



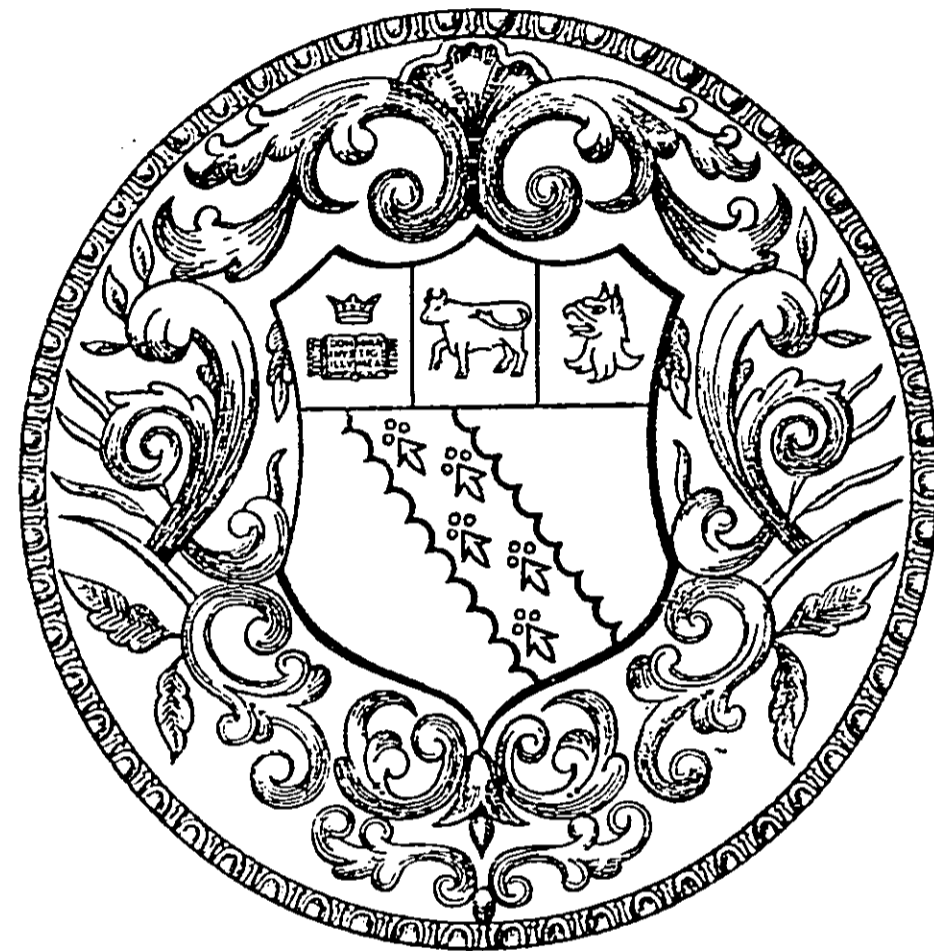
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HEALTH, WORK, AND PLAY.

SUGGESTIONS,

BY

HENRY W. ACLAND,

M.D., F.R.S.

OXFORD,

AND 377, STRAND, LONDON:

JOHN HENRY AND JAMES PARKER.

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国立公衆衛生院附属図書館	
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PRINTED BY MESSRS. PARKER, CORN-MARKET, OXFORD.

TO
 MY FATHER,
 WHO TAUGHT ME BOTH TO WORK AND PLAY,
 AND TO
 THE FELLOW-LABOURERS AND FRIENDS AMONG WHOM I WORK,
 THESE FEW AND HOMELY THOUGHTS
 ARE GRATEFULLY INSCRIBED.

ADVERTISEMENT.

AFTER the last Visitation of the Cholera, I was called upon to draw up an Account^a of the Disease as it occurred in Oxford; and of that Account, the last Part was devoted to certain practical considerations that naturally arose out of the subject.

I have received numerous applications to print, in a separate form, one of the Chapters of that Part, and, with certain necessary modifications, I do so in compliance with these requests.

HENRY W. ACLAND.

OXFORD, *May* 1856.

^a Memoir on the Cholera at Oxford in 1854, with Considerations suggested by the Epidemic, by Henry W. Acland, M.D., F.R.S. London: Churchill. London and Oxford: J. H. and J. Parker.

SUGGESTIONS

FOR HEALTH, FOR WORK, AND FOR PLAY.

§ 1. A CRY, concerning the violation of Sanitary laws, and the necessity for Sanitary improvements, is in England daily heard. If any one asks himself what is the nature or the need of this cry, he finds that, in the answer, he is engaged on an attempt to describe the manner, in which a civilized and well-regulated people, acquainted with the laws of health and the causes of disease, should strive to live. He is led into questions of the most extensive nature—social, so called, political, and religious,—questions which certainly cannot be discussed in this place.

That such a history, however, will alone state the needs of any thoroughly peopled town, in the particular matter before us, a little reflection will shew. It is quite certain, and it would be impertinent now to spend words in proving it, that the health of individuals is influenced by their manner of life. No one doubts but that a man may drink himself into hope-

less dropsy ; that by over-labour he may induce heart-disease ; by imprudent labour, disease of his lungs ; that by mental excitement and late hours he may destroy the integrity of his nervous system ; or shorten his days by ever working at work for which he is by nature unfitted. Instances of individual self-destruction from avoidable circumstances might be multiplied without end. With these individual cases we have not here to deal. Each man has a free will, and he must make his choice according to the knowledge he possesses. But with communities this is not so : they have lawgivers and laws : these may be good, or they may be bad. The people may be either barbarous or civilized. We have now to do with Civilized Communities only ; and concerning them it is not to be doubted, and no educated person does doubt, that *Communities*, as well as *Individuals*, may violate the sanitary laws which our Creator has imposed on us ; and that the consequence of the violation of these laws is punishment to the *Community* for its *common* crime, as it is in the case of the *Individual* for his *Individual* crime.

§. 2. This argument cannot be now pursued. In many ways it has been shewn, that bad municipal laws and bad local management cost more, in many

particulars, than good laws and good management : to use common expressions, "Bad work makes work," and "The ratepayer pays twice." The subject is as interesting as it is extensive. Life is a holy thing ; and if Communities throw away the lives of the Individuals who compose them, or make these sickly, short, and miserable, the Community will, in some manner, 'pay for it.' It will have work done badly by the crushed artisan while he lives ; it will have to maintain him for years in his sickness, and his children on his death.

I should be ashamed of dwelling on subjects of this kind, did I not feel that in this matter, as in many others, many of the People of England have even yet to awake as from a dream. Though scientific men, aided by the press, have for many years striven to rouse us to a sense of insecurity, the habits of our country, the lengthy labour of discussion which is to be gone through in most public questions, and the precarious results of the votes in public assemblies, retard improvement, and too often ensure mischief. And therefore I have ventured to lay before the Reader some plain thoughts that lie even below the root of so-called Sanitary Questions, but which are necessarily and intimately connected with them.

§ 3. "L'Hygiène, ou plutot la Civilization dont elle est une face, se résume en deux mots—Moralité, Aisance^a." In other words, to have "competency of living according to our condition," and "to possess our hearts right before God," are essential to our physical well-being. But—competency of living! Let the Urban, or even the Country Reader, ask himself if all about him have competent meat and drink for their stomachs and their blood; competent air for their lungs; competent exercise—sufficient, and not extreme—for their muscles; competent means of cleanliness for their skins. And under the second head: whether they possess their hearts right before God? Let him ask—has the intellectual, moral, and religious training of himself and those about him been such as to ensure, as far as our fallen nature allows, such habits of self-control, and such sense of duty towards God and his neighbour, as affords to the nervous system the chance of a competent use and competent repose? Alas! I trow not. So far from these words being beside or beyond the mark—they hit the eye of it, though they do not touch the thousand circles which necessarily surround it. We must learn to feel the bitterness of the evil which social life

^a Michel Levy: *Hygiène Publique et Privée.*

entails on the less honourable members of the body politic. The feet, it is true, must tread the mire, yet they may be clad; and the hands may be washed and warm, though they be thick from toil. It is not simply a wrong to our Fellow Men, if that is withheld which they may justly claim: it is sin and degradation to the Rulers.

To all this England is now awaking. The question is—What is the Remedy? How can we apply it? Are we hindering or aiding it? Are even our institutions a hindrance or an aid?

§ 4. Upon the judicious Education of the people depends, more than on any other human means, the destiny of our country. God be thanked that each year some ground is gained in the strife against the social evils that sometimes bid fair to overwhelm us. But as long as a large part of our population are, in respect of one or more of the three great portions of their earthly nature, the Physical, Moral, and Intellectual, so much lower than they might be, the public opinion, which rules in a constitution such as ours, must be frequently in error; and the greater good must for a time too often yield to the less. The discussion which is caused by this conflict of opinion is nevertheless one of the most efficient means of judicious changes, and of real progress.

To aim at, to hope, and to pray for Physical, Moral, and Intellectual perfection in any given state, is not perhaps the part of the wise; but to look for a uniform progress towards all three in his own country and his own place, to strive to add his pebble or his stone to the rising edifice, is the duty of every true-hearted Christian man. The three cannot be separated. I have no more hope of raising a high moral and intellectual standard in a state inconsistent with our physical necessities, speaking of masses of society, than I have of seeing much physical improvement in districts where the moral and intellectual life is dormant. God be thanked, there is no nook of this country, none where our tongue is known, but that there the voice of a higher culture and a nobler aim is heard, uttered however feebly, yet in some sort uttered by our teeming press. There is intellectual food enough,—the question for us is, by what kind can we be nourished?

§ 5. Some highly educated persons seem little aware by what humble means many of the best habits of mind may be formed in their children. If such had ever associated with mechanics, they would have learned that in many or most mere mechanical trades the good workmen, however unlearned, are all distinguished by some

valuable moral habits; which, however they may be hindered by some personal obliquities from exercising their influence over the whole man, are yet in themselves excellent, and *capable* of leavening the whole character. A good carpenter or a good smith will not do bad work. His master may try to make him do bad work, for a master may esteem it his main business to sell whatever will find a market; but the good workman will not do it; he would rather do what hurts his whole soul—do nothing, and see his family in distress; or work for less than he is worth; either of which wears his heart by the sense of injustice. In short, he must be *Accurate* and *Truthful*. With the squareness of his work and the straightness of his line are intimately connected his notions of right and wrong. The good workman is *Humble* withal; he knows the struggle good work has cost him; and his satisfaction in it is mixed with a sense of his own feebleness in respect to all good work, and all higher work which he cannot himself do. He is *Charitable* and *Helpful* to others, because he has a fellow-feeling with all who strive as he strove; and he desires that all good work should prosper, as he wishes that all bad should come to an end. He is *Noble*, because he feels himself to be a part of the whole army of

workers who from the beginning of the world have striven in all Arts, and all Times, and all Places to do their duty in the station of life in which they have laboured. If I have to excuse myself for an apparent digression, my excuse is twofold: 1st. I think that these truths belong really to all work, of whatever kind; and, 2ndly, that just now it is of especial consequence to bear them in mind. I often think of Keble's lines in respect of all work:—

“The trivial round, the common task
Will furnish all we ought to ask:
Room to deny ourselves . . .”

I never look but with reverence on the features of an aged carpenter, now fourscore, with whom, encouraged by the family laws of my father's house, I used to work in my boyhood. I first learnt in his work and at his bench what I have now related; and never, as a child, saw him at his work, but that I felt the nobleness of labour, and, in his conscientiousness, saw explained the principle of martyrdom for truth's sake: indeed, it is by the observation of such ways and by such associations for good and for evil that many of the first notions of our children are formed, their powers directed, and the *quality* of those powers established.

§ 6. The advantages of a higher kind of knowledge, beyond mere mechanical knowledge and mechanical skill, lie in great measure in the development of the same qualities by means of a higher subject-matter; they therefore raise the whole man, but are not necessary for the development of the qualities in question, any more than a knowledge of dogmatic theology and patristic lore are necessary to the formation of the spiritual life of a Christian. Besides, in every kind of progress, a risk equal to the good attained is run—an almost universal condition of all attainment in this life of barter and trial.

§ 7. It is quite wrong to think that the principle at the root of all this is not of universal application. The principle is constant, but the cases, to which it is applied, vary. Even in questionable occupations, that is, occupations in which there is a greater risk of evil than hope of good, there is always the chance and possibility of discipline; as, for instance, in field sports. Every one knows the rigorous, conscientious habits of a true old sportsman, as distinguished from the luxurious young one who has his gun carried and loaded for him. Men have diversities of gifts: some have one power within them, some another; but in all the gifts and in all the operations there is a “spirit” to

lead to good, as there is a power to degenerate to evil. If a man *can* only take a pleasure in dogs and horses, let him do so; shoot well and hunt well; and go to the Colonies. There the natural gifts which made him hunt well here, will make him rough it well there with rough natures of men and things; and be of infinite use to his fellow-men there, and prove an Honour to his Country: but by no means let him be here a barrister or a physician. So it is throughout. The training for life is as various as the modes of life. All subject-matter, and all modes of life rightly used, become the means of true education. Dr. Chalmers, thirty years ago, advised the teaching of Political Economy and of Natural Science to the working classes; because, he says^b,—

“There obtains a very close affinity between a taste for Science and a taste for Sacredness. They are both of them refined abstractions from the grossness of the familiar and ordinary world; and the mind which relishes either, has achieved a certain victory of the spiritual or the intellectual, over the animal part of our nature. The two resemble in this, that they make a man a more reflective and a less sensual being than before. * * *

“For this purpose, it is not one, but many kinds of scholarship that are effectual. Whatever may stimulate the powers of the understanding, or may regale the appetite for speculation, by even

^b Christian and Civil Economy of Large Towns, vol. iii. p. 378, and p. 383.

that glimmering and imperfect light which is made to play in a mechanic school among the mysteries of nature; and may unveil, though partially, the great characteristics of wisdom and goodness that lie so profusely scattered over the face of visible things; or may both exalt and give a wider compass to the imagination; or may awaken a sense that before was dormant to the beauties of the divine workmanship, and to the charms of that argument, or of that eloquence, by which they are expounded; each and all of these might be pressed into the service of forming to ourselves a loftier population. Every hour that a workman can reclaim from the mere drudgeries of bone and muscle, will send him back to his workshop and his home a more erect and high-minded individual than before. With his growing affinity to the upper classes of life in mental cultivation, there will spring up an affinity of taste and habit, and a growing desire of enlargement from those various necessities by which the condition of a labourer may now be straitened and degraded. There will be an aspiration after greater things, and the more that he is fitted by education for intercourse with his superiors in rank, the more will he be assimilated to them in a taste for the comforts and decencies of life. In the very converse that he holds with the lecturer, who one day expounds to him the truths of Science, and another day examines and takes account of his proficiency, there is a charm that not only helps to conciliate him to better society, but that also familiarizes him, in some measure, to the tone of it.”

§ 8. Dr. Chalmers was one of the hearty, genial, able men who could see the good side and the capabilities of every thing; and he was not a man to fail to perceive the value of Physical and Social Science. The resistance to his enlightened views armed noble weapons with a poison, by handing them over not unfre-

quently to men who had not his moral qualities, and who did not feel, as has been said thousands of times, that the educational value of the material means was not in the knowledge they gave, but in the discipline they imparted. Accordingly, even the much-vaunted Physical Sciences have failed over and over again in their use; out of most accurate, most ennobling studies, popular scientific exhibitions have furnished to thousands only a new form of excitement, and another occasion for inaccuracy. From this evil however, or rather with it, much good also has sprung. Persons of all classes are beginning to find the futility of inaccurate science and of popular lectures, except as a means of creating and fostering interest in what is good; and they see the necessity of closer, more precise, application to those subjects with which each individual mind feels a natural sympathy. The people will not lag: it is not speaking with over-confidence when it is said, that ere long, under the influence of Museums, of Working Men's Institutions, Free Libraries, and other appliances, the younger part of the population, urged on, with a patience almost inexhaustible, by the blessed impulses that are stirred up in the nature of every man, will glide insensibly into a stream of Knowledge, such as our fathers knew not

of; and over which they may pass safely, if guided by the Spirit of Wisdom, as well as the Spirit of Understanding and of Knowledge^c.

§ 9. But then I am forced to confess my belief, that the kind of Training by Work and by Science, to which I have alluded, is not adequate to bring about the Happiness of any Society. Indeed, whatever theoretical opinions there may be on the nature and credibility of the Articles of the Christian Faith, no man hardly, who has prospered in his undertakings, is inclined to doubt that Christianity has added happiness to man just in proportion to the sincerity with which its faith has been held, and the tenderness of conscience with which its maxims have been obeyed: and no woman, who is a mother, and whom her sex or ours would admit to have discharged her functions so as to obtain their approval, would be found to say that, as far as the multitudinous chances of this life will permit, there was any method so sure for bringing about the happiness and worldly prosperity of her children as an early Christian training^d.

^c These were to be the Qualifications of the *Workmen* of the Tabernacle. Exodus xxxi. 3.

^d Any one not acquainted with the Work will thank me for referring him to Kay's Promises of Christianity.

§ 10. A part of Christian discipline is termed, by some teachers on such subjects, the law of Self-Sacrifice. If there be one thread that seems to interweave itself, and disperse its hue over the whole of our life, it is this: WE ARE NOT FOR OURSELVES. The history of our universe tells the tale—the meanest things on earth re-echo it. All things exist for others besides themselves: elements for compounds; inorganic elements for organic existences; the lower forms of life for the higher; the higher for man; man for his fellow-man, and for his Maker. The great cycle of chemical changes that go on through the world, touches, as it were, at one point, the nature of man, and so through him serves the great end of all, the worship of the Creator of all. Within the vortex of human duties and human destinies, there is a collision as endless, a sacrifice as continuous, a reward as great. If the inorganic elements are wrought into higher compounds, and the lower forms of life fall before the growth and the necessities of the higher kinds, so individuals among men continue to effect that for which by themselves they are powerless: lower intellects are subservient to the more gifted; whole races sink before the advancing tides of others destined to speed the great Progress of Man.

§ 11. In a more narrow view of society, the same

Self-Sacrifice is the law of life. The surrender to duty of all that is dearest, and the yielding to that duty with joy, are the means by which, on a small scale or on a large, great moral steps are made. Of this training, and the struggle that it costs, all partake. All obey, resist, or slip meanly by. They who escape the contest have no certain honour among men—no peace in themselves. In them is no Spirit of Content. The child that has learnt the principle of obedience, and of faith its corner-stone, that has grown up in it, has looked for his reward beyond this world rather than in it, that has the settled purpose of preferring duty in all things to his own desires, that, in a word, follows the guidance of the Gospel,—that child grows to be a happy man, blessing, and blest. All things that can take root in him bear fruit according to his opportunities and his powers. His intellect expands, if intellectual development be his sphere; but it expands harmoniously: his handywork, if handywork be his lot, is good work,—work that satisfies his own love of truth, and the need of his employer: whether the growth of his intellect or the skill of his hands be his aim and his duty, his affections and his passions are warm, but are under the control of his reason.

Nothing can compensate to the man for the loss of

such culture: without it his intellect, however furnished, his manual skill, however applauded, leaves him sorrowing in heart—dissatisfied, restless. If opportunity of power occur, he becomes a man dangerous to other men. Seeing all this to be so, philanthropists and mature statesmen have, for the most part, declared that all Education, to be complete, must also be Religious. But in what sense, and how to be attained, has been yet, as a Great National Question, an unsolved problem.

§ 12. It is a principle acknowledged, I presume, by all persons who have thought on these questions, that the improvement of the people depends on the combined elevation of their whole nature, as well as on the amelioration of their surrounding circumstances. Accordingly, every one who feels it to be his vocation to aid, or to strive to aid, in promoting the health or increasing the material comfort of the community, must force himself to a conclusion on the mode of training their moral and intellectual powers. We in Oxford are most especially bound to do this; not only on account of the Educational character which belongs to our City, but also on account of the dissatisfaction which has been loudly expressed at the real or supposed shortcomings of the training provided by the University.

They who have continually assisted in bringing about some of the additions to our studies, must have done so with the view of either improving or removing the old instruments of Mental Discipline. They who have insisted on enlarging the means of Intellectual Culture, by the introduction of the Natural Sciences, and the expenditure of large but ill-afforded sums on the appliances of Physical Knowledge, must have done so either because they wished this Natural Knowledge to supersede the study of Language, History, Mental Philosophy, and Mathematics, or because they thought these were, at this age of the world, imperfect representatives of the range of human thought, and of human achievement. Which of the two they intend they should decide and declare.

It is without question that very many persons here have earnestly endeavoured to promote the welfare of EVERY rational method of moral and intellectual culture; and have not allowed themselves to be, as it were, partisans of any circumscribed portion of mental culture; and this rightly: there are few now to be found who believe that an implicit and unintelligent reception of Religious Dogmas, or a mere Linguistic Scholarship, or restricted devotion to any of the Natural Sciences, would, apart from each other, be the best training for a man in his youth.

§ 13. The tendency of our age seems to be the exaltation of Intellectual Development. This is well; but it is already discovered that this is not to be gained by attendance at Lectures only,—that something beyond is required for real Mental Discipline. Working Classes are therefore added to evoke the self-education which is necessary for all real mental progress. This is also well. By thorough application to any worthy subject of study, certain powers may be strengthened: by truthful, honest, accurate, Drawing, by sound, careful, precise Musical exercise, vocal or instrumental, certain properties of sense, and certain valuable qualities of mind, may, without doubt, be heightened and ennobled. By any of the Classificatory Sciences pursued practically^e, powers of Observation, Comparison, Reflection, Judgment, are matured

^e By this, of course, is intended practical, experimental study of practical, experimental subjects, as opposed to mere verbal, book knowledge. It is extraordinary how frequently the necessity of attention to this is overlooked by both Students and Examiners. Our Natural Science School here would utterly fail in its use, if this were not kept constantly in view. In Chemistry, Physiology, Geology, &c. there should be no Examination without a practical testing of the candidate. At these examinations, therefore, Students will have to demonstrate and describe objects set before them. A Prize has been lately proposed for Essays, with dissections, of our Fauna. It is intended to offer shortly a suitable Prize, with a similar object, to the Oxford Working Men's Institution.

according to the original mental constitution of the student. By History, by true and philosophical investigation of Language, in connection with its origin and development, all, or almost all, the faculties of which we are capable are called into play, unless we except the higher powers of abstraction, which are disciplined by Mathematical Studies.

It must, therefore, be a source of unceasing gratification to all who desire the happiness of their fellow-men, that every well-conducted institution for the advance of knowledge should flourish. But it must not be expected *that this increase of intellectual power will make our homes happy*. What I have said on that head need not be repeated here; and we may come to the practical conclusion for which this almost tedious and trite statement concerning Education has been made.

§ 14. Religious training lies at the root of the contentment and happiness of man. Intellectual cultivation is not adverse to Religious training; it is no substitute for it, and is become in our time a necessity to every one in his degree. Intellectual culture is nothing, except it have full play, unchecked by religious opinion: its essence is the unfettered search after Truth. Religious growth is quite compatible with this, under conditions felt in the heart of the true

believer, and understood by none else. The true Intellectualist and the sincere Religionist must each be free. Neither can surrender unconditionally to the other. I can hope nothing from the attempt to introduce into State schools religious teaching pared down to that which is offensive to no denomination. At the point at which it comes to be inoffensive to all, it is necessarily wholly unacceptable to every one who truly desires to have it, and understands its operation upon our hearts.

The main object of the State assuredly is to secure, as far as possible, the good conduct of the people: this is most easily attained, no doubt, by early, judicious, and enlightened religious training. But religious teaching is just that part which the English people do not choose to delegate to the State. Therefore the State has apparently no other course than to cherish to the utmost the Voluntary efforts of the Religious Communions; to aid them in proportion to their exertions; to insist on their reaching a certain intellectual standard; but by no means to interfere with the spiritual charge of their own members. To all which the establishment of merely secular State Schools would be fatal^f. These seem to be

^f How far this is applicable to a few of our largest Towns, I feel I have not the data for forming a conclusion.

the general aims of the Committee of Council on Education.

But to discuss the method of reconciling the two views of Secular and Religious Education, would be to enter upon the history of the Educational Enactments of the last twenty years^g; and to suggest a plan for future guidance, would be a task which, to say the least, it would be wholly out of place to attempt here. But deeply impressed with the conviction that sanitary, moral, and intellectual improvement must move on hand in hand; satisfied of the necessity both of maintaining the Religious Character of the Education of this country, and of continuing the Intellectual Educational Development which has made such gigantic strides since 1830; being most sensible, and firmly convinced that Voluntary and Local Efforts of the Community are essential to the maintenance of the English character, and that these efforts will certainly succumb before the force of the Government, unless they prove equal to the emergencies of the case, it seemed to me an imperative duty, if I stated any opinion at all on the means of

^g See particularly, with reference to the subject of the preceding paragraph, the noble-hearted "Public Education," by Sir James Kay Shuttleworth,—Longmans, 1853.

promoting the physical welfare of the people, to express these convictions, which, as a Physician living in a place of Education, I have been led to form ^h.

In the discharge however of this duty, I am consoled by the belief that they who know so much of the course of the Educational History of the Country as to think such generalities superfluous, and they who do not see the connection between the Public Health and Public Education, will equally believe it possible that the sentiments expressed may awaken thought in some mind that has not before so viewed the matter; whilst no one but the Writer need suffer from any thought that has been expended upon it. It is a further subject of consolation to me that, having endea-

^h It was certainly impossible ten years ago to notice, without consternation, how hundreds of the Clergy and Gentry were constantly passing through this place without any knowledge whatever of Physiological laws, or Hygienic principles; when all the country besides was yearning for acquaintance with them. It was, in another aspect of society, appalling to find a few years since, in even this favoured City, half-a-dozen boys, of ages from 7 to 10, who did not know the name of Christ, but as a common oath; and who never had been in a place of worship. The former of these evils ceased in a measure with the foundation of the Natural Science School, and will come to an end when the New Museum has fairly entered on its full work; the latter scandal probably does not now exist. Indeed, the more I see of Oxford, the more I am inclined to suspect that, on the whole, there is less gross evil in it than in most Towns.

voured to come to independent conclusions on the subject, I find them not to differ from those professed by persons who appear to me to be both sound exponents of our National History in this subject, and trustworthy thinkers on the matter itself. So that I can thankfully and happily watch the course of public controversy on a subject of momentous interest which my other duties forbid me to share.

§ 15. There follows necessarily, upon the question of Religious and Intellectual Training, the consideration of Recreation.

Now Re-Creation is the freeing the Body and the Spirit from strain, to which either or both are subjected. What is recreation to one man is therefore labour to another: and the student could often do no better than wield the adze or the hammer for awhile, and let the body-worn mechanic peruse the works which he had left on his desk.

It is curious enough to notice how ignorantly some persons recreate themselves. Men often, in another form, press on the exhausted function, believing mere change to be equivalent to rest—which it sometimes is; or they wholly abandon themselves to idleness,

whereas some occupation is absolutely necessary to any man accustomed to work.

§ 16. Of all the causes which press on the spirit of a man who is fully engaged in the competition, anxieties, and cares of life, those which tell on him as a spiritual being, "heir of immortality," are, from time to time, the weightiest. He feels the urgent need of some time and some place where he may go apart for rest awhile. To the greatest number this is impossible. He has no such place, even if he have the time. The fields, it may be, are too far; his house is too crowded; he can find no quiet spot; the streets are his refuge and his chiefest solitude. What is it in us English which makes it impossible for the Churches to be always open, that the weary in heart may find stillness there? Has the experiment failed in the few cases that it has been tried? Are there none, to whom the opportunity has occurred, that can tell of the blessing of the few minutes dragged out of the hurried work, and soothed by the peace of the dim still Church?

What do the appointed guardians of our Churches say to this? Where do they expect the poor, careworn, overcrowded members of the flock to meditate? Do not the daily services at Westminster and elsewhere tell the feeling of the people? But do they

not need simple mental repose and prayer, as well as a service in which they cannot pause? Are none of the intellectual portion of the Community too weary on Sunday to follow the longer and fuller of our services? and do they not pant often for just the quiet of the Altar-side, where they might commune and be still? Does Peterborough Cathedral suffer because its doors and every quiet nook, to its honour, stand daily open?

§ 17. Next in importance to this kind of Re-Creation, or making again of the spirit of man, ranks the feeding of his Intellectual Faculties. Of the way in which this is to be done; of the reading which is desirable for children or for men in their various stations, it would be obviously idle here to speak. But, as to the means, it is clear that (1st) until lately the means were not within reach in Oxford, but that now in the Free Library they are; and (2ndly) that among the greatest boons which have been conferred on the working classes is certainly the Act by which Free Libraries may be supported by Rate. It can hardly be necessary, though it may be agreeable to some, that we should have a Free Museum, because the University can assuredly meet the wants of the City in this respect; and there will, I presume, be, ere long, a department of applied Science and Art, of Engineering,

and an Exhibition of Economic appliances, in the New Museum.

§ 18. So we need, in Oxford, nothing more at present, in this respect, except increased space in the City Library, and the further development of its resources. It was determined to keep this Institution open on Sunday evening: the decision gave, I fear, much offence to a minority¹. In that minority I could not place myself. The rational mode of observing Sunday, in particulars of this kind, has for many years engaged my attention; and I have taken much pains, on various opportunities, to inform myself of the true manner in which a laxer method of observance than our own operates in various parts of the Continent. My conclusions, unsatisfactory as they may appear, are easily told. I am satisfied that a genuine observance of the Sunday adds to the Happiness of Working and Professional Men; I am satisfied that many of those who always make it a day of the most open holiday are not those laborious persons who the most require rest; I am satisfied that in many Continental Towns, where there is much open gaiety, the portion of the commu-

¹ I may be excused for adding, that this was written some months before the agitation now set up in London had begun. I let the passage stand without comment.

nity that has the truest sense of the whole nature and destiny of man, and that strive to live at once in the most active discharge of duty in this world, and with the most constant looking forward to the next, find their chiefest rest either in the peaceful contemplation of the visible works of God; or in the application of their mind, as far as they can apply it, to that which they feel their nature to stand in need of; or to such communion with their Maker as their souls can reach; or to such simple unbending of the body as their physical state requires, and not to the reeking air of the beershop, the noise of the highway, or the excitement of public assemblies. But, above all, I am satisfied that, seeing the exceeding variety of men's natural powers and inclinations, of their early training and associations, and their present mental and physical necessities, nothing is more uncharitable, and nothing more untrue, than a stern judgment of all men by any settled rule. Almost all such rules depend on the early associations of those that apply them. Such things must be left to each man's heart; and the truest Physician of Souls is he who throws in the way of the people the greatest opportunities of Spiritual and Intellectual elevation in their most attractive, and therefore in their purest and truest, forms; and, look-

ing to the blessing of the Preserver of Men on these larger views, trusts little to legislative and restrictive enactments. All which will appeal in detail to the minds of men in the most diverse and sometimes the most opposite form.

§ 19. It is quite needless now to draw the attention of the working classes, or indeed of any part of society, to the value of that part of the contents of their Library which treats of Natural Knowledge. It may truly be said that it has the especial advantage of enabling its votaries to refer, for the most part, to the original source, by questioning Nature herself. There are and ever will be unsolved problems in the Natural History of every neighbourhood; dissections to be made; development to be studied in every water; the abstrusest Chémico-Physiological questions to be answered. There are stars to be explored by the observer; and their motions to be calculated by the mathematician. None of these are out of reach of the many: we have among our own tradesmen ardent cultivators of various departments of Natural Knowledge. May every success attend their undertakings, and all means be open to them^k. Any one conversant with

^k We may hope to have in a few years a thorough scientific account of the Fauna of this district, through the labours of the

the true nature of Physical Science knows well that, wrongly pursued for the purpose of science, it is wrongly pursued for the whole man: speaking generally, moral faults will react on his intellectual frame¹. A Christian it cannot make him: as Bacon says, "Out of the contemplation of Nature, or ground of Human Knowledge, to induce any verity of persuasion concerning the points of Faith, is, in my judgment, not safe: *Da fidei, quæ fidei sunt.*"

§ 20. The effect of Natural History Studies on the Character of Man is not as yet fully felt. Under the term, "Studies of Nature," must of course be included all that relates to natural objects; their external form and appearance, their formation as a whole, their internal nature. They include, on the one hand, all external appearances, represented in art; such as human form, human expression, with their modifications and the causes of them; and, on the other, all the internal structure, relations, functions of all things, organic or inorganic, by whatever means examined and made known. It is clear that nothing else is an adequate

University and the City. What a thorough account means will appear as the Light dawns upon us.

¹ See a noble discourse on this subject by Hugh James Rose, in his Sermons preached before the University of Cambridge.

history of Nature, or of any of its parts. To consider internal characters as the sole object of Natural History, would be as ridiculous as to consider their outward appearance its only business. I name this partly to remind the Reader how many educated persons, in every rank of society, are interested in the progress of Natural History, including 22,000 Medical Practitioners in Great Britain alone.

We must not at all measure their full effect on man, by their effect hitherto. They are only beginning to tell. Some sciences are quite in their infancy; but they reach maturity early: and, if fed on Truth, which is their Tree of Life, they never die. I freely admit the danger and the fear of this state of man. By the tree of knowledge was his fall; and as the people run to and fro, and knowledge is increased, pride may bring about a more terrible, because a final, degradation of the mature race: but it need not. Individuals have each their free-will, which in the totality is the will of the race. The triumph of the individuals is the triumph of the race.

Now what are the qualities which the study of any portion of the field of Nature, unless her reign be disturbed by his rebellion, engenders in Man? First of all, truth, candour, freedom from prejudice and parti-

zanship, gentleness, patience, perseverance, hope, sagacity; then the love of all kindred spirits, and the peace of a contented mind. Of all these they partake the most whose life and habits the most befit the student of the unwritten Word of God, "of that his servant Nature, whose manuscript lies open and expanded to all." In Science, as elsewhere, Man's evil nature intrudes to mar the Work. But in the contest is his strength:—

"Who strives, he wins; and gathers might
For other future sterner fight."

In consequence of the increased Education of the People, the struggle for these habits of mind is more and more widely spread. Not only the Artist before his model, the Anatomist with his knife, the Chemist at his balance; not these only, who are the professors and exponents of their lore, but through all society, fresh from the school or the lecture, the Tradesman with his microscope, the Apprentice in his daily walk, the Mason at his carving, are looking on Nature, with reverence, or without; are drawing in her silent teaching, or casting it out; are interpreting this page as the Progress of Man, or contemplating it as the Word of God.

Truly this knowledge is power. What does His-

tory say? Do they that have power wisely use it, or do they not?

§ 21. There are other means however of Mental Refreshment than those which the Libraries provide. I allude to Music and to Drawing. As to the first, it is to be acknowledged that its successful cultivation implies either great Natural Gifts or great Precision and Industry, and that all homage should be shewn to Milton's conviction, "that solemn and divine harmonies recreate and compose our travailed spirits; and that, if wise men and prophets be not extremely out, they have a great power over dispositions and manners, to smooth and make them gentle from rustic harshness and distempered passions."

Public Music, Amateur and Professional, deserves therefore, in every Community, the highest encouragement. Hullah has unquestionably been a National Benefactor. Oxford, with her Choral and Motett Societies, and her College Choirs, may, and probably will, shew what kind of intellectual training can be furnished to a considerable portion of a Community through the subtle sense of hearing. But indeed of this, as of the Drama, it must be said, that, to be a real instrument of good, it requires the earnest efforts of able and generally cultivated minds. Great har-

monies, like the amazing mechanism through which they find their way to our soul, are grave and holy things, and by no means to be trifled with. Bad Music is an intellectual nuisance, and it is one way by which the virgin senses of children are polluted, as bad wall-prints and incorrect drawing are another; it is as great an intellectual evil as a foul smell is a physical one. But the greatness of the evil our accustomed ears are too hardened to appreciate. An evil, however, it is, and one which would not be borne in a New Atlantis or in a Model Republic.

There is nothing more curious, and few things more saddening to me, in the History of Man, than to notice how Arts are lost; and what great labour the Race endures in regaining them. It is wonderful how, after Palæstrina and some of our old English Composers had written their "solemn and divine harmonies," they should be set aside for the florid trash which passed current thirty years ago: and the more remarkable is this, as the Services of Palæstrina are yearly heard in Rome, and as our Cathedrals should have disseminated a true and elevated taste in and through every district in the kingdom. To say here a word on the deep-rooted cause of this, is not for me. I may venture only to record that the cultivation of

Public Music is an educational object well worthy of the attention of our best residents, who may co-operate in this matter with the zealous Musical Professor, and with those who have already done so much for it. The amount of material for the purpose is enormous, and needs only bringing together and cultivation, to shew what results can, by hearty combination, be brought out in one small City. The Printers of the University Press have explained by their Concerts what one body of men can accomplish. The proposal to erect an Organ in the Town-hall will, if carried out, tend to foster, as it does in other towns, the highest development of Public Musical Art.

§ 22. There should be now no need for any man to urge the study of Drawing, either as a means of cultivating powers of observation and habits of precision, or as a higher kind of intellectual exercitation. We have been roused in our time from the aimless dilettanteism of the past age to a right apprehension of the two great ends of Art: the one, the earnest, faithful contemplation, and honest, patient imitation of the forms and the colours with which the earth has been adorned; the other, the teaching of the heart and the intellect through the painted or sculptured ideas to be conveyed by that form and colour. Whatever

qualities may be strengthened by this loving, earnest imitation, we may train in our institutions for Drawing; whatever we may learn from the great spirits that have from time to time spoken for the good of men in this form of speech, we may, if we be humble, glean from their works. But here, as in Science, all self must be eliminated; and he who would learn from even the outward aspect of the world the lessons it will teach, must approach as a child—in reverence and in trust. I know no sign of our time more hopeful than this, that not only have the mechanical skill and the mechanical appliances, brought to bear upon our manufactures in the last long Peace, been crowned with success beyond those of any other epoch of the world^m, but the perception of beauty

^m This remark may be justified, if by no other instance, certainly by one recent modification in the way of applying Steam Power to Ships. Any one who has had opportunity for observing Naval Affairs, as, through the almost parental kindness of Admiral MORESBY, I had, several years ago in the Mediterranean, cannot but consider the change from the Paddle to the Screw as in its results one of the most striking of all improvements upon applications of power previously known. Any one who doubts this should study such a Ship as the "Duke of Wellington," on the one hand, and one of the new Gun-boats on the other. I partly cite this, that I may be able, being a landsman, to say respectfully, that any man who has never lived among English Sailors, has not seen one of the noblest aspects of human life.

and of truth in Art has been slowly growing up at the same time. I must not allow myself to indulge here in the charms of a controversy; but I may boldly say that a new page of nature and of art has been opened to us through the works of Ruskin; and that the analytical powers which he has brought to the investigation of the artistic aspect of Nature has at once illumined her book, and given eyes to the Reader. Nor does this conviction remove one tittle of my gratitude to the Great Practical Teachers of Art, who, in Greece, Italy, and Germany, have shewn, in former ages, how Genius may create for common men, a world which but for their revelations must have lain unknown. To these gifts from Art to Man, England bids fair to offer her full part.

How much the Physician and the Philanthropist must desire the success of Schools of Design, and Schools of Art, and the exercise of the faculties which they can cultivate, whether for the purposes of trade or as the means of enjoyment, these few words must testify. I add only, that when a Professor of Art resides in our University, as I trust will ere long be; and when we have, as he would make, an Historical series of Art, no City will be more happily placed, in these particulars, than Oxford.

§ 23. The desirableness of more thorough and systematic attention to mere Physical Recreation is not perhaps sufficiently appreciated. Indeed, for professional men, however hard-worked, to expend half an hour upon joyous bodily exercise, away from a dusty road, almost brings them into discredit. A Surgeon may dine out daily, expending four hours of time, and injuring his digestive organs; but should he seek health, elasticity, and vigour—of body and mind—by one half-hour a-week at Quoits or at Tennis, half his patients might desert him; not seeing that what improves the bodily health of an intellectual man, improves his mental powers, to the great advantage of his employers. By this fashion—it can be called nothing else—I have no doubt many valuable lives have been lost. Besides its immediate effects, it engenders a certain stiffness in the whole deportment singularly unfavourable to the life of a man much employed within doors in intellectual occupation. There can be no doubt that the maintaining the occasional habit of boyish exercises to a late period of life might prolong the health of youth, unless resorted to with too little frequency, and too freely indulged in when enjoyed. It is moreover to be observed that this remark is of the more consequence as the educated and intellectual classes

increase in proportion to the whole population; for otherwise, as a greater number of minds become over-taxed, and the muscular development is impaired by the more intellectual life of the many, more nervous diseases will be engendered, and more weakly children will be born. Thus, in a physical sense, we might have to say,—

*“Ætas parentum, pejor avis tulit
Nos nequiores, mox daturos
Progeniem vitiosorem.”*

It is given only to a few yearly to leave their work for several weeks, and to scour the Continent or stalk the Highland heather. But thousands and tens of thousands need it, and might in a more considerate state of society find their repose and gain their elasticity by their own Town-side, as of old by the Village-green. It would be impertinent trifling in me to say this, did I not believe that men's true work would be better done with a more elastic frame and ruder health; and that their families and their employers might find some to be happier and wiser men who are now, morally and physically, victims to accidental custom.

But childlike gambols are not beneficial to the mind-workers only. It is, at first sight, remarkable that even the hand-workers will rush to cricket and to

games of strength, when they have the time and place allowed to them. Labouring men, if they dine at their works, as ours do in the dining-room of the New Museum, will often give half the dinner-time to a game of strength and of bodily skill.

Our favourite national game of Cricket is a bad one for Towns, because it occupies much space, and can engage therefore but few persons, and is dangerous to children and bystanders. There are many others quite as good: Quoits, Foot-ball, and a score that might be made and devised; inexpensive, occupying small space, healthy, suitable to all strengths and all dispositions. Oh! that some of the Games of Delphi, the Stadium of Laodicea, the Palæstra of Athens, could be by our Warehouse sides; then some hearts would be lightened, and the parching need of ardent spirits to stimulate some wearied nervous systems might be lessened in our streets. We are, in Oxford, surrounded by the blessed elasticity of youthful spirits, that pass by every year to leave us, alas! too soon; we—who yearly see their joy in our Cricket-matches, our Boat-races, our Games, shared in by our best and our ablest men,—we think not of the sickness of heart and the sin that some of these means of Bodily, and so of Mental Health, might help to remove from larger and less happy Cities.

It is not too much to expect that the University ground, North of our Museum, may be saved for this purpose. If, at our Encænia, the stranger might see a public holiday, with our working youths racing, or throwing, as 'Discoboli,' their discs for a prize, it were a sight not unworthy of the place, or the people. "Striving for the mastery, being temperate in all things, keeping under the body, bringing it into subjection," they might do no dishonour to persons who spend so much time in the contemplation of the people of Athens, and so little in the exercise of some parts of their wisdom, and some means of their greatness. The University, by giving prizes for these Athletic Games, and by imposing its own regulations on the use of its own ground, would shew that public concourse does not necessarily mean public revelling, nor games imply idleness.

§ 24. The General Considerations which have been advanced in the preceding sentences will, I trust, tend to confirm those who seek the physical well-being of their neighbours, in the opinion, that attempts in that direction must also be attended by the promotion of intellectual culture, and of increasing purity in the moral and the religious sense,—that practic^{al} convic-

tion of their duty to others, and towards God, is as indispensable to them as is a knowledge of the material world, and of the laws of their own organization,—that though it is our duty to do all we are able for ourselves, it is no degradation to receive the help of mutual and voluntary associations, but rather an inestimable benefit to us, and to our people,—that we must accept, and are bound to further to the utmost, such legislative enactments as will ensure the useful and systematic action of voluntary efforts,—and, lastly, that we bear in mind that many Institutions, however good and perfect in themselves for the wants of the people at the time of their foundation, require Changes, which often are improperly construed into censures upon the past, but which are in truth *Additions*, the need of which could not have been foreseen.

§ 25. You may be tempted, Reader, to say, "Surely there is exaggeration in your urgency. It may be that in the depths of our great Cities are scenes of Filth, of Misery, and of Sin; but elsewhere they are not." Alas, it is not so; even in such a City as this, human suffering you know not of unrelentingly groans on. Judge now. I have seen here dogs' litter from an upper room used as a kennel for Fancy Dogs, fall

through the gaping planks on the bed of a Woman in her confinement, on the floor belowⁿ. But the other day, a young prostitute, possessor of one wretched room, fell down among us with the Cholera, upon her sole household goods, the sweepings of a tailor's shop, half covered by the ragged ticking that had once made the list-shreds serve as a bed. She lived through the disease; struggled through a long illness, spent some months in a Penitentiary—and—returned to her ways.

“Well, what then? Such isolated instances prove nothing: besides, they belong to moral rather than to physical evil,—to the wrong of a Landlord in the first case, to the sin of a fallen woman in the second.”

Nay, then, be it so. Be it moral evil; be it so, that terrible as is the physical suffering, more terrible far the mental misery, and the incapacity for receiving comfort.

And then? Granting that mental misery does depend upon moral as well as on physical causes, and supposing that sin does produce temporal wretchedness, shall we say that for either reason the awakening of the dreamers by the sudden shock of Pestilence, and their quick passage into the shadow of death, is

ⁿ I know of no such horror now: the place is altered. The owner is at his rest.

less terrible? Must we for these reasons refuse to see how some of our fellow-men, by whose doors we daily pass, can live within them? Listen.

Soon after 5 one morning, a woman awoke in the agony of cramps, with intense and sudden collapse. She was seen at 6. There was in her room no article of furniture, but one broken chair; no bed of any kind, no fire, no food; she lay on the bare boards; a bundle of old sacking served for a pillow; she had no blanket, nor any covering but the ragged cotton clothes she had on. She rolled, screaming. One woman, scarcely sober, sat by. She sat, with a pipe in her mouth, looking on. To treat her in this state was hopeless. She was to be removed. There was a press of work at the Hospital, and a delay. When the carriers came, her saturated garments were stripped off, and in the finer linen and in the blankets of a wealthier woman she was borne away, and in the Hospital she died.

Her room was cleaned out: the woman that cleaned it had next night the Cholera. She and her husband were drunk in bed. The agony sobered *her*, but her husband went reeling about the room: in a room below were smokers and drinkers. Then a woman of the Town came off the streets in her gaudiness to see

her. They would not hear reason, but drank more spirits. The victim of the Disease cried out to the end, that her soul was everlastingly lost; and she died.

While such things went on, our City was in charge of a small unpaid Committee of the Board of Guardians, of whom the health of one, and the business of a second, forbade the attendance. The University was in its Vacation: the Cholera ceased: the University returned. The Cholera required a special Rate to defray its expenses. The bills seemed high, and after a time were paid. The Epidemic is become a matter of history. Now, also, the War is ended. We may go our way, for the Heavy Hand is withdrawn.

And whither shall we go? The still voice of the Pestilence is mute; the loud wailing of the War but faintly calls; subtle questionings of "Who is to blame?" alone are uselessly whispering. But, the spilt blood of the men, and the tale of the nursing women, who left all for their country's sake, cry yet, and will ever cry, "On with your work! on!—will ye any more give your money for that which is not bread? your labour for that which satisfieth not?"

Thankfully we make answer, saying in softened strains,—

*"Neuer did any publike misery
Rise of it selfe; God's plagues still grounded are
On common staines of our Humanity:
And to the flame, which ruineth Mankind,
Man giues the matter, or at least giues wind.*

* * * * *

*"Yea euen in Warre, the perfect type of hell;
See we not much more politicke celerity,
Diligence, courage, constancy excell,
Than in good Arts of peace or piety?
So worke we with the Deuill, he with vs;
And makes his haruest by our ruine thus.*

* * * * *

*"Yet let us not forget that Hell, and hee,
Vnder the power of Heauen, both incline;
And if Physitians, in their art did see,
In each disease there was some sparke diuine:
Much more let vs the hand of God confesse,
In all these sufferings of our guiltinesse."*

