

the air, or, as Dr. Horton says, "we are agitated by a Divine unrest"; and I cannot but hope that the Spirit of God is leading men of diverse minds by different paths to a union nobler than Christians have ever yet seen, not excepting the by no means ideal union of New Testament days.

The problems before us are largely social problems, and if they are to be solved by organized Christianity, they will be better solved by the long pull, the strong pull, and the pull altogether of a National Church, than by the overlapping and irregular, if not fratricidal, efforts of self-centred societies. Dr. Horton in his opening remarks referred to the appalling fact that nearly a million of people in one city are living under such conditions that they simply cannot obey the plain precept of Christ to enter into their chamber and shut the door for prayer, because there is no chamber for them to enter, and no door to shut. This is only one small sample of what all Christians should be thinking of, and preparing to deal with in Christ's name. Let us only believe what we profess to believe, that we all are brethren, and we shall see our way. Till then, the more "we are agitated by a Divine unrest," the better. The world is watching us, and if we delay much longer, it will try to do our work itself.

J. FOXLEY.

ART. IV.—THE UNIVERSITIES AND THE MASSES.

WE may well bewail the materialistic instinct which inspires the multitude. It is customary to regard the millionaire as the incarnation of the desire for wealth, and to regard the toiling masses as those who desire merely the pittance which will sustain life in more or less—probably less—comfort. This is an utter fallacy. The whole aspiration of modern trade-unionism is materialistic in its coarsest sense. That movement, which took its rise in a reasonable desire to protect those who were under the heel of a tyranny, has now become an aggression towards an equal, not an equitable, division of wealth. It has been notably reluctant to undertake efforts for the furtherance of less materialistic aims. Only in respect to the curtailment of hours of labour has it shown any sympathy with aims which cannot be directly estimated in the coinage of the realm, and it is to be feared that in its desire for the curtailment of hours of labour the trade-union movement has been impelled by an impulse from without—the same impulse which urged men, but fifty years ago, to smash machines and to hate inventors, the impulse which is timid and fearful lest the few should

succeed and others fail. Organized labour has seen, in the industrial zone, the death of the one institution which fostered sweetness and light—the Mechanics' Institute; it has seen the decay of the old "penny readings," and the ascendancy of the cheap music-hall; it has witnessed the triumph of spectacular athletics and the decay of honest sport; it has seen the conquest of minds by the scrappy paper, and the wholesale neglect of the book, until free libraries are as neglected as churches, and intelligent reading has been lost in the thirst for sensation. The trade-union movement is not directly responsible for this change in the mind of the masses, but the materialism which it has preached, in season and out of season, has been one of the forces which have acted in this direction.

It would be possible, and it would be justifiable, to paint a darker picture. Materialism in political aim has its counterpart in materialism in moral ideal. Those who are anxious to draw the attention of the public to the state of morals in the villages of England would be shocked did they but turn their attention to what we may call industrial villages—those grimy assemblies of monotonous rows of monotonous houses. He who has listened, as a student of social affairs, to what happens at the last few days of the criminal assizes at Liverpool and Manchester and York will be saddened and subdued. Such human depravity as is there revealed would seem to be incredible; certainly it is unmentionable in public print. Even the daily papers, to their infinite credit, are silent in respect to these last grim days. Here it can only be indicated, but it is a fact that little girls of twelve years step into the witness-boxes and prattle of wickedness—their own wickedness—with such glibness as is appalling. It is no fancy picture. At Liverpool, in February, Mr. Justice Grantham expressed himself as appalled by the story of juvenile depravity then laid bare—at children selling themselves to vice, and being shamefully intimate with the full meaning of their acts. There must be a strangely degrading atmosphere surrounding these black towns and villages; it is a miasma of immorality; it is a fog which stinks with Satanic influences. There is rampant heathendom on every hand. It is not the mere absence of church- or chapel-going that we have in mind; it is something far deeper. It is the absence of a moral basis upon which character may be builded. The materialism of to-day has percolated through the strata until it has permeated all. Morals are coarse appreciations of delights, and most frequently delights which money can procure. There is an utter lack of valuation of the vague and indefinable joys which come from literary communion, or artistic elevation, or intellectual cultivation. That herein lies the problem of the

hour is the contention of this paper. What worth that every member of the proletariat receive twice a living wage if he spend it on that which is but the life of a brute beast? We have tried to regenerate mankind by an adjustment of incomes, by Housing Acts, by Licensing Acts. So far we have succeeded. Creature-comfortism is largely assured. In the human sties there is abundance of clean straw. There is enough of food and of clothing; and of tawdry jewellery—far more than enough. But can it fairly be said that the lives of the proletariat are in any real sense one whit nearer worth the living?

It is at this point that we must bring our main topic forward. We set out by regarding a University as a repository for the best influences of all kinds—mind-broadening, refining, edifying. Whatever form a University may take, its purpose is to strengthen and to feed and to cultivate the human mind. It is not sufficient that it turn out equipped professional men. Of such the world has enough and to spare. But meantime the minds of the masses are ill-nurtured; indeed, they are, contrariwise, nurtured with evil, which is a very different and a far more serious matter. It is but the feeblest reply that here and there to a promising boy a scholarship has been given. That serves in most cases to help the promising boy to despise the unpromising. We come back to the main question: What are Universities doing for the masses? It is a pertinent question to-day. By the stroke of a pen the Privy Council has established three new Universities in the North, in the very heart of densely-populated industrial England. To these unborn Universities we may address our question most pointedly, though it is by no means restricted in import to them. Nor need we forget what has been done. University Extension and University Settlements have been the manifestations of the work of the past. They are both laudable enterprises. They partake of the missionary character, inasmuch as they go forth to convert the less fortunate. They are emanations from the University influence rather than that influence itself, and consequently those whom they help have the feeling—and cannot but have the feeling—that they are a lower grade of person, for whom but the crumbs which fall from the rich man's table are destined. Giving full credit to these movements, we may point out that they are small spasmodic efforts on the part of individuals, and do not represent any fervid desire on the part of University authorities to bring the light to earth's darker places. We have all heard the pearls-before-swine argument. It is as unsound as it is insulting.

In what directions can the Universities—and especially the

new Universities—proceed if they are to undertake the mission of checking the advance of materialism, and of fostering in its place those loftier and sweeter aims which alone are worthy of mankind? It may seem at the very outset to be a hopeless enterprise. The Universities may well say to the world that it is their function only to give to them that seek. It must be admitted that this is a secure position to take up. The trouble is that there are many seeking—and earnestly and sincerely seeking—of whose existence the Universities are officially unaware. The collier—and he is not a phantasm—who is spelling out Henry's First Latin Book somewhere in the background of his village; the grocer's assistant—I knew him—who could read, with reasonable fluency, his Greek New Testament: these know not a University, nor does a University know them. But they are, *in potentia*, the very elements which will prove to be the salt of the whole labour movement. Here and there, in hidden byways, there are those who have toiled, who have spent their hard-won leisure, who have sacrificed their pet desires, that they might buy a coveted book. They are not a numerous body. In the forefront of labour movements to-day, of dictatorial trade-unionism, there are not the cultured men who have learned to look at all questions with an openness of mind, an appreciation of argument and counter-argument, which makes the opinion, when at length it is arrived at, of enhanced value to the world and of enhanced influence over those who are to be led. Already it has been said of one labour leader that he is intolerable, that he must be "kicked out"; and one of the reasons urged for this enlightened procedure is that he is too much respected "by our enemies" for his culture and his learning. It is to the interest of the grosser trade-unionism that everything in the direction of refinement should be negatively, if not positively, discouraged. The deeper knowledge, which manifests itself as culture, is always regarded as a mark of the "gentleman," and there is a constant danger of a reactionary movement which will regard coarseness and ignorance as the characteristics of the "plain, blunt, hard-working man." So long as this scorn of culture prevails, so long as Universities are regarded as the exclusive property of the upper classes, so long as it is recognised that for ordinary walks in life the higher knowledge is rather a disqualification than an advantage, so long will the materialistic side of trade-union and labour movements be manifested. The question arises whether the blame is altogether to be attached to the masses themselves. Since the dawn of the industrial era up to comparatively lately it has certainly been generally accepted by the intelligent community that the Universities comprised Oxford and

Cambridge, to one of which everyone who was anyone sent his son to be educated. At rare intervals London was heard of, and, maybe, Durham; but as a general rule, in ordinary conversation—and, indeed, in ordinary literature—the other Universities were practically of no account.

Is it to be wondered at that the great class below, feeling its need for something which money could not buy, began to wonder within its own heart why a University, with all its helps and influences, could not be founded in its own neighbourhood? Out of that inchoate desire arose the demand for a University, and in reply the Victoria University was founded, having colleges at Liverpool, Manchester, and Leeds. Now the University spirit, as I would call it, has still grown, and Liverpool and Manchester are to separate and to have a University each for itself. So far so good. But does this in any way check the materialism of which I have spoken? I fear not in an appreciable degree, and yet it is a movement in that direction. University Extension has done much in its own way, and by the help of the earnest men who energize the movement in the North, to arouse an interest. Something is wanted far more definitely—a portion of the work of the Universities themselves. The University itself stays cosily within its own narrow bounds, and is indulgent if this or that of its children dares to stray without the garden walls. Now let us put the issue quite plainly. In the industrial zone there is rampant materialism. Souls which are capable of great things are being stunted in the deadly atmosphere. Worse than this, the sole direction of mental energy and of aspiration is towards increase of wages and fighting "capital." No one has offered, to any considerable extent, any other occupation for the millions of minds in South Lancashire, and nearly all that has been done has been the work of two great municipalities. We need therefore to take these new Universities by the buttonhole, and to make it quite clear to them that their duty is to this vast community of mankind. No doubt the Universities in question will teach technical science, and all the arts necessary to professional equipment. No doubt in this respect they will perform, and more than perform, their duty. But so long as a collier or cotton-spinner can say to himself that he would so much like to know something about history, if only he knew someone to give him advice—so long as there is one such artisan, and to-day there are thousands—the new Universities have not finished the work which they take in hand. It is not so foolish a dream as it may appear to be, but one can picture all these Lancashire towns, packed as they are with humanity, being linked together in a precious chain of influence with the Universities. It has

been said that the succession of aspirations of a provincial city is to have a Lord Mayor, a Cathedral, a University. It is to be feared that in such an estimation the three are regarded rather as ornaments than as utilities. There is a danger lest provincial Universities should content themselves with mere existence—should say that since they are established all is well, and the last diadem has been placed on the brow of this or of that city.

But to carry out the ideal to which we have referred, to be the focussing medium of all the forces that would tend to relieve the monotony of artisan life, to redeem it from materialism, the thirst for money and coarse delights, these Universities will need a hardier vigour than that conferred by mere existence. They will need to set out at once to inquire into the intellectual needs of the people. Not in a moment can the naked state of the land in this respect be thoroughly realized. We have patted ourselves on the backs in respect to the advance of education, but we have hardly realized how non-educative it really is. The men and women can read; they can write; they can turn into arithmetic such problems as assail them day by day in their ordinary avocations. But reading and writing are only channels to education. They are the instruments only. Who teaches what to read, and how to digest that which is read? Who teaches them the use of the Free Libraries dotted here and there, now, alas! an influence far less worthy than they should be? Here we have the kernel of the whole question. We have put certain intellectual instruments in the hands of the masses, but we have neither taught the right use, nor have we provided the true material upon which they should be used. Imagine teaching a man to read and then setting him adrift on the miscellaneous literature of the day, and then presuming to call the process "education"! One would permit the Universities a wide range of procedure if but they took up the education of the people after the primary school stage. Popular—very popular—lectures might do much, and no one would object to the use of the magic-lantern. Indeed, the saving grace of humour might wield a considerable influence in attracting people, and certainly, as John Wesley said of hymn tunes, there is no reason why the devil should have all the laughter.

But whatever enterprise is attempted, it must be co-ordinated with the general work of the parent body. It must not be capriciously arranged, and provided by a more or less authoritative local body, having a sort of pseudo-philanthropy writ large above their aims and enterprises. The day has gone by for eleemosynary education. The men of the great masses know quite well that they have a claim to

something in the way of higher education, and that it is by no means the property of certain privileged classes. The new Universities will have to face this fact at the outset of their careers. It is no doubt a portion of their functions to confer medical and law and arts degrees upon worthy young persons who have qualified therefor. It is no doubt a portion of their functions to provide for the higher research and the addition to higher knowledge. It is no doubt also their function to choose from the great proletariat those who manifest, either in scholarship examinations or otherwise, some peculiar fitness for what are called the "learned" professions. But there is a higher function for these newer Universities, and there is before them at this moment a grand opportunity to exercise this higher function. There is a right and a wrong sense in which a University is a close preserve. In the right sense, it must carefully safeguard all professional and other diplomas, and must insure their uniformity of value. But it should not make a close preserve of knowledge. The very word "University" connotes a wider regard, a greater readiness of adaptation of means to end, a loftier appreciation of the needs of all men; and the new Universities, close to the threshold of the working man in his thousands, will hear his clamour for some of the sweetness of their influence. It is better that he should clamour for knowledge and insist upon satisfaction, rather than, blind and ignorant, he should clamour for strange political readjustments, and believe that if he and his fellows received in their open hands a larger share of gold weekly all would be well in the land. It is for the Universities to which we refer to break down the materialistic heresy, and this can only be done by inculcating the taste for other delights. There never was a fallacy greater than that which teaches that education breeds discontent; it is not education, but that which masquerades as education, which breeds discontent. The character which is led out of itself, which is educated, may find, and probably will find, injustices around it, for, after all, the world is but human. But it will find some just men and just acts: it will learn that the world is sweeter and better and wiser for the life of So-and-so, even though So-and-so was a capitalist. It will reflect that all processes of social, like other, developments are sadly slow. Above all, it will be impressed by the fact that there are "capitalists" in all grades of society, and that neither money nor might makes the man.

If this lesson be driven home in England in the next few years, it may save us from the consequences of some acts of stupendous folly. Only those who know the inerness of Lancashire life would believe the insensate and revolutionary

materialism which has gripped the hearts of a multitude which ought to be intelligent. Occasionally it bursts into an oratorical threat of mob violence, but, as a rule, it slumbers strangely volcanically, as if ready to pour out its fury at any moment. It does not need counteragent force at this stage to deal with this subterranean menace. It needs enlightenment. Did not an eminent historian say that the French Revolution would have transformed Europe had the first revolutionaries but known what they wanted? We need never be afraid of intelligent revolt, but we have much reason to fear the brute revolt of unreasoning multitudes. Not only to the multitudes themselves, but to the State and the well-being of the Empire, the Universities have a duty which presses heavily upon them; and particularly is that the case in respect to the new Northern Universities placed in the very centre of the industrial district. There could be no greater bulwark for the nation's welfare than an enlightened labouring and artisan class, recognising its social needs, and urging them with such a temper as is the more forcible since it is the less tyrannical. For such a class legislation might yet do much; but it is not legislation which is needed, nor, indeed, is it any action from without. It is the kindling of the inner flames, which, alas! seemed to have slumbered into scarce-glowing embers. This will involve the sweetening and deepening of life. It will substitute the real for the false discontent—the discontent with self for the discontent with everyone else; whilst it will foster an enthusiasm for life and for the unseen glories of which life affords an occasional glimpse, instead of the constant carping fault-finding and the fellowship in quarrelsome.

JOHN GARRETT LEIGH.



ART V.—“THE FIRST BIBLE.”¹

IN this volume Colonel Conder has set himself a hard task. It is to attempt to prove that the first Hebrew records were written on tablets, in the cuneiform script. How far his proof carries us we propose to examine in the following article. He has, to begin with, our sympathy, because he thinks that the general result of the inquiry points to the antiquity and careful transmission, of the Bible text. Anything that helps

¹ “The First Bible,” by Colonel C. R. Conder, LL.D., M.R.A.S., R.E. William Blackwood and Sons, 1902.