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Wordsworth as an
Educator
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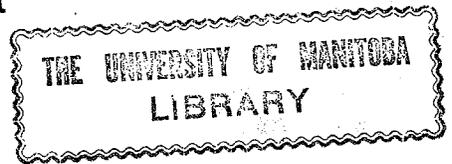
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Wordsworth as an Educator,

Human beings have in all ages lived much below their possibilities. Traces of a holy plan may now be found throughout the whole cosmic process. A golden thread runs through it connecting heaven and earth. a gracious spirit o'er this earth presides, And o'er the heart of man.

Wordsworth speaking of the officiousness of the educators of his time says:

"When will their presumption learn,
That in the unreasoning progress of the world
A wiser spirit is at work for us,
A better eye than theirs, most prodigal
Of blessings, and most studious of our good,
Even in what seems our most unfruitful hours."



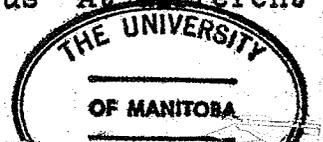
It is doubtless the divine purpose that this earth should become the beautiful home of a happy people, and that man should assist in bringing about this very desirable result, and that while engaged thus engaged co-operating with his Creator, he should be perfecting himself, so that he may be able to do higher and better work and at the same time, qualify himself for the enjoyment of the ever increasing beauty of his place of habitation, but man failed to perform aright his part of the great work, he seems to have wilfully disobeyed the voice of the "gracious spirit" and the race experienced and still feels the first fruits of the disadvantages and evils arising from its disobedience.

In order to restore man to his lost estate the Almighty has employed various means, All seeming to have the one object in view, namely, to teach us that "His Yoke is easy and His burden is light", It would seem that the creature has, at all times, thwarted its own development, has retarded the upward evolutionary progress inherent in its nature, mainly because it did not sufficiently and rightly know its Creator, because it has often had wrong and imperfect conceptions of the relations that existed between them. We have been a long time learning the lesson,

"That God wishes to dwell with us in love and Holy fellowship."

He, accordingly, has been pleased to reveal Himself to us "At different times and in divers manners."

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At one time He raises up a Moses with whom He holds converse and to whom he delivers the Decalogue on tables of stone . Then appears in succession a long array of holy prophets, each with a vision of and a message from the Most High, each earnestly striving to impart their view of the great Truth and to impress upon the hearts of people the meaning scope and spirit of the immortal commandments . Then in the fullness of time Christ appears , He is the well Beloved Son, the express image of His person. Christ changed the negative law of the Jews into a positive law. It became enlarged , a great vital principle was put into it. Since His time the essence of morality has consisted in being good and in doing good.

His character, His teaching, His whole revelation for the first time so enlarged men's narrow hearts, that many were enabled to conceive of a universal love for their kind. The seeds of a new virtue were planted in human hearts . Some of these seeds fell upon good ground and philanthropy sprang into existence.

"Whence but from Thee, The true and only God
And from the faith derived from Him who bled
Upon the Cross, this marvellous advance
Of good from evil."

In another place Wordsworth says:

"The way is marked, the guide appointed and the ransom paid."
Human nature in all its forms was invested with a new sacredness.
Christ aroused a passion that was latent in every man.

The love that had hitherto lain dormant was awakened. So that the pure in heart may see something of Christ in every human being.

This must be what is meant by such words as these;

'Then shall I run in the way of Thy commandments , when thou shalt enlarge my heart.'

Along with the command to love all men , even our enemies, was given a new motive power to the soul. Christ became the new centre of existence, And thus was laid the foundation of living morality and of vital religion.

He gave to His followers some of His own power. His own spirit, His own sympathy and joy in doing works of righteousness.

Thus to the human family was given not only the power to discern what is good but also a new and marvellous power to do it cheerfully and with joy.

This sacred gift has been handed down from age to age , each recipient endowed with power to use it best in some particular way. By such influences the sentiments of individuals and of nations from time to time are changed . Each new, deeper and clearer aspect of truth arouses the feelings and emotions which in turn act so as to become the parent of corresponding action .

Among the human agents which produce these sentiments none are more powerful than great poets. They are filled with inspired thought, thought animated by emotion, To them is also given the "accomplishment of verse" by which they can express these thoughts and sentiments in a beautiful , attractive and forcible manner.

Among those who by virtue of inspired insight have been enabled to place before us, in the truest and most attractive light, whatever is best and most beautiful, the highest things we can admire, hope for, love, few deserve a higher place than William Wordsworth.

He thus estimates the poets' work ;

' Poets even as prophets, each with each
Connected in a mighty scheme of truth,
Have each, his own peculiar faculty,
Heavens' gift, a sense that fits him to perceive
Objects unseen before.'

He speaks of himself and "The rapt one, of the god-like forehead" thus:

' Prophets of Nature, we to them will speak
A lasting inspiration , sanctified
By reason, blest by faith, what we have loved,
Others will love, and we will teach them how;
Instruct them how the mind of man becomes
A thousand times more beautiful than the earth
On which he dwells.'

Wordsworth was gifted with truly prophetic powers, his wonderful poetic sense, quickened by a peculiar and strong emotional nature enabled him to penetrate regions closed to ordinary men. This vital imagination , "the vision and the faculty divine" enabled him to

withdraw the veil, to remove the external wrappings that hide from us many of the ~~wrappings~~ truths "of Man of Nature and of Human Life". These are the deep and interesting questions on which he muses. He is drawn to them by "the fair trains of imagery that oftentimes before him rise accompanied by feelings of delight whose presence soothes or elevates the mind."

He sang of "Truth of Grandeur, Beauty, Love and Hope

Of melancholy fear subdued by faith;
Of blessed consolations in distress;
Of moral strength and intellectual power;
Of joy in widest commonalty spread."

Surely, from one possessed of such a gift of genuine insight, who feels the greatness and the need of the lessons he would teach, we may learn something that will make us wiser, happier and better. We thus may see that he has the qualifications of a great teacher. He is not only filled with his subject but rejoices in it and has power to express his message in an impressive and felicitous manner. As he reveals to us truth after truth we see them as it were written in letters of Gold. He takes some scene ^{or} of character perhaps long familiar to us, or it may be some old neglected truth and in a few words throws off their mask, lets us into their secret, he becomes our guide to what is beautiful, and as our companion he invites us to see as he sees, to think as he thinks, and to share his strong feelings. He never allows us to linger on anything that would degrade us, and we leave him delighted, ennobled and instructed, we feel that we have not only beheld a new scene, a character or truth but that we have had the inspiration that comes from communion with a mind greater than our own, that we have been endowed for a time with the keen ^{perception of a more} penetrating intelligence.

Wordsworth laid the foundations of his work which, he hoped would become "a power like one of Natures", broad and deep. He saw clearly that morality must be based on religion, that religion was an eternal reality, that in this respect also the law of progress held good, that in spiritual development there is an adjustment of inner to outer relations, that the soul is only accommodating its self to the "all pervading spirit", but putting itself in harmony with the Life that fills all forms.

When he would ascend those "imaginative heights that yield far-
stretching views into eternity" he apprehended;

An everduring power and central peace,
Subsisting at the heart of endless agitation .

In an age abounding in materialism his voice proclaims;

"How weak those arts and high inventions
If unpropped by virtue.

How baseless in itself, is the philosophy
Whose sway depends on mere material instruments.

All glory rests, all praise, all safety
And all happiness upon the Moral Law. "

To him the world is but the vestibule of an eternal state of
existence. That man and nature have one origin , their source
is God ,who is ever present in both and may be discerned by all who
have eyes to see.

Now let us consider what he has taught us about Nature.

"Me didst thou constitute a priest of Thine. "

At a time when people little thought of the earth except as the
producer of their daily bread or as or as their lordly pleasure
house, he felt the meaning of the words of the Great Architect, who
when He had looked upon the works, of His hands, said "it is good."
To Wordsworth the "solid earth" and "ocean's liquid mass" the "heavens
blue vault" all shewed evidences of beneficent design and bore, even
on their surface , the impress of a Creator, who with infinitive
wisdom had blended together utility and beauty , who had so formed
the mind of man that he was admirably fitted to use and to enjoy the
earth on which he had been placed,

"How exquisitely the individual Mind,

(And the progressive powers perhaps of the whole species,)

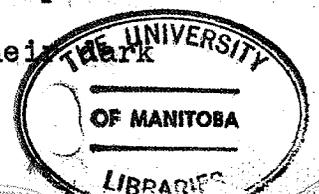
To the external world is fitted. "

This great question was doubtless, as he himself says,

'A theme but little heard of among men.'

And now after a century of progress and discovery we see some of the
profound truth that it contains.

Man and Nature are very intimately related, one is the complement of
the other, There is "An all ^{er}prevading spirit on which their



foundations rest", He believed that from the daisy, the woodland linnet, from the restless clouds and the silent stars the deepest wisdom , and highest joy might be obtained. The snowdrop becomes

"The pensive monitor of fleeting years .
Books! 'tis a dull and endless strife;
Come, hear the woodland linnet,
How sweet his music! on my life
There's more of wisdom in it.

One impulse from a vernal wood
May teach you more of man,
Of moral evil and of good
Than all the sagas can. "

Duty may be learned from the stars who have obeyed the law of their being;

'Thou dost preserve the stars from wrong;
And the eternal heavens through Thee are fresh and strong. '

He teaches us that these things may bring us in happy contact with Him who is the author and upholder of Nature and of man.

Wordsworth saw that man was not only seperated from God, who wished to dwell with him in love and holy fellowship , but he was seperated from Nature.

Centuries of Artificial civilization had blinded men's eyes to the beauty of the common and familiar things of earth, and their ears were deaf to the far-reaching moral lessons they were designed to teach. To Wordsworth is due the special merit of removing the thick veil of custom that kept others from the natural delight that always comes from the contact of the spirit of nature and the Soul of man.

" For the discerning intellect of Man,
When wedded to this goodly universe
In love and holy passion
..... Shall find Beauty
A simple produce of the common day."

" He stood at the meeting place where inflowing nature and the soul of man touch each other,
Showed how they fit each to each and what exquisite joy comes from the contact."

He stood where these two meet, introduced them to each other, like brothers that had been long estranged and separated.

There, thus seems to be joy when things, person and all created beings are seen as they really are .

This thought beautifully corresponds to the joy that mortals feel when they behold the sensible presence of God and the shining of his clear-discovered face on them . And this again may be but a faint tremor of the joy the redeemed shall feel as they sing the "new song" which only they can sing who "see Him as He is".

Wordsworth not only experienced these feelings of delight but he has so expressed them that others may feel some of the beauty that stirred his own soul and learn some of the lessons which he calls,

' Truth breathed by cheerfulness.

As might be expected of one holding such views of Nature he exhorts us to study it, the great and mighty commonwealth of things, "up from the creeping plant to Sovereign Man", to find the law that governs each, the constitutions, powers, and faculties which they inherit, and to assign to every class its station and its office.

Such converse ,if directed by a meek, sincere and humble spirit, teaches love.

(' For knowledge is delight, and such delight
Breeds love; yet, suited as it rather is
To thought and to the climbing intellect,
It teaches less to love than to adore;
If that be not indeed the highest love! //

He also urges us to learn from it in what he calls, a wise passiveness.

" The eye it cannot choose but see,
We cannot bid the ear be still
Our bodies feel where'er they be,
Against or with our will.
Nor less I deem that there are Powers
Which of themselves our minds impress;
That we can feed this mind of ours
In a wise passiveness. "

He asks us to trust ourselves abroad, to range her blooming bowers, her spacious fields ,pierce the gloom of her majestic woods,

" Where living things and things inanimate
 Do speak at Heaven's Command,
 How bountiful is Nature, he shall find
 Who seeks not, and to him who hath not asked,
 Large measure shall be dealt. "

Let us now consider more fully some of the advantages arising from intercourse with Nature and touch on the conditions from which the best results may be obtained.

If things "do speak at Heaven's command," What do they utter? what part of the "mighty scheme of truth" do they reveal?

Wordsworth taught us how to interpret these aright, and how to apply the knowledge thus gained that it may become the steps of a stair ascending towards the eternal.

This as far as education is concerned must be the result, at least the only desirable one, For ;

'Unless above himself he can erect himself
 How poor a thing is Man!'

Nature, alone cannot give us moral conceptions of God.

" We must not read the forms of nature with an unworthy eye".

If its beauty is to lead the soul upward, the eye of faith must be fixed on the goal, the end of the narrow way. Man must come to the contemplation of the splendid vision spread out before him feeling his need, his guilt, his helplessness, and with the knowledge of God in his heart.

The works of Nature will then become the symbols of something higher than themselves, They will become proofs of the goodness of God, and earnest of what he has in store for them who shall serve Him to the end.

All physical glory will become the foreshadow of a higher glory which the eye cannot see. Sight the noblest of our senses will be regarded as the type of the highest mental act of the soul hereafter.

The beauty of the world that comes to us through the natural eye, and the moral light that shines upon the soul will be thought of as coming from the same source, and guiding, leading and alluring to the thought of Him who sitteth in the Heavens. Thus man will discover a power that is not his own, a redemption not in himself, but for him, planned by

highest wisdom . Then all His works will praise Him, The Heavens will declare His glory and the earth His handiwork.

“ So build we up the Being that we are;
 Thus deeply drinking in the soul of things,
 We shall be wise perforce; and, while inspired
 By choice, and conscious that the Will is free,
 Shall move unswerving, even as if impelled
 By strict necessity, along the path
 Of order and of good, Whate'er we see
 Or feel shall tend to quicken and refine;
 Shall fix, in calmer seats of moral strength,
 Earthly desires, and raise to loftier heights
 Of divine love, our intellectual soul. ”

Thus viewed, Nature Study becomes an occupation befitting immortal beings, Its warmest advocates in our own day have not put forth weightier arguments in its favor, or stronger reasons why it should have a place in the curricula of our schools.

Further:

“ By contemplating these forms
 In the relations which they bear to man,
 He shall discern how through the various means
 Which silently they yield , are multiplied
 The spiritual presence of absent things. ”

A study of Nature tends to create better relations between man and man
 Our views become broader, we are more tolerant, we form truer ideas
 of our own place in creation.

Science seems to be the soil in which true philanthropy grows.

It is significant that the century most distinguished for scientific
 advancement is also characterized by the deepest and tenderest
 sympathy for the poor, the suffering ones, the helpless young and old
 that the world has ever seen.

As human energy becomes employed in discovering the laws of nature,
 and mastering its forces and applying them to useful ends people seem
 to have less and less time and inclination to engage in useless
 conflicts with each other.

The man who in the proper spirit communes with these Forms needs

must feel,

" The joy that pure principle of love
So deeply, that, unsatisfied with aught
Less pure and exquisite, he cannot choose
But seek for objects of a kindred love
In fellow-natures and a kindred joy,
He looks round and seeks for good
And finds the good he seeks. "

He speaks hopefully, thus ;

" Trust me, that for the instructed time will come
When they shall meet no object but may teach
Some acceptable lesson to their mind
Of human suffering and of human joy,
So shall they learn, while all things speak of man,
Their duties from all forms, and general laws,
And local accidents, shall tend alike
To rouse, to urge, and with the will confer
The ability to spread the blessings wide
Of true philanthropy, The light of love
Not failing, perseverance from their steps
Departing not, for them shall be confirmed
The glorious habit by which sense is made
Subservient still to moral purposes
Auxiliar to divine. "

But if such studies are ever to accomplish so much our methods of teaching must be modified. The attitude of both teachers and pupils must be quite different from what they are at present.

The student of botany, for example, cannot, I believe, honestly say that he is "fed by fruitage gathered from the tree of life".

How Wordsworth would have been grieved to see a schoolboy, hurriedly pluck "The one coy primrose of the Rock" dissect it in the ordinary fashion, examine its parts, classify it then solemnly record that it belongs to the Order, Primulaceae and that its name is *Prinula Vulgaris*, then complacently fold his arms believing that was all that could be learned from that Primrose-tuft which the poet saw to be

" A lasting link in Nature's chain
From highest heaven let down,

Whose penetrating glance quickly passes
From flower to stem, from stem to root
And see "the root adhering to the rock in every fibre true".

"Close clings to earth the living rock
Though threatening still to fall,
The earth is constant in her sphere,
And God upholds them all."

While these thoughts are melting into him he looks upon the fair scene
before him,

And we are thankful that,
"Air breathed soft that day,
The hoary mountain heights were cheered
The sunny vale looked gay".

For with an eye

"Even like an altar lit by fire from heaven"
Nature's self becomes to him, indeed,
"His pure word by miracle revealed."

He sees the power of God's redeeming love to turn the thistles of a
curse to types beneficent.

The faded flower becomes the type of the sin-blighted, reasoning
sons of men, but men who shall rise and breathe again.

'And in eternal summer lose
^{our}
~~our~~ three score years and ten.

Thus used the flower assumes its sublimest aspect. Yet this use is
true to the finest instinct of the human heart. It is in this way that
Scripture makes use of natural objects, especially is it in accordance
with the teachings and practice of the Great Teacher Himself. He who
could see enough of good and beauty and worth in fallen man to give
His own life to redeem, must also have felt beauty and profound
significance in the lily to exclaim that "Solomon in all his glory
was not arrayed like one of these".

The aim here is high but it points in the right direction. Though we
cannot all feel as Wordsworth did yet he believes the meanest intellect
may experience, in some measure the ennobling emotions that arise

from the study and contemplation of God's works.

.....?.....Men least sensitive, see, hear, perceive and cannot choose but feel.

But while he strongly puts forth the claims of science as one of the great factors to be used in humanizing society, we must notice that utilitarian results are not what he would have in view. In this case, as in many others, the lower result is best attained while aiming at the higher .

While he rejoiced over man's control of the forces of nature,

'Yet do I exult,

Casting reserve away, exult to see
An intellectual mastery exercised
O'er the blind elements, a purpose given,
A perseverance fed; almost a soul
Imparted to brute matter."

Yet he saw distinctly that any branch
of science was really beneficial. *

Only so far as it cultivated the moral and aesthetic sentiments, which excite to search after truth for its own sake. He saw, that, in education, the scientific spirit was of far greater importance than the information acquired. That it could help to make us unselfish and hence moral, only by its most general and most speculative ideas, not by its particular details and practical applications.

Each physical phenomenon should lift us to such a height that we may see beyond all realities and live in a kind of "perpetual dream of the possible".

To Wordsworth, much of the science teaching now in vogue not only closes

"The passages by which the ear converses with the heart,"
but also tends to keep its students from those "imaginative heights
That yield far stretching views into eternity." nor does it help them
to read "unutterable love" as they look into the silent faces of the
"touched clouds" and to feel that such was nothing less than a
"visitation from the living God."

"Science then

'Shall be a precious visitant; and then,

and only then, be worthy of her name:

For them her heart shall kindle; her dull eye

Dull and inanimate, no more shall hang
Chained to its object in brute slavery,

But taught with patient interest to watch
The processes of things, and serve the cause
Of order and distinctness, not for this
Shall it forget that its most noble use
Its most illustrious province, must be found
In furnishing clear guidance, a support
Not treacherous to the minds excursive power,
Inquire of ancient wisdom; go demand
Of mighty Nature if 'twas ever meant
That we should pry far off yet beunraised,
That we should pore and dwindle as we pore
Viewing all objects unremittingly
In disconnection, dead and spiritless;
And still dividing, and dividing still
Break down all grandeur, waging thus'

An impious warfare with the very life of our own souls. "

We may, I believe learn from him at least three of the most serious defects in our methods in Science and at the same time he indicates to us the remedy..

Wordsworth gives to man a glorious origion,

"Trailing Clouds of glory do we come
From God, who is our home. "

His tender years are guarded by nothing less than Heaven itself,

'Heaven lies about us in our infancy. '

His first lessons are taught by Him

"Who didst wrap the cloud of infancy around us, '
that He Himself therein with our simplicity awhile, might hold

' On earth, communion undisturbed. '

But the vision splendid gradually fades away and the infant becomes the "growing boy".

Let us now consider, briefly, some of Wordsworth's views regarding the education of this heaven born youth.

On no other subject is he so practical and so clearly right, after a century of social and commercial changes, his prayer, that,

The whole nation shall be taught and trained, shows how earnestly he had considered the welfare of "these fair isles" which up to his time had remained and which he hoped would remain entire and indivisible,

' With such foundations laid ^{account} ~~against~~ the fear

Of numbers crowded on their native soil.'

The necessity of a system of state schools is eloquently pronounced in the following remarkable passage;

" O, for the coming of that glorious time
 When, Prizing knowledge as her noblest wealth
 and best protection, this imperial Realm,
 While she exacts allegiance, shall admit
 An obligation, on her part, to teach
 Them who are born to serve her and obey;
 Binding herself by statute to secure
 For all the children whom her soil maintains
 The rudiments of letters, and inform
 The mind with moral and religious truth
 Both understood and practised, - so that none,
However destitute, be left to droop
 By timely culture unsustained; or run
 Into a wild disorder, or be forced
 To drudge through a weary life without the help
 of intellectual implements and tools ;
 A savage horde among the civilized,
 A servile band among the lordly free! "

Here we have the prophecy of free schools at least for the poor. Schools ~~in which~~ the mind is informed with those great truths which constitute the only true and sure foundation on which national greatness can be built.

These virtues understood and practised must become the soil and sunshine in which "pure intellect" is to grow. Conscience must be revered and obeyed as

" God's most intimate presence in the soul
 And His most perfect image in the world."

History is full of warnings to those who would neglect or relegate to the background these essential factors, and to those who would give power without the sense of responsibility,

' Egyptian Thebes,

Tyre by the margin of the sounding waves,

Palmyra, central in the desert, fell;

And the Arts died by which they had been raised. "

These once famous cities would unite with the Sage of vanished Syracuse and make report;

' How insecure, how baseless, in itself

Is the philosophy whose sway depends

On mere material instruments , How weak

Those arts and high inventions if

unpropped by virtue; ,

Further, in countries like ours where the discipline of slavery is unknown,

' The more do we require

The discipline of virtue , order else

Cannot subsist nor confidence nor peace, '

His fervent advocacy of the need of practical morality and vital religion as a basis and an accompaniment of what we usually call culture or secular education places him I believe, among the most profound educators of all time,

There is another respect in which these two elements are finely and beautifully related.

Wordsworth arrived at the sublime conception that God, Himself, is the Great Superintendent in all education. How different this from the ancient conception of God! Patient research has, doubtless, done much to effect this marvellous change, which is indeed one of the strongest evidences in support of Wordsworth's contentions as to the claims of Science. An eloquent witness for him. According to this view He uses the more gifted and the more fortunate to assist others to whom He has been pleased to bestow lesser endowments and fewer talents . Viewed in this light culture passes into a spiritual grace receiving from faith its highest and most worthy objects .

A valuable lesson is here . How useless and vain a thing is culture in itself!

Wordsworth was fully alive to the need of this kind of education. His hopes in what it could accomplish were boundless.

Evils in many forms and in many places existed . Dark discontent, loud commotions, licentiousness, the pent up wrongs of centuries were preparing to burst forth, bearing ruin and death, alike on the Oppressor and the oppressed.

If England was to escape the fate of the land that lies between
 " Calpe's sunburnt cliffs and the flat margin of the Baltic Sea, where,
 Long-reverenced titles were cast away as weeds;
 Laws over turned; and territory split,
 Like fields of ice rent by polar winds.

Then,

"The whole people must be taught and trained.

Then shall these evils be rooted out and virtuous habits take their place ; and genuine piety descend, like an inheritance from age to age". And these "fair isles preserve the beautiful repose of heavenly bodies shining in their spheres."

No higher tribute has ever been paid , no greater encouragement given to the patient teachers in our unambitious schools than this :-

" Change wide, and deep, and silently performed
 This land shall witness, and so days roll on,
 Earth's universal frame shall feel the effect;
 Even till the smallest habitable rock ,
 Beaten by lonely billows, hear the songs
 Of humanized Society, and bloom
 With Arts, that shall breathe forth fragrance,
 A grateful tribute to all ruling Heaven,
 From culture, unexclusively bestowed
 On Albion's noble Race, in freedom born
 Expect these mighty issues; from the pains
 And faithful care of unambitious schools
 Instructing simple childhood's ready ear,
 Thence look for these magnificent results.

This is patriotism of a high order , a strong faith in the glorious destiny of his nation, and , as the years roll by we have, I believe, more and more reason for believing that this visionary is not altogether an "unsubstantial fancy thing".

Wordsworth would have the period of youth carefully guarded.

None but the best men and women should be his teachers. We might also learn a lesson from him here. A good memory and a reputation for negative virtue, with us, constitute the chief tests. It is not necessary that one should ever have had a noble thought, or have performed a worthy deed. The righteousness of the Pharisee will suffice.

" Blest be the God

Of nature and of man that this was so ;
That men before my inexperienced eyes
Did first present themselves thus purified.

Were it otherwise

And we found evil fast as we find good
In our first years , or think that it is found
How could the innocent heart bear up and live!
What would be a safeguard and defence
Against the weight of meanness, selfish cares,
Coarse manners, vulgar passions, that beat in
On all sides from the ordinary world in which we traffic!

" All that I beheld was dear and hence to finer influxes the
mind lay open to a more exact and close communion.. "

As he looked back to the healthy, happy, schooltime spent by Esthwaite Lake there came to him the words :-

' Many are our joys in youth, but oh!
What happiness to live
When every hour brings palpable access
Of knowledge, when all knowledge is delight,
And sorrow is not there. '

which
In this ~~which~~ was doubtless his ^m Model ^g School, stern discipline was unknown, few rules were imposed, school hours were short and recess was long and when the day^s was done the boys roamed where they willed. No home-work, No examinations haunting them in their dreams .

Thus passed his blissful school days here.

Yet it was here he heard the voices of,

' This mighty sum of things forever speaking. '

It was here the strong hardy boy grew, who afterwards became the vigorous man.

And at this school was developed the genius which ripened into the great Poet.

His charge against many of the schools of his own day may to no small extent apply to the schools of the present time . He could not tolerate the excessive restraint imposed on children, the long hours of enforced bodily inactivity, the scanty supply of suitable intellectual food, the multiplicity of "guides and wardens of our faculties" who would confine us down like engines, who would treat our minds as mere receptacles to be filled, drop by drop, from the head of the modern sage "skilled to manage books". The System produced weak bodies, heads filled with untimely knowledge , children were taught to be unnaturally good, prematurely wise. He seems to have exposed the error that has generally prevailed in schools, human instincts and social necessity alike demand a life of activity . The great mass of humanity must be doers, must use their hands even more than their heads;

' Our state enjoins, while firm resolves await

On wishes just and wise,

That strenuous action follow both,

And life be one perpetual growth

Of heaven ward enterprise. '

Yet our schools have done almost nothing in this respect. The important relation between the Will and the hand has been almost entirely neglected. Many of our intellectual faculties and moral aptitudes may be stimulated and improved by a wise system of manual training to say nothing of the physical benefits that would result.

On another question, Wordsworth gives us some good advice. The supply of suitable reading matter is utterly inadequate . How absurd it is to try to interest a boy a whole year in the contents of one small book, He seems to thoroughly understand the needs of children.

"The tales that charm away the wakeful night

In Araby, romances, legends penned

For solace by dim light of monkish lamps;
Fictions, for ladies of their love devised
By youthful squires, adventures, endless
Spun by the dismantled warrior in old age
Out of the bowels of those very schemes
In which his youth did first extravagate ;
These spread like day and something in the shape
Of these will live till man shall be no more.
Dumb yearnings, hidden appetites are ours
And they must have their food, Our childhood sits,
Our simple childhood sits upon a throne
That hath more power than all the elements. "

He saw another defect which is more difficult to amend . He pictures to us a child whose education manifests undue solicitude on the part of its parents, false unnatural hopes, selfish and unnecessary cares, impatience for the season to produce more than its timely produce.

"This model of a child is never known
To mix in quarrels, that were far beneath
Its dignity, generous as a fountain,
Selfishness comes not near him, flitting
Pleasures cannot tempt him from his path;
A nice sense of the ridiculous,
Blind to the follies of the world, yet innocent
Himself;

a miracle of scientific lore;
Can read the inside of the earth and spell the stars
He knows the policies of foreign lands
Can string you names of districts, cities, towns the
whole world over. "

He rejoices that he was not subjected to these arts.

"I will pour out
Thanks with uplifted heart, that I was reared
Safe from an evil which these days have laid
Upon the children of the land, a pest
That might have dried me up, body and soul.
Oh! where had been the man, the poet where,

If in the season of unperilous choice
 In lieu of wandering as we did, through vales
 Rich with indigenous produce, open ground
 Of fancy, happy pastures ranged at will,
 We had been followed, hourly watched and noosed
 Each in his several melancholy walk
 Stringed like a poor man's heifer at its feed
 Led through the lanes in forlorn servitude;
 Or rather like a stalled ox debarred
 From touch of growing grass, that may not taste
 A flower till it have yielded up its sweets
 A prelibation to the mower's scythe.

In what must be regarded as the greatest movement of modern times
 Wordsworth was a distinguished leader. It was a work for which he was
 specially fitted both by education and natural disposition. He fervently
 advocated the claims of our humbler brethren for better recognition.
 He taught us to respect and reverence them for what they have in common
 with ourselves. A soul in whatever mould, to him, was a fearful thing.
 His part was not so much to help them in their suffering as to reveal
 their worth.

How well the world has learned this lesson is shown by the
 fact that the care of the poor, the suffering and unfortunate is, in
 many countries, regarded as a national duty.
 He seemed to care but little for accidental circumstances, such as rank,
 fortune or social position. He attaches no more importance to these than
 do the writers of the Holy Scriptures. He would have us judge a man only
 by the amount of virtue he possesses not by the gold he may have in
 store. Nearly every line he has written shows his desire to elevate in
 the eyes of the world the humble good, to teach us that among what are
 commonly called the lower classes may be found the primary passions in
 their purest state, that their family affections were often most
 permanent and sincere. He sees in the despised Jewish family on the Rhine

R
 "a living light,
 From Hebrew fountains sprung",
 "A gleam of Palestine of glory past,"

And proud Jerusalem."

"Their soul subduing looks might cheat

The Christian of his pride."

The faithful though humble Matron of Jedborough receives his highest praise.

The unknown Highland girl has become a vision of Beauty to thousands.

'The Solitary Reaper yet sings to all who will stop to listen.

Such was part of his great work. The greatest lessons may be learned, the sweetest beauty found, the strongest and purest affections displayed among people and in places where the world least expects them. To reveal this to us was one of his chief missions on earth.

"The primal duties shine aloft like stars;

The charities that soothe, and heal and bless

Are scattered at the feet of Man --- like flowers;

"The smoke ascends to heaven as lightly

From the cottage hearth as from the haughtiest palace".

There was scarcely a phase of human suffering or of human wrong with which he did not sympathize, Though he has not explained the great mystery of sorrow, yet he has taught us to look for light beyond, that it is a working to some great end, that

"gracious openings lie

By which the soul ---- with patient steps of thought

Not ^{or} toiling, wafted now on wings of prayer

May pass in hope, and though from mortal bonds

Let undelivered, rise with sure ascent

Even to the fountain head of peace divine;

Thus he would have us believe that suffering is but a goad to urge us on to higher and nobler perfection. He would cheer us by the thought that we are not alone in the contest, that Christ Himself has become the great Sufferer, that He is working out for us a higher destiny by a redemptive ^{sorrow} which is Divine.