

**HEAD-CULTURE AND
HEART-CULTURE, OR, THE
ELEMENTARY EDUCATION
ACT DISSECTED**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649279357

Head-culture and Heart-culture, Or, The Elementary Education Act Dissected by Christian Playfair

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

CHRISTIAN PLAYFAIR

**HEAD-CULTURE AND
HEART-CULTURE, OR, THE
ELEMENTARY EDUCATION
ACT DISSECTED**

HEAD-CULTURE AND HEART-CULTURE;

OR, THE

ELEMENTARY EDUCATION ACT

DISSECTED.

BY

CHRISTIAN PLAYFAIR.

. . . . "we forget
To pay ourselves, what to ourselves is debt."

Oxford and London:
JAMES PARKER AND CO.

1874.



L02584
.P55

NOTICE.

THE bulk of this Pamphlet was written last autumn, before there was any prospect either of a general Election, or of a change of Ministry. It was laid aside for a time owing to those circumstances, and has since been delayed coming out for want of leisure.

CONTENTS.

| | PAGE |
|---|-------|
| CHAP. I.—THE ELEMENTARY EDUCATION ACT TESTED BY PRINCIPLES OF HUMAN NATURE, AND PROVED UNNATURAL | 3—27 |
| CHAP. II. ————— TESTED BY THE PRINCIPLES OF THE BIBLE, AND PROVED ANTICHRISTIAN . | 28—37 |
| CHAP. III. ————— TESTED BY ITS OWN PRINCIPLES, AND PROVED UNRIGHTEOUS AND SUICIDAL | 38—48 |

HEAD-CULTURE AND HEART-CULTURE, &c.

CHAPTER I.

THE world is going mad upon intellect. One of our greatest living theologians has occupied his declining years in compiling a 'grammar of assent'—observe, not of faith—as a panacea for scepticism; and one of our greatest living statesmen but the other day plumed himself on having invented a scheme for educating the masses in everything else but religion as a panacea for crime. Numbers have been sent to Bedlam again and again for aberrations of mind infinitely less serious in their consequences. Two Mephistophiles, acting in concert, could not have schemed more profoundly to send us all back to the woods. I am far from insinuating that either of them at all schemed with that object in view, or that both together have schemed alone. We are most of us bound hand-and-foot to the age in which we live: and the age in which we live, far from being a creative power, is bound hand-and-foot to the problems that were being discussed when it was young; to questions that had descended to it from former ages but half solved. Not one in a million of those whose boast it is to lead public opinion is an original thinker. Nobody can lead public opinion who is not a plagiarist, *malgré lui*. He must cater for the public, or he will not find hearers: he must speak to them in a language that they can understand, and deal with ideas with which they are familiar from childhood: he must talk to them of what they are thinking and interested about most. They won't bear to be merely set thinking on what he may deem of

importance; they will insist on his telling them their thoughts, aye, and on his making the best of them that he can. All our leading men are leading men in proportion as they are plagiarists and time-servers: they can never venture to think for themselves: they must think as others think, and for others. As to creating public thought, they know they might as well attempt raising the wind; the exercise of their highest talents lies in anticipating it; and the longer this is done beforehand, the greater their fame. Many, doubtless, have started with aspirations of their own when they were young, but they soon found that swimming against the stream was a thankless task; and the moment they got into tidal waters, they had enough to do to keep themselves floating. Henceforward they were borne pell-mell on waves of thought that had been gathering for centuries, or by the ground-swell of successive convulsions of the ocean ages ago.

If "birds of a feather flock together," it is also true that "extremes meet;" and extremes not merely meet, but are sometimes as nearly related as parent and child. As I walk about Oxford, and see nine-tenths of the students I meet habited in some fantastic dress, without which it would be heresy to maintain that cricket, boating, or foot-ball, *et hoc genus omne*, yclept athletic sports, can be played now; it has always struck me that if I analyzed their features, and attempted to trace their pedigree from their general tone, I should be driven to the conclusion that I remembered their grandsire living in seclusion at Littlemore, though nobody would have taken him for a possible ancestor of muscular Christians then. Similarly, when I turn into the colleges, and enquire what the discipline, and what the lectures are, and what is taken up ordinarily for the schools now, I find my thoughts, in spite of myself, reverting to the Elementary Education Act of 1870. Here the paternity may be reversed, but the affinity is a matter of fact no less. The man of the future, the generation that is to step into

our shoes when our heads are low, enters upon life with all the finish that competitive examinations and athletic sports can impart to mind and muscle: and according to his certificates of mind and muscle he has been taught from childhood to expect he must stand or fall, prosper or fail. If he can excel in both so much the better; and if his muscles are powerful, even if his mind is deficient, his case is not hopeless; but, without mind or muscle, he may as well retire from the struggle; he has nothing else to fall back upon; there is nothing in him besides these worth a rush.

The worship of intellect and the worship of Priapus are correlatives; in other words, one naturally suggests the other; and they who are foremost in intellectualising religion, and secularising education, will have to answer to posterity for both. There may be, possibly, more refinement in the worship of the head than of the heel; and there may be magic in the word "progress;" but as nine-tenths of us come into the world blessed with more brawn than brain, the worship of the head is never likely to become catholic, and the worship of the heel is already recommencing among the musculars. It may be that we are some way off yet from our destination; but that we are nearing it, must be patent to all. It is brought home to us in a hundred ways. We find evidences of it in the columns of every daily paper. I confine myself to the news of this country. I might confine myself to the columns of the "Times" for the last two months of the year past. When it is vacation time, people are apt to be more frank and outspoken in what they say. When the now Prime Minister was installed Lord Rector at Glasgow last autumn, passing over all the honied amenities that distilled from his lips, which it might be difficult, and certainly would take long to gauge, let us attend only to what was stated by the staid sententious Scotchman presiding over that University in concluding his reply to them:—

"I believe," said he, "that the motive which has mainly

influenced the students of the University to elect him as their academic chief, is one the force of which men of all shades of political opinion must feel, and one which as we contemplate his career as a statesman and a man of letters, unites all of us, Whig, Tory, or Radical, in this brilliant assembly, in an admiration of *intellectual power*, and of that greatness, which *only intellectual power* can worthily achieve*."

We are not told whether this sentiment elicited "marks of adhesion" or not; but we may not doubt its having been accepted unhesitatingly, and endorsed unanimously, by the vast audience to whom it was addressed. We may not doubt; for what is it, in fact, but the principle on which every Fellowship and most Scholarships at Oxford and Cambridge are now filled; on which competitive examinations have been decreed for most branches of the public service; and success in every competitive examination depends? Money is the only qualification capable now of gaining a hearing or making a stand against intellect. Everything else goes to the wall. If this is not intellect-worship, and if intellect-worship is not creature-worship, I know not what is.

Look again at the exhibition of taste, to which the general public was admitted in Westminster Abbey just a fortnight later. Its Ordinary, whose duty consists in upholding the law, and in doing his utmost at all times to prevent any possible breach of the law in that place—to say no more—took advantage of a day set apart by the authorities of the Church for purely Church purposes, to shew his respect for the laws of the realm as well as of the Church, by setting them both at defiance; and inviting English Churchmen to come and hear their religion contrasted unfavourably with other religions by a layman and a foreigner, in preference to the sermon which they had a right to expect on such an occasion and in such a place. In whose name was this done?

* "Times" for Nov. 20, 1879.

Certainly not in the name of the Church, whose consent, had it been asked, would have been refused. Certainly not in the name of the State, whose law was infringed. Certainly not in the name of Christ, who was insulted in His religion. Certainly not in the name of God, who was insulted in His Son. In whose name, then, was it done? In the name of intellect—of intellect, as the French say, pure and simple, that would not be satisfied till every consideration, whether of law or religion, of conventionality or propriety, had been sacrificed to its demands, and creature-worship allowed admission into God's house—"Vis consilii experts mole sua ruit." Intellect has to be taught this lesson as well as brute force. It never shewed to less advantage or in worse taste than it did then. Imagine Hallam undertaking to lecture on constitutional law in the Hall of the Temple; or Kinglake offering his services at the Horse Guards to teach general officers how to handle their regiments; or Lord Selborne bidding the College of Surgeons listen to him on phlebotomy. But putting aside good breeding, as it was but a case of bearding the clergy, what was it that the justly distinguished Professor in coming forward intimated that they had yet to learn. He began by impressing upon them that truth required them to believe that there were eight religions; only whether there were just as many gods or not he would not explain. He finished by informing them that the two religions which presented most points of comparison, and whose fortunes were most similar, were one that had spread everywhere, and recognised but one God; and another that had spread nowhere, and recognised no God at all^b—"Ne sutor ultra crepidam," even when that is philology. In most of the newspapers, however, this was paraded as a masterpiece, and passed for science.

Three weeks had not expired from its delivery before it was in turn eclipsed, and intellect-worshippers were chal-

^b "Times" for Dec. 4, 1873.