

**EDUCATION AND  
THE  
HEREDITY SPECTRE**

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Education and the Heredity Spectre by F. H. Hayward

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**F. H. HAYWARD**

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**EDUCATION AND THE HEREDITY  
SPECTRE**

"The bubble of heredity has been pricked."

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HEREDITY SPECTRE

BY

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## PREFACE

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THE argument of the following essay is identical with that of a series of lectures delivered at Scarborough during the summer of 1907. In the course of the following autumn and winter an outline of the same was given before several London audiences; and on one occasion the Chairman, a well-known educationist and county councillor, expressed the wish that it should be published. This, accordingly, has been done.

The least necessary, and probably the least satisfactory, of the following chapters is the fourth. No great stress need be laid upon it; the questions with which it deals are not likely to be solved for many years to come.

Chapters VI. and VIII. are important as dealing with the great educational superstition which passes in secondary schools as philosophy. Those people of "practical" tendencies who regard "theory" as incapable of influencing school work are invited to contemplate the influence of this dogma.

Chapters I., II., and III. will serve to indicate the important bearing of biological and sociological research upon education.

In Chapter IX. some general considerations are adduced.

Chapter VII. is obviously tentative, as, indeed, until schools and training-colleges have given a century of work to the present problem, all chapters dealing with actual methods of moral instruction must necessarily remain. At present there is hardly a place in Britain where public criticism lessons on literature or history—still less on "morals," in the narrower sense—are given; and where, in consequence, the teacher who has left

college days behind him can judge of what is possible or desirable. We are all in the fog, and most of the affirmations commonly heard—and doubtless some of those confidently set forth in the present book—are simply instances of darkening counsel by words without knowledge.

Indeed, to show that the present essay, whatever else it may not be, is impartial, mention may be made of the fact that portions of it stand in absolute opposition to a luckless statement of five words to be found on page 61 of *The Secret of Herbart*.

On the controversial question of the relative merits of "direct" and "indirect" moral instruction the verdict of this chapter is unmistakable. If by "indirect moral instruction" is meant genuine instruction—or genuine "suggestion," to use Mr. Keatinge's word—springing naturally out of an excellent and comprehensive curriculum, it is undoubtedly far better than anything more "specific" or "direct." The writer of these pages has never held any other opinion. As far back as 1902, in *The Student's Herbart*, the abstract objection to fenced-off lessons and the weakness of a purely negative morality were pointed out. *The Secret of Herbart*, too, is nothing but a plea for indirect moral instruction, called there by the name of "many-sided interest." Herbart's own words could further be adduced: "The individuality must first be changed through widened interest.....before teachers can venture to think they will find it amenable to the general obligatory moral law"—a statement which means that "direct moral instruction" is ineffective apart from the possession of apperceptive resources by the child; that the "subjective" character needs a broad basis in the "objective."

The trouble is that, so long as the dogma of "formal training" and sundry other baseless delusions are all-powerful in England, indirect moral instruction will never get the opportunity it needs. "Diet, not doses," says Mr. Paton, cleverly and truly. But suppose "diet" is lacking, suppose the curriculum is deficient in the humanistic factor, the proposal of "doses" is not only