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INAUGURAL ADDRESS  
OF  
THE BISHOP OF WINCHESTER,  
TO THE  
General Association of  
Church School Managers and Teachers,  
AT THEIR FIRST CONGRESS,  
HELD AT  
KING'S COLLEGE, LONDON,  
21st JUNE, 1873.

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It is with unfeigned pleasure that I have responded to the invitation sent to me to meet you in this theatre. I was not able to be with those of you who assembled at St. Paul's this morning, but I was with you in thought if not in person. I rejoice to take any part whatever in the inauguration of this Association of Church School Managers and Teachers. I believe it to be a movement of the very greatest importance, not only for those immediately concerned in, and those professionally connected with, the great office of a schoolmaster, but also for English society generally, and especially for that great institution, the Church of England. It would be altogether missing the subject not at once to say that there are many difficulties, many dangers, many perplexities before us at this moment

as to the great subject of Church of England education—difficulties, many of them, arising, not from what was the case when I came first into life—the apathy of people generally as to the teaching of the young—but difficulties rather which beset a quickened circulation and a greater interest in the matter. The blood no longer stagnates round the heart; on the contrary, there is a tendency to over-excitement which might lead to some cerebral mischief, and to some organic damage. It seems to me pre-eminently useful at this time that those who are qualified to take the lead in their profession should come together and consider calmly what the circumstances of the case require; what the real essence of their office is; how that office is to be brought most efficiently to bear upon the mass of the English people; how the schoolmasters are to rise and to prove their own special character; how they are, not only as individuals so to rise, but, how the office is to be cemented together and made to set its mark upon the people. It is in some degree to consider these matters that we are gathered together. I would indicate some of the dangers to which I have alluded. First of all it is impossible to separate the consideration of Church of England training of our young from that more indiscriminate and less theologically defined training, which the nation in the form of undenominational education, as it is called, is able to provide for the mass of the people—an education which, in some respects, of course—as in its encouragements and its temporal results for those who conduct it—it is difficult for the Church of England to equal. To be in any way, even in the humblest, upon the great state machine is to be dragged on at a rate and with a display which does not belong to anyone not connected with the gilded coach. There is a great amount of noise and hubbub, of thronging and blinding dust, of the clamour of people round

proclaiming their greatness, and other circumstances which have a certain enticement. But when we look beyond and see what these things are able to do, we must come to the conclusion that the thing which is after all the highest part of every pupil—I mean that moral nature which is one outcome of the spiritual nature within him—as to that, it is but little that this great apparatus can actually perform. The necessity, from the division of opinion amongst us, (and I own it to be a necessity where the taxation is levied from men of all religious opinions)—the necessity of separating the direct instruction given by the State from the religious question, involves this terrible deficiency. You cannot teach morals except through the spiritual being of the pupil. You might teach him, for instance, not to steal; you might teach him even not to get drunk when he gets older; you might teach him those things which some people think are the whole of morals, but when you have taught him all, it may be you have done nothing for the moral nature of the man. Probably, many of you have read the novel or life of Eugene Aram, and will know what I mean by saying that there may be what is intellectually a certain great “moral development,” in a man in whom the true moral development has not even begun; in whom the sense of his own humanity, fallen and redeemed, and the sense of humanity in each one of those with whom he has to deal, has never awoke; but who looks on those around him and on his pupils as counters with which he is to play with all the dexterity in his power—with, perhaps, a certain honesty of purpose, but still dealing with them as counters, and having no conception of the intricacy and greatness of that spiritual life which is within each of them. There seems to me no mode really of giving that which I call a high moral training, except through training first the spiritual nature and bringing the

influence of that to bear upon the formation of mere external habits.

Now, while a State education can teach the pupils the disadvantages of a course of conduct which would lead to disaster, such as intemperance and other great evils, I do not think there is anything in that training which can unite this external apparatus to that which is the governing principle within the man. I will give you an illustration which I dare say will make you smile as it did me when it was told to me by a lady the other day. This lady was connected with a Board School, and she said, "What am I to do? A boy tells a great public lie. He tells it so that it is impossible for me to speak to him about it privately because every other boy in the school knows it. I am bound to punish him for it, and therefore I administer a certain flagellation and vapulation. That is all very good, but then," she said, "I must not explain to the boys why I did it until the hour of religious instruction comes." Now that is a thing to make us laugh, but at the same time there is a terrible principle in it. It is a severance between the external habit—a certain outward action—and the internal principle. This is one of the many evils which, (just as an eruption upon the face comes from the impurity of the blood), shows internal disorganization of the national framework, brought about by our being broken up into sects, instead of all being one. At such a time as this we need be up and doing. Very considerable rewards and objects of ambition are set before school-masters under the new system, and the Church can offer less than a very clever man, at least in mere mundane teaching, might attain to. But the question arises, "Is there really nothing on the other side?" I think there is, and that the man who deliberately makes a sacrifice, and, the two being offered him, chooses the Church school rather than the State school, will have his reward. The



man who devotes himself, even though it may cost him some worldly success, to that which I have already shown to be the higher form of education—the only real form of education—who devotes his talents and the weight of his moral character to that which is after all the highest teaching of the mass of the English people—that man is doing a work for man and God which cannot be exaggerated. Indeed, it seems to me very much like the choice of a profession in the kindred science of healing the bodies of men—of a man saying, “ Well, I see in this vaunting age, if I go puffing myself up as a doctor who is to cure everything by giving pleasant medicines to everybody who can come, I shall very soon get a great fortune, maintain myself in great splendour, and perhaps found a family.” Another practitioner says, “ Yes, but I have to deal with mankind, to heal diseases, and not to deceive people by making them think they are healed when they are not ; and I would rather labour my life long and die a poor man, having in my vocation done all that God enabled me, to mitigate human suffering, and to heal human diseases, than to live with a gilded name and a golden fortune, and to look back on my death bed to having been a humbug.” And just as the mind, and the soul, and the inward moral nature, are greater even than the highest bodily powers, so is his claim to be higher and greater who devotes himself to that noble work.

The first thing for you to do, if you wish to do what I hope you have met here for, is to take calmly and deliberately an estimate of what the greatness of your profession is and what therefore are the issues which depend upon discharging it aright. This I hold to be the very first point of all in order that there may be a due feeling of self-respect in the teachers, which will support you in times of difficulty and depression, and will enable you in respecting your profession to respect your brethren and

yourselves, and so never condescend for any temporary advantage to lose sight of the mightiness of your charge. If you begin here, then the second thing I venture to suggest is, that this is a time for mutual co-operation, a time for your acting together, a time for your understanding one another's views, a time in which the stronger should be ever ready to help the weaker, and the leader to confirm the led. I take this Association of Church Managers and Teachers, and this Congress as being a sort of engagement from those who have come together that they will endeavour by co-operation and by unity with all who are engaged in this great work, to stand as a compact phalanx to meet the attack of the enemy. When I say that, I include my own profession—that of the clergy of the Church of England—as being essentially one with that of the schoolmasters of the church. In my judgment there is no more real difference between the profession than there is between my accidental position of a bishop and that of my brother clergymen who work with me in the ministry. The office is really one—it is the creation of Christianity—the office of a prophet, evangelist, and teacher, as you read in Holy Writ through the action of the same divine spirit in the body of Christ. All are to rely upon the self-same strength—the power of the Holy Ghost; all are to aim at the self-same object—the salvation of man; all are to labour by the very self-same means, learning the secret of sympathy with others; suffering with them that we may rejoice with them; imparting ourselves to them that in anything God has raised us above them we may make them partakers of the gift. And it seems to me the leading idea of the whole is—if we apply the principles I have tried to work out—that the clergy and the schoolmasters of the Church of England, from the highest to the lowest, ought to act together as one body engaged in this work. I know perfectly well,—in

times past, I think far more than in the present—the school-masters have had a good deal to bear with and to complain of with regard to some of the clergy. Some have had to complain of the great carelessness of the clergy as to teaching the young. Some clergymen seem to have thought that the pulpit was their throne and the school their abomination. If that is so, there can be no very great heartiness of work and sympathy shown in the parish where there is that unfortunate disruption between things that are one.

But there have been other grounds of offence. There have been clergymen who have done one of the worst things they could do—worse even than neglecting the school-master—and that is patronising him. Now, as you all know, who are acquainted with Dr. Johnson's works, to be a patron, is to be an extremely disagreeable thing—it is a mean sort of way of sinking a better man than ourselves when it comes to a rough-and-tumble struggle;—to stand aloof from him when he is in want of assistance and to hug him round the neck when he begins to succeed. What we want is, to have masters of schools—men of independent mind and thought and action—men who take a real and not an unwise estimate of their own position—but who do not think that they raise themselves by standing aloof and opposing the clergyman—thus showing that they understand their position no better than the clergyman understands his office in thinking that he does well in patronising the schoolmaster. If you are really anxious to do what the people want from you and what God requires at your hands, you must each one acknowledge the true position of the other, and act together heartily and lovingly in mutual Christian honour. My firm belief is that the time has come when in the great body of the clergy, and in the great body of the schoolmasters too, there is a real intention to cultivate

such relations, and to maintain such a connection. I think that our meeting together at such times as these may, under God's blessing, greatly help to carry out this intention. An association which gives to the individual schoolmaster the support of his fellows in something like an organised body, and which leads to the mutual interchange of ideas, must tend to produce those results which we are so anxious to see gained. If only you can in that way trust one another, can in that way act together, can together receive your common commission, for the object for which you are labouring—that successful training which is to cultivate in the rising generation of this country true morals, and as far as may be, the development of the intellect founded upon the true religious life—no doubt you will have a power which no contrary force can resist, and a reward that will reach on into eternity.







