

These impressions on the different senses have been sent to distinct and separate regions of the brain surface; and there, having been received, they are stored up, so that the image, once formed, can be recognized when repeated, and can be revived in memory.

Every sensation leaves behind it a trace upon the brain, which trace is the physical basis of our memory of the sensation. Perhaps no modern conception of the physical basis of memory is more graphic than that which we find in Plato. In the "Theætetus" (Jowett's translation), he puts the following words into the mouth of Socrates:

"I would have you imagine, then, that there exists in the mind of man a block of wax, which is of different sizes in different men, harder, moister, and having more or less purity in one than in another. Let us say that this tablet is a gift of Memory, the mother of the Muses, and that when we wish to remember anything which we have seen or heard or thought in our own minds, we hold the wax to the perceptions and thoughts, and in that receive the impressions of them as from the seal of a ring; and that we remember and know what is imprinted as long as the image lasts; but when the image is effaced or cannot be taken, then we forget and do not know."

Plato carries out the same figure to explain different degrees of memory. When the wax is deep, abundant, smooth, and of the right quality, the impressions are lasting. Such minds learn easily, retain easily, and are not liable to confusion; but, on the other hand, when the wax is very soft, one learns easily, but forgets as easily; if the wax is hard, one learns with difficulty, but what is learned is retained.*

(To be continued.)

ORIGIN AND NATURE OF SECULARISM.

CHAPTER XII.—THE DISTINCTIVENESS MADE FURTHER EVIDENT.

"The cry that so-called secular education is Atheistic is hardly worth notice. Cricket is not theological; at the same time, it is not Atheistic."—REV. JOSEPH PARKER, D.D., *Times*, October 11, 1894.

NOR is Secularism Atheism. The laws of the universe are quite distinct from the question of the origin of the universe. The study of the laws of Nature, which Secularism selects, is quite different from the speculation as to the authorship of Nature. We may judge and prize the beauty and uses of an ancient edifice, though we may never know the builder. Secularism is a form of opinion which concerns itself only with questions the issues of which can be tested by the experience of this life. It is clear that the existence of Deity and the actuality of another life are questions excluded from Secularism, which exacts no denial of Deity or immortality, from members of Secularist societies. During their day only two persons of public distinction—the Bishop of Peterborough and Charles Bradlaugh—maintained that the Secular was Atheistic. Yet Mr. Bradlaugh never put a profession of Atheism as one of the tenets of any Secularist society. Atheism may be a personal tenet, but it cannot be a Secularist tenet, from which it is wholly disconnected.

No one would confuse the Secular with the Atheistic who understood that the Secular is separate. Mr. Hodgson Pratt, a Christian, writing in *Concord* (October, 1894) a description of the burial of Angelo Mazzoleni, said "the funeral was entirely secular," meaning the ceremony was distinct from that

of the Church, being based on considerations pertaining to duty in this world.

In the indefiniteness of colloquial speech we constantly hear the phrase, "School Board education." Yet School Boards cannot give education. It is beyond their reach. Most persons confuse instruction with education. Instruction relates to industrial, commercial, agricultural, and scientific knowledge and like subjects. Education implies the complete training and "drawing out of the whole powers of the mind."* Thus instruction is different from education. Instruction is departmental knowledge. Education includes all the influences of life; instruction gives skill, education forms character.

The Rev. Dr. Parker is the first Nonconformist preacher of distinction who has avowed his concurrence with Secular instruction in Board schools. When Mr. W. E. Forster was framing his Education Act, I besought him to raise English educational policy to the level of the much-smoking, much-pondering Dutch. "The system of education in Holland dates from 1857. It is a secular system, meaning by secular that the Bible is not allowed to be read in schools, nor is any religious instruction allowed to be given. The use of the school-room is, however, granted to ministers of all denominations for the purpose of teaching religion out of school hours. The schoolmaster is not allowed to give religious instruction, or even to read the Bible in school at any time."† No state rears better citizens or better Christians than the Dutch. Mr. Gladstone with his customary discernment, has said that "secular instruction does not involve denial of religious teaching, but merely separation in point of time." It seems incredible that Christian ministers, generally, do not see the advantage of this. I should probably have become a Christian preacher myself had it not been for the incessantness with which religion was obtruded on me in childhood and youth. Even now my mind aches when I think of it. For myself, I respect the individuality of piety. It is always picturesque. Looking at religion from the outside, I can see that concrete sectarianism is a source of religious strength. A man is only master of his own faith when he sees it clearly, distinctly, and separately. Rather than permit secular instruction and religious education to be imparted separately, Christian ministers permit the great doctrines they profess to maintain to be whittled down to a School Board average, in which, when done honestly towards all opinions, no man can discern Christianity without the aid of a microscope. And this passes, in these days, for good ecclesiastical policy. In a recent letter (November, 1894) Mr. Gladstone has re-affirmed his objection to "an undenominational system of religion framed by, or under the authority of, the State." He says: "It would, I think, be better for the State to limit itself to giving secular instruction, which, of course, is no complete education." Mr. Gladstone does not confound secular instruction with education, but is of the way of thinking of Milton, who says: "I call a complete and generous education that which fits a man to perform justly, skilfully, and magnanimously all the offices, both private and public, of peace and war." Secular instruction touches no doctrine, menaces no creed, raises no scepticism in the mind. But an average of belief introduces the aggressive hand of heresy into every school, tampering with tenets rooted in the

* Henry Drummond gave this definition in the House of Commons, and it was adopted by W. J. Fox and other leaders of opinion in that day.

† Report from the House, by Mr. (now Right Hon.) Jesse Collings, M.P., May, 1870.

* "Memory Historically Considered," Burnham, in "American Journal of Psychology," ii. 41.