

**THE AIM, THE DUTIES, AND
THE REWARD OF A
SCHOOLMASTER; AN
ADDRESS**

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The Aim, the Duties, and the Reward of a Schoolmaster; An Address by Stephen Hawtrey

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STEPHEN HAWTREY

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THE AIM,
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OF A
SCHOOLMASTER.

In Address

DELIVERED TO

THE MASTERS OF ST. MARK'S SCHOOL,

BY

REV. STEPHEN HAWTREY, A.M.

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Prof. Samuel E. Morison

NOTICE.

THE following Address, which was delivered to the Masters of St. Mark's School on the 10th of November last, has been printed with a two-fold object, beyond that of giving it to those to whom it was addressed,—*first*,—To give parents information relative to the school, to which they are invited to send their children ; or, at least, to let them know what are the views and purposes professed by the promoters of the school, before they take the step of sending their sons to it ; *secondly*,—For the perusal of teachers, in the hope that the following pages may afford to those into whose hands the tract may fall some of the light, help, and encouragement which the writer feels that he has invariably derived from the thoughts and observations of Schoolmasters who were in earnest, and wrote or spoke from their own experience.

S. H.

ST. MARK'S SCHOOL, WINDSOR,

January, 1870.

ADDRESS

TO THE

Masters of St. Mark's School:

MY BRETHREN,

I INVITE you to listen to the following Address, not as though I was going to say any new thing to you, or bring before you principles with the working of which you are not already acquainted. But as we are now inviting a new class of parents to send their children to us, it seems a suitable time to review the principles of our St. Mark's training; to refresh our recollection of them, and to "stir up our minds by way of remembrance, even though we know these things, and are fully persuaded of them."

The axiom we start with is this, that *the first aim of Christian education is to awaken the wish to do right in the hearts of those entrusted to us.*

If we fail here, our work is a failure.

And how is this end best attained? From the birthday of St. Mark's we have held that the way to do this is to take an interest in our boys,—to make them conscious of our sympathy and fellow-feeling.

I will not allude now to our own experience. I will speak rather of those with whom, as engaged in

a kindred work, our school has brought us into relation.

I mean those young men, laymen and clergymen, who have brought their boys to us, or to whom we have taken ours, in the interchange of friendly visits.

You cannot have become acquainted with them, conversed with and seen them in company with the boys whose education they are superintending, without feeling that the work they are doing must and would tell on the next generation.

Now, what is the characteristic feature common to them all? This:—that they heartily sympathize with their boys. Have you not observed again and again the unfailing power of this principle to unlock the heart?

Do I seem to be using too strong words when I say that under its influence suspicion, deceit, meanness, dulness, seem to be taken away, and to be replaced by intelligence, candour, trustfulness, simplicity, and truth?

And not only has this good understanding between the boys and their patrons this present charmingly good effect; not only is it the brightener of their present lives:—It is laying the best foundation for that wish to do right,—a life-long protection and blessing,—to awaken which is the end of our work as educators.

I will illustrate what I say by a touching story which has lately come to my knowledge.

Our school has a kind and dear friend in one whose name is well known in Limehouse, Blackwall, Poplar, Bromley, and the other densely-populated districts in the east of London. He is doing a great educational work there. He is one of those

of whom I spoke just now. He has often visited us, surrounded by a happy set of boys brought up under his influence, and we have visited him.

In the spring of the present year, our friend, as a diversion and relief under a crushing blow which had fallen on him, went to Canada to see after the wellbeing of some emigrants he had been instrumental in sending out. When he had fulfilled this task, he set himself to find out the whereabouts of a young man, a former scholar, who some four years before, when he saw that the ship-building trade was failing in Poplar, had had the good sense to seek for work in Canada, instead of stopping to get poorer and poorer at home.

Our friend learned that the lad was sixty miles up the country working under a carpenter. No difficulty in the way or trouble could stop him in his search for his old scholar. Nor did he rest till he had found him. When the young man raised his eyes from his work, and fixed them on the kind countenance of his patron and friend, you may imagine his emotion, and may enter into his feelings of surprise and joy, that made him think it was a dream.

Now, we cannot think of these two, thus meeting face to face in this far-away place, without feeling that the spirit which prompted our friend to seek out his old scholar in the woods of America is the true spirit for an educator. And look at the lad himself: does not his beaming countenance tell unmistakeably that he carries with him wherever he goes the strongest incentive to truth, honesty, diligence, and good habits, in the consciousness of the sympathy and interest still felt for him by one whose image mingles with the happiest recollections of his early boyhood?

But how, it may be asked, is a method of dealing with and influencing boys, which seems to depend entirely on the character and feeling of the individual teacher, to be secured to schools in perpetuity?

Is it possible to secure it? Philosophical writers of great eminence say that it is not possible.

Mr. J. Stuart Mill says deliberately, "It is beyond the power of schools to educate morally or religiously. Moral and religious education consists in training the feelings and daily habits, and these are in the main beyond the control of public education." He adds:—"The only really effective religious education is the parental, that of home and childhood."

M. Ernest Renan writes in the same strain; he says:—"La culture morale et intellectuelle de l'homme, se compose de deux parties bien distinctes: d'une part, *l'instruction*, l'acquisition d'un certain nombre de connaissances positives; d'autre part, *l'éducation*, qui fait le galant homme, l'honnête homme, l'homme bien élevé. Or, de ces deux choses, il en est une, l'instruction que l'Etat peut donner d'une façon éminente; il en est une autre, l'éducation, pour laquelle il ne peut pas grand'chose. Il fera son possible, il n'aboutira qu'à ces grands internats, où l'enfant, séparé de la famille, séquestré du monde et de la société de l'autre sexe, ne peut acquérir ni distinction ni délicatesse. Cette pureté, cette délicatesse de conscience, basé de toute solide moralité, où l'enfant et le jeune homme peuvent-ils 'apprendre? Dans les livres, dans les leçons attentivement écoutées? Oh! nullement ces choses-là s'apprennent dans l'atmosphère où l'on vit, dans le milieu social où l'on est placé; elles s'apprennent

par la vie de famille, non autrement. L'instruction se donne en classe, au lycée, à l'école; l'éducation se reçoit dans la maison paternelle; les maîtres, à cet égard, c'est la mère, ce sont les sœurs.*

I need not tell you that, if these were my views, I should at once retire from, rather, that I should never have undertaken, that work in which we are engaged. If I did not think that we could carry on here the moral and religious culture begun at home, if I did not hope to restore our boys to their homes not only with intellects more cultivated, but also with hearts more humanized and consciences more quickened than when they were entrusted to us, I should never have invited their parents to commit them to our care.

It is impossible indeed to over-estimate the value both to parent and child of the parental relation, and of the sense of parental responsibility. Nor

* "The moral and intellectual training of a man consists of two perfectly distinct parts. There is 1st, *Instruction*, that is, the acquisition of certain branches of knowledge; and, 2ndly, there is *Education*, which makes a gentleman." [The French are obliged to use a long periphrasis for this noble English word.] "Now, of these two, there is one, instruction, which the State can give superlatively well; there is another, education, for which it can do but little. The State will do its best, and the issue will be those mighty boarding-houses, in which the child, separated from his family, shut out from the world, and from companionship with those of the other sex, can acquire neither distinction nor refinement. Purity, delicacy of conscience, the foundation of all solid morality, where shall a boy or youth learn this? In books? In lessons attentively listened to? Oh, by no means: these things are communicated through the atmosphere in which one lives—are gathered in the social circle in which one is placed. They are taught by family life, not otherwise. It is in the classroom, or at this or that school, that Instruction is given; but Education is given only in the father's house, and the masters who teach it are the mother, and the sisters."