? Your pupils are asked to acknowledge such an idea of greatness as God made—man. Why should they? says the Jew. Or to acknowledge that God may be known from His works? Why? says the agnostic. They may never lie, never do evil that good may come, never injure another's reputation, never think a bad thought, must give up their friends if these become occasions of sin, must take no position, when older, where their religion is interfered with, maintain self-destruction wrong, though all goes badly with them—and even the young commit suicide—then, when they make marriage contracts, must keep them, nor enter on these lightly, under pain of sin, must hold marriage indissoluble, must take no fees as doctor or as lawyer by deceiving patient or client, and must return such if taken, must respect the poor and be gentle with the aged, and count every burden a possible blessing: that is, or may be, as Ruskin says, surely a painful way to start on. But that is behaviour, according to the full Christian law. The burden of it, or the blessing, begins with the very young, and with the teachers and governors of the young. Look at the spoiled children in your schools. Look at young Harvey in Mr. Kipling's *Captains Courageous*.

There are only two possible views of life, the right one and the wrong one. Children don't theorize, perhaps, but they soon practise. If they are not asked—but are they not?—why do this, why do that? Yet you yourselves are asked it, in this busy-talking world. You answer that you are checked here, and checked there,

bound by this law and by that: there is the true answer; adding that the less you are free, you are the more really free. Every truth known circumscribes liberty.

But do not refrain from acknowledging that utility, in a restricted sense, or according to half-knowledge—that is, natural knowledge—will not bear you up. Honesty is the best policy—sometimes. But many of your pupils know perfectly well these times that if you make false returns to a fire insurance company you may lay the basis of a good fortune; that you may drink and over-drink in secret, yet gain political power through good souls moved by your denunciation of intemperance; that lying saves from punishment in the world of school, and that selfish children get their pleasures, and make their parents slave. Bear this always in mind, and use your reason even with the young, and not sentimentality, which enfeebles both speaker and listener, and which runs into great unreality. "Clear your minds of cant," as that true old realist, Dr. Johnson, cried: for there *is*, as Sir Roger de Coverley concluded, much to be said on both sides; and you will have to meet in the gate of much popular literature—for instance, in the Canadian, Mr. Grant Allen—a total denial of all the morality we so readily assume for our schools*.

You are bound by an external law, or what you consider sufficient authority. Well and good. You also consider, probably, that the law within answers that external law, and is "the meeting soul" which it pierces; but, once again, be large-minded enough to allow that, though you are bound against dishonourable thoughts even, though you may not save even those

* "A recent philosopher, who has a respect for logical thinking, courageously presses the evolutionary theory to its conclusions, and rates Mr. Herbert Spencer for inconsistency. Friedrich Nietzsche, who recognizes the absurdity of endeavouring to reconcile Christian morality with evolutionary ethical principles, has exposed the fraud and laid down the true morality that flows from the Spencerian principle. Writing of George Eliot, the poetess of evolutionary ethics, Nietzsche's words are: 'They have got rid of the Christian God, and now they think themselves obliged to cling firmer than ever to Christian morality; that is English consistency. [Sometimes. And for how long?] With us it is different. When we give up the Christian belief we thereby deprive ourselves of the right to maintain a stand on Christian morality. Christianity is a system, a view of things consistently thought out and complete. If we break out of it, the fundamental idea of God, we thereby break the whole into pieces. If in fact the English imagine they know of their own accord 'intuitively' what is good and evil, if they consequently imagine they have no more need of Christianity as a guarantee of morality, [then] that itself is merely the result of the ascendancy of Christian valuation, and an expression of its strength and profundity.'

Again:

'What is good? All that increases the feeling of power—will to power, will in man. What is bad? All that proceeds from weakness. What is happiness? The feeling that power increases—that a resistance is overcome. Not contentedness, but more power; not peace at any price, but warfare; not virtue, but capacity. The weak and ill-constituted shall perish, first principle of our charity; and people shall help them to do so. What is more injurious than any crime? Practical sympathy for the ill-constituted and weak—Christianity.'—(Quoted in the *Catholic University Bulletin*, Oct., 1897, Washington, D. C., from the works of Friedrich Nietzsche, Vol. ix, Macmillan & Co., N.Y., 1896)