

**LECTURES ON THE INDUSTRIAL  
REVOLUTION IN ENGLAND:  
POPULAR ADDRESSES, NOTES  
AND OTHER FRAGMENTS**

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Lectures on the Industrial Revolution in England: Popular Addresses, Notes and Other  
Fragments by Arnold Toynbee & B. Jowett

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**ARNOLD TOYNBEE & B. JOWETT**

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LECTURES  
ON THE  
INDUSTRIAL REVOLUTION  
IN ENGLAND

*POPULAR ADDRESSES, NOTES AND  
OTHER FRAGMENTS*

BY THE LATE  
ARNOLD TOYNBEE (1852-1882)  
TUTOR OF BALLIOL COLLEGE, OXFORD

TOGETHER WITH A SHORT MEMOIR

BY  
B. JOWETT  
MASTER OF BALLIOL COLLEGE, OXFORD

M = 1000  
D = 500  
C = 100  
L = 50  
X = 10

RIVINGTONS  
WATERLOO PLACE, LONDON

1880  
MDCCLXXXIV  
18 300 30 4

= 1884

## MEMOIR.

I HAVE a sad pleasure in complying with the request made to me by Mrs. Arnold Toynbee, that I should write a short memoir of her husband. My acquaintance with him was limited to the years of his residence at Oxford ; and I knew him only as an older person knows one who is much younger than himself. He would not have liked me to exaggerate ; and I may fail to satisfy the enthusiasm of his younger friends, who were more intimate with him than I was. They may think, too, that I have unintentionally interpreted his views by my own. But though aware of these objections, I could not refuse, when asked, to offer this slight tribute to a dearly-beloved friend,

“Too little and too lately known,”

whose image and example have sunk deeply into the minds of some of his contemporaries.

Arnold Toynbee was the second son of Joseph Toynbee, F.R.S., the celebrated aurist. He was born in Savile Row, August 23, 1852. His father died before he was fourteen years of age, yet not before he had recognised the rare gifts and promise of his son. His childhood and youth were singularly happy and innocent. They were passed chiefly at Wimbledon, where he grew up in a cultivated society, surrounded by literary and

artistic interests. Many eminent persons visited at his father's house. Among them was the late Mr. James Hinton, a philanthropist and original thinker, author of the *Mystery of Pain*, who exercised a considerable influence on his early mental development. His father, whose activity of mind was not exhausted by a laborious profession, had numerous schemes of social and sanitary improvement. He designed model lodgings at Wimbledon, and was in the habit of giving lectures on popular science to his neighbours, at which he was assisted in the experiments by his youthful son. From him Arnold Toynbee learned to take an interest in poetry and pictures. Like many boys, he had an early fancy for the army, which somewhat interfered with the course of his education. He never received the regular drill of a public school, and hence his acquirements naturally took the direction of modern literature and philosophy rather than of Greek and Latin. When quite young he was intrusted to the tuition of Mr. Powles of Blackheath, whose kindness and tender care of their early youth is affectionately remembered by so many of his pupils. At a somewhat later stage he was sent to a military college, where he remained two years, and then left at his own request. He felt that he had not been guided by a true instinct in the choice of a profession; and, though he continued to take an interest in military history, and kindred subjects, he gave up the idea of entering the army. The want of a public school training, which is sometimes held to be a reproach, affected him less than others, for he was always full of courage and spirit. At eighteen years of age, having no one to advise

him, he formed for himself the singular resolution of reading alone in a retired village on the sea-coast. Here he passed a twelvemonth engaged in study, revolving in his mind, in such manner as a youth of eighteen might, the social and religious problems of the age. He was eager to devote himself to History, "especially to the Philosophy of History." His education was left to himself, and he seems early to have made up his mind (as he says in one of his letters to Mr. Hinton) that the aim of his life should be "the pursuit of truth for its own sake."

Two years later he entered the University, and, after a few weeks' residence, became a candidate for a Modern History Scholarship at Balliol College. He did not succeed, but the examiners were struck with some parts of his work, and invited him to become a member of the College. His residence was deferred for a time by ill-health and other causes. When he returned to Oxford he was still incapable of any continued mental exertion, and it was not thought expedient that he should try for Honours. He passed his time in miscellaneous reading, and in conversation with friends. An hour or two in the day of serious study was as great a strain as his faculties could bear. Yet few persons ever spent four years at Oxford with more profit to themselves and others.

There are times in the history of the University and of Colleges when small circles of distinguished young men meet together and form very close ties of friendship or brotherhood, which often continue in after life. They believe in one another, they delight in one another's society, they frame ideals of the future, and often receive



a strong impulse from their mutual intercourse. The recollection of those pleasant days spreads a glow over their lives, sometimes mingling with a grateful attachment to their college or to some older person who has been their guide or friend. Towards such a circle or set, among whom might be numbered Alfred Milner, Michael Glazebrook, James Wilson (now in North-Western India), T. H. Warren, Philip Gell, James Bonar, the present Earl of Dalhousie, and some others, who were his contemporaries, Arnold Toynbee was greatly attracted. He was himself, perhaps, the most prominent figure among them, and had a remarkable hold over several of them. There were others, both older and younger, whom he inspired with his ideas, such as Mr. F. C. Montague and Mr. L. R. Phelps, Fellows of Oriel College; Mr. A. C. Bradley, and Mr. R. L. Nettleship, Fellows of Balliol College; Mr. Bolton King, of Balliol, and Mr. Albert Grey, M.P. for Northumberland; but these gathered round him later.

Soon after he took his degree he was appointed tutor to the Indian civilians at Balliol College, numbering between thirty and forty. He thought himself happy in having a definite sphere of work marked out for him. His health had considerably improved, and for some time past he had been a diligent student of Political Economy. He now began to be immersed in Indian studies. He also undertook the rather difficult office of College Bursar, in which he showed a great talent for business, and was much appreciated by the tenants and dependants of the College. There was an intention of electing him a Fellow of Balliol College about the time of his death,

which, if he had lived a few weeks longer, would have been carried out.

As tutor of the Indian students he lectured to them in classes on Political Economy and on some Indian subjects. He also saw them individually, and became their adviser and friend. He felt that the future of India would, in a great degree, depend on what could be made of those young men in the course of years. Recognising the vastness of the field and of the interests concerned, he at once commenced the study of the excellent Blue-books and Reports published by the Indian Government. He knew how much India had suffered from the crude application of Ricardo and Mill to a state of society for which they were not adapted. He would try to make his pupils understand that they must learn Political Economy after the old orthodox fashion, but that the theory must be applied to an Oriental or semi-civilised country—with a difference. He was very desirous to inspire them with just and humane feelings towards the natives. If they went to India, they were to go there for the good of her people, and on one of the noblest missions in which an Englishman could be engaged.

Yet, though full of idealism, he had no dreams or illusions about great political or other reforms, by which the old order of Indian society was to be renovated. He had plenty of common sense, and this, combined with the gift of imagination, enabled him to realise the difficulty of changing an ancient civilisation. He never supposed that abstract ideas of freedom or representative government would regenerate the Indian ryot. He was aware that social and industrial changes, however desirable in

themselves, must be relative to the habits, intelligence, and public opinion of the people. He was rather anxious to impress upon the minds of his pupils the value of good administration, than to make them take a side in vexed Indian questions.

The secret of his influence, both over them and over others, was his transparent sincerity. No one could find in him any trace of vanity or ambition. Whether he received money or not, if he could only supply his moderate wants, was a matter of indifference to him. He was equally indifferent to the opinion of others, and probably never in his life said anything for the sake of being appreciated. He seemed incapable of entertaining a personal dislike to any one, and it may be doubted whether he ever had an enemy. He was very frank and unreserved. There was nothing in that "*schöne Seele*" which might not have been seen and known of all men.

There was too a singular charm in his conversation. He had the rare power of talking to persons in any class of life. He did not wait to be spoken to, but was himself the first to begin. Except when in pain, he had a constant flow of thoughts and words. There was in him "a great deal of seriosity," yet the love of play and mischief was always ready to break out. He was very willing to plunge into an argument, which he would intersperse with slight jests and humorous allusions. His mind would seem to light up with the new thoughts which arose within him. A few years before his death he was delighted to discover, for to himself it was a surprise, that he could express his ideas clearly and fluently in a continuous speech. He writes to a friend :