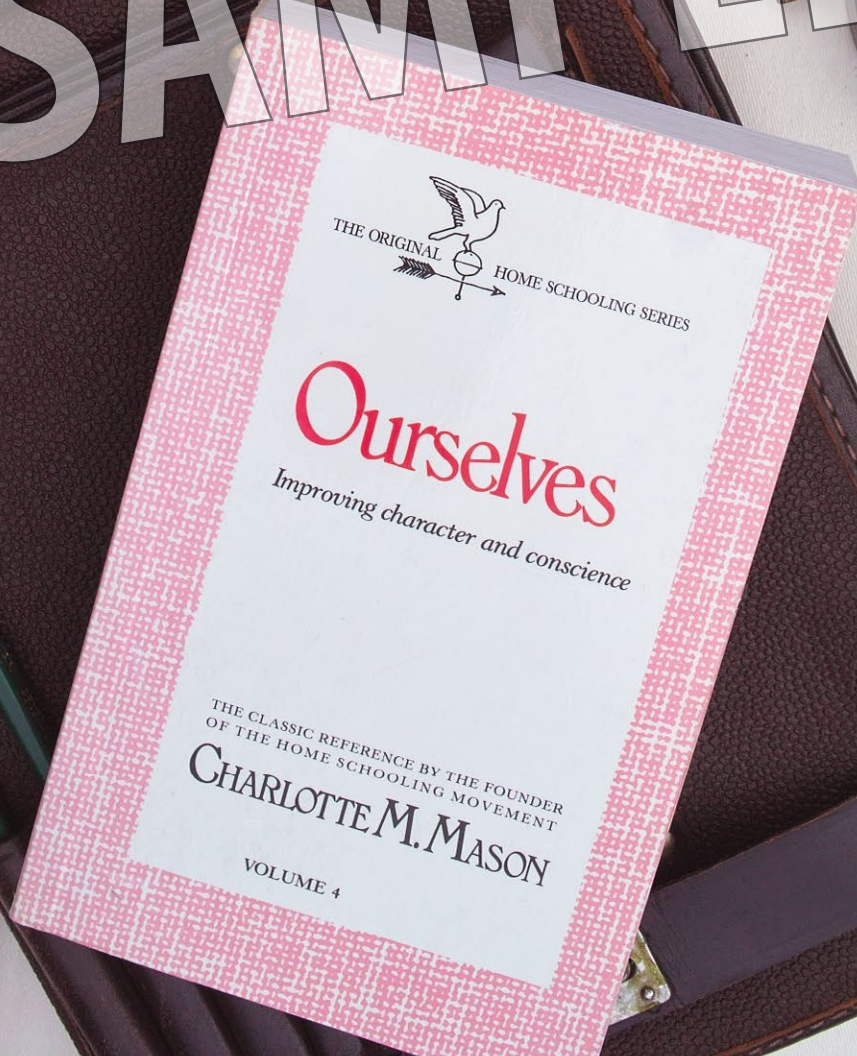


Simply Charlotte Mason presents
Charlotte Mason's Original Home Schooling Series
Authorized Version • Wide-Margin Study Edition

Ourselves

Volume 4

SAMPLE



“Humility is perhaps one with Simplicity, and does not allow us to think of ourselves at all, ill or well. That is why a child is humble. The thought of self does not come to him at all; when it does, he falls from his child estate and becomes what we call self-conscious.”

—Charlotte Mason

Ourselves encourages growth through improving character and conscience. Written for young people, it is divided into two books and gives vital guidance for self-knowledge and self-direction. Your older student will

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- receive wise counsel regarding his body, mind, and heart;
- gain new understanding of his conscience and how it works;
- discover how to make good choices with his will;
- be encouraged to grow in his faith and knowledge of God.



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Volume 1: Home Education
Volume 2: Parents and Children
Volume 3: School Education
Volume 4: Ourselves
Volume 5: Formation of Character
Volume 6: A Philosophy of Education

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Charlotte Mason's Original Home Schooling Series
Authorized Version

Volume 4
Ourselves

Book I—Self-Knowledge
Book II—Self-Direction

by Charlotte M. Mason

Charlotte Mason's Original Home Schooling Series

Volume 1: Home Education

Volume 2: Parents and Children

Volume 3: School Education

Volume 4: Ourselves

Volume 5: Formation of Character

Volume 6: A Philosophy of Education

This Simply Charlotte Mason edition presents authentic and accurate page replicas of the complete text of Charlotte Mason's work as originally published.

Ourselves (Volume 4)

Originally published in 1905

By Kegan Paul, Trench, Trubner and Co., Ltd.,
London, England

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Cover Photo: Richele Baburina

Cover Design: John Shafer

ISBN 978-1-61634-326-2 printed book (with notes column)

ISBN 978-1-61634-327-9 electronic download (with notes column)

ISBN 978-1-61634-388-0 electronic download (without notes column)

Published by

Simply Charlotte Mason, LLC

930 New Hope Road #11-892

Lawrenceville, Georgia 30045

simplycharlottesmason.com

Printed by PrintLogic, Inc.

Monroe, Georgia, USA

A Note from Simply Charlotte Mason

It is our privilege to be entrusted with the task of preserving and providing Charlotte Mason's original writings. Many inferior versions exist, but you can rest assured that you hold in your hands authentic and accurate page replicas of the complete text of Charlotte Mason's work as originally published.

We present them with pleasure and with gratitude for all who have played a part in the rich history behind them. The material on the following pages will give you a peek into that history.

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Foreword to the Simply Charlotte Mason Edition

by Dean Andreola

It is with much gratitude to Simply Charlotte Mason that I pen a foreword to this edition of *The Original Homeschooling Series*.

In 1987 Karen and I were privileged to carry rare copies of Miss Charlotte Mason's writings home with us from England. Our dream was to see Miss Mason's books back in print for the benefit of future generations. The dream became a reality. We kept this six-volume series (you now hold in your hand) in print for 25 years; but book printing alone was not enough to start a movement. My incredibly shy wife became both herald and champion for Miss Mason's ideas—ideas that would lead to a modern revolution in education and child training.

During those ground-breaking pioneering years, Karen plowed ahead with countless hours of study and research, often in the wee hours of the night, after the children were tucked into bed. Charlotte Mason gave Karen a vision for what a delightful education could look like. Day by day, Charlotte Mason's principles took root in our homeschool. Karen was invited to share her modern interpretation of Miss Mason's ideas at conferences and in magazine articles, with topics such as: living books, narration, habit, mother culture, and the atmosphere of home. This was the beginning of what was becoming known as "The Charlotte Mason Approach." Karen collected and published her ideas in *A Charlotte Mason Companion*—one of the first how-to books written and widely read in the homeschool world. As a result, Miss Mason's philosophy of education also took root in many hearts and homes, creating a movement that has spread across the nation and around the world.

The 21st century has brought changes in the way people access, read, and store books. The demand for printed books has diminished while the demand for ebooks has increased. Sadly, we are no longer able to continue our printing of *The Original Homeschooling Series*. Yet thanks to kindred spirits at Simply Charlotte Mason, we have been able to pass the baton, so to speak, and partner with them to see *The Original Homeschooling Series* safely back in print. I say "safely back in print" because this edition is complete, unabridged, and unedited.

It is true to the books we carried home on the plane so many years ago—and so, in keeping with the philosophy of Miss Mason herself.

Now it is your turn to discover afresh the delights of a lifestyle of learning. It is your turn to discover Charlotte Mason.

Dean Andreola

Co-Founder, Charlotte Mason Research Company

CharlotteMason.com

MotherCulture.com

SOMETIMES treasures of unique value are unearthed while rummaging in the past. Charlotte Mason was a distinguished British educator at the turn of the century, whose work had a wide and lasting influence. At that time many of the upper-class children were educated at home, and Mason's insights changed their lives. Her ideas were also brought to life in many schools (mostly private), which gave the children an unusual and rich start in their education and development.

Nearly a hundred years later, a changing society often leaves us disappointed with its tangled, worn-out, and narrow practices in education. We chart a "falling capital" in the product that matters most: the life education and character of our children. Is it not the moment to look at some of the roots? To start again?

At last, after hundreds have searched for these original texts, these seminal books are back in print. Harvard University has Charlotte Mason's books; now, at last, you can too!

These writings will give important priorities and guidelines to parents, teachers, and schools. I believe that once again we need to think of all of life, our culture and heritage, so that our children may be nurtured with the nutrients of life and not sawdust. Welcome back, my dear valued mentor, Charlotte Mason! Our children need you as never before.

Susan Schaeffer Macaulay

director of L'Abri Fellowship, Switzerland, and
author of *For the Children's Sake: Foundations of
Education for Home and School* (Crossway Books)

Introduction to the *Original Home Schooling Series*

It was amidst a maze of opinions and conflicting points of view on child education that we were introduced to the life and work of Charlotte Mason.

While working for a literature mission in England, my wife, Karen, and I were home schooling our children. Child raising and schooling at home developed into a stressful and draining process for the whole family. Even after reading much on the subject of child raising and education we still seemed to lack direction. We discussed our dilemma with a coworker. She shared a book with us by Susan Schaeffer Macaulay called *For the Children's Sake*. This book hit close to home in many areas that concerned us. It was an introduction to the works of Charlotte Mason, and this whetted our appetites to learn more about Miss Mason's teachings.

Working in publishing, we thought it would be a simple matter to track down some of these books, especially in England where they were originally published many years ago. However, it took us many months searching secondhand bookshops, libraries, and book search services to find out that her books are not available anymore. They have not been published in a complete six volume set for over eighty years. When we had given up hope of finding them, we were informed about the Charlotte Mason College at Ambleside in the Lake District near Keswick, England. Through the kindness and cooperation of the principal, Dr. John Thorley, the college's copies of these rare books were loaned to us from their archives for this special edition of Charlotte Mason's Home Schooling Series.

This series is unique among other child-raising books because of its broad subject matter and amount of detailed study. Mason's teachings stress that both home and school education should be a learning and growing process for the child, parent, and teacher alike. Reading her works, we discover a great deal about ourselves and realize that we must continue to understand and educate ourselves if we wish to have success in educating our children.

Charlotte Mason is a bright light in the art of illuminating a child's mind. Her ideas are practical; they identify problems and offer well-tested and creative solutions. She gives us sweeping visions of what education could and should be and grave warnings about the neglect and abuse of our responsibility and authority.

Although she wrote generations ago, Mason boldly challenges us today. Many parents seem lost in their own homes, and many teachers and children are floundering in our educational systems. These systems are still seeking to educate our children without any parental and biblical influence; they prepare our youth for examinations and not *life!*

Recent books and magazine articles have referred to Charlotte Mason with information obtained from secondary sources. Now, to a new generation, Charlotte Mason speaks for herself in this brilliant, original series.

May these books offer hope and life to parents, teachers, and children, as Charlotte Mason said, "For the Children's Sake!"

Dean and Karen Andreola
Franklin, Tennessee

Foreword to the *Original Home Schooling Series*

Charlotte Mason founded her “House of Education” in Ambleside, in the heart of the English Lake District, in 1892. “It is far from London,” she wrote at the time, “but in view of that fact there is much to be said in its favour. Students will be impressed with the great natural beauty around them, will find a country rich in flowers, mosses and ferns. They will learn to know and love the individuality of great natural features—mountain pass, valley, lake and waterfall.” The “House of Education” is now the principal’s house, “Springfield,” and I am writing this foreword in the room that was Charlotte Mason’s own living room. I look out of the window and can confirm all its attractions.

Charlotte Mason came to Ambleside when she was nearly fifty, and the college was to be the main focus of her life’s work from then until her death in 1923. Hers was no simple success story. Her early childhood is obscure, and she seems never to have wished to elucidate it. She was probably brought up by her father, a Liverpool merchant who, it seems, went bankrupt and then died when Charlotte was still in her teens. Aided by friends of her family, Charlotte became a pupil teacher in Birkenhead and then attended a training college for teachers in London from 1860 to 1861. After qualifying, she taught in an infant school in Worthing, Sussex, until 1873. She then obtained a post on the staff of Bishop Otter Teacher Training College, Chichester, where she lectured in elementary school teaching method. The college was in the forefront of educational thinking in its dedication to the principle of education for

all—including girls. W. E. Forster's Education Act of 1870, which provided for elementary schools to be set up across the country, was still fresh and needed trained teachers to implement the promises. The Bishop Otter College certainly influenced Charlotte Mason's thinking, but, for reasons that are difficult now to disentangle, in 1878 Charlotte felt dissatisfied with her work, left the college, and went to live with friends in Bradford in Yorkshire.

Apparently with financial help from these friends (she was certainly never rich), Charlotte began to write. In 1880 she published a series of books on the geography of England, which were well received. But it was her book *Home Education*, published in 1886, that sparked off the most interest. In it one can certainly see the influence of other educational thinkers of the nineteenth century, particularly the child-centered views of Pestalozzi and the artistic ideas of John Ruskin. What Charlotte Mason added was a practical, down-to-earth perspective that showed how one could actually set about and *do* it. Her style and her exposition were homely, both in the sense that she wrote in an easy, intelligible way, and in the sense that she stressed the influence and responsibility of the home. She also wrote from a firmly held evangelical perspective.

The book turned out to be a kind of educational "Dr. Spock" avidly bought by women anxious to ensure the best possible upbringing for their offspring. The need was real, especially among middle-class women of modest means. Education was a subject of much debate and discussion, which had led to the Education Act of 1870, though the reality of primary education all too often was but the palest reflection of Pestalozzi, Ruskin, or even W. E. Forster. Many concerned parents, perhaps more particularly concerned mothers, were looking for something better. Charlotte Mason's *Home Education* offered it. It explained how parents could—and should—provide their children with a broad, stimulating, even exciting education, far removed from the common diet of so many elementary schools of the day.

The book sold well and in influential circles. Very soon the Parents National Education Union (PNEU) was established,

with the bishop of London as its first president. Miss Beale, a formidable protagonist in the fight for women's education, was an early member of the organization, as was Anne Clough, the founder of Newnham College, Cambridge. Branches were set up in many major towns and cities, and by 1890 the organization had its own monthly magazine, "The Parents Review," edited by Charlotte Mason herself. Charlotte had quickly become a leading authority on early childhood.

In 1891 Charlotte came to live in Ambleside. A friend of her student days, Selina Healey, had lived in Ambleside, and Charlotte had visited her and had gotten to know the Lake District well. She loved the area, particularly the quiet town of Ambleside. When she moved into Springfield, she was sure she had found the ideal place to train governesses for young children.

So, in January 1892, the House of Education was established. There were four students. Two years later, with thirteen students, the college moved into Scale how, a beautiful Georgian house across the main road from Springfield on a hill amid the trees with fine views of the town and of Loughrigg across the Rothay valley.

Charlotte saw children as thinking, feeling human beings, as spirits to be kindled and not as vessels to be filled. And she demonstrated how it could be done. She believed all children were entitled to a liberal education based upon good literature and the arts. These were in her own day radical thoughts and practices, certainly not just confined to Charlotte Mason, but few of her contemporaries had the sheer practicality that she displayed. The practicing school attached to the House of Education took in local children with no payment; Charlotte firmly believed that her liberal education ideas were applicable to all children regardless of class, status, or ability, and she put her ideas into practice, as she always did.

The college flourished, never larger than fifty students in Charlotte's own lifetime but with a reputation out of proportion to its size. By the 1920s the PNEU had established several schools as well as a correspondence school, run from Ambleside, which sent out lesson notes and advice on educational matters to parents and governesses.

Charlotte died on January 16, 1923; by then she was the object of deep veneration within the movement. She was buried in the churchyard at Ambleside, close to the graves of W. E. Forster and the Arnold family. Educationists flourished—and died—in Ambleside.

The college and the correspondence school continued on the same site until 1966, when the PNEU (now with the added title of “World Education Service”) moved to new premises in London and absorbed the correspondence school. PNEU/WES has continued to provide full syllabuses and educational advice to PNEU affiliated schools in the UK and in many countries abroad where English-medium schools have been established. But much of its work is still with parents, mainly with those parents living abroad who need to educate their children at home. The principles established by Charlotte Mason over a hundred years ago are still the guiding principles of all the work of PNEU/WES. They have proved themselves through the many changes in syllabus content and educational demands of the twentieth century.

Meanwhile, the college has undergone its own development. Until 1960 it continued as an independent teacher training institution, but then transferred to the control of the then Westmorland Local Education Authority, and at the same time took over the Kelsick site on Stockghyll Lane, the town’s former secondary school. In 1968 the college changed its validating university from Manchester to the newly founded University of Lancaster, some thirty-five miles from Ambleside. Local government reorganization in 1970 resulted in the absorption of Westmorland into the new county of Cumbria. On April 1, 1989, after fifteen years of fruitful partnership with Cumbria, the college became an independent corporation.

John Thorley
Principal
Charlotte Mason College

Preface to the 'Home Education' Series

THE educational outlook is rather misty and depressing both at home and abroad. That science should be a staple of education, that the teaching of Latin, of modern languages, of mathematics, must be reformed, that nature and handicrafts should be pressed into service for the training of the eye and hand, that boys and girls must learn to write English and therefore must know something of history and literature; and, on the other hand, that education must be made more technical and utilitarian—these, and such as these, are the cries of expedience with which we take the field. But we have no unifying principle, no definite aim; in fact, no philosophy of education. As a stream can rise no higher than its source, so it is probable that no educational effort can rise above the whole scheme of thought which gives it birth; and perhaps this is the reason of all the 'fallings from us, vanishings,' failures, and disappointments which mark our educational records.

Those of us, who have spent many years in pursuing the benign and elusive vision of Education, perceive

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that her approaches are regulated by a law, and that this law has yet to be evoked. We can discern its outlines, but no more. We know that it is pervasive; there is no part of a child's home-life or school-work which the law does not penetrate. It is illuminating, too, showing the value, or lack of value, of a thousand systems and expedients. It is not only a light, but a measure, providing a standard whereby all things, small and great, belonging to educational work must be tested. The law is liberal, taking in whatsoever things are true, honest, and of good report, and offering no limitation or hindrance save where excess should injure. And the path indicated by the law is continuous and progressive, with no transition stage from the cradle to the grave, except that maturity takes up the regular self-direction to which immaturity has been trained. We shall doubtless find, when we apprehend the law, that certain German thinkers—Kant, Herbart, Lotze, Froebel—are justified; that, as they say, it is 'necessary' to believe in God; that, therefore, the knowledge of God is the principal knowledge, and the chief end of education. By one more character shall we be able to recognise this perfect law of educational liberty when it shall be made evident. It has been said that 'The best idea which we can form of absolute truth is that it is able to meet every condition by which it can be tested.' This we shall expect of our law—that it shall meet every test of experiment and every test of rational investigation.

Not having received the tables of our law, we

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fall back upon Froebel or upon Herbart ; or, if we belong to another School, upon Locke or Spencer ; but we are not satisfied. A discontent, is it a divine discontent? is upon us ; and assuredly we should hail a workable, effectual philosophy of education as a deliverance from much perplexity. Before this great deliverance comes to us it is probable that many tentative efforts will be put forth, having more or less of the characters of a philosophy ; notably, having a central idea, a body of thought with various members working in vital harmony.

Such a theory of education, which need not be careful to call itself a system of psychology, must be in harmony with the thought movements of the age ; must regard education, not as a shut-off compartment, but as being as much a part of life as birth or growth, marriage or work ; and it must leave the pupil attached to the world at many points of contact. It is true that educationalists are already eager to establish such contact in several directions, but their efforts rest upon an axiom here and an idea there, and there is no broad unifying basis of thought to support the whole.

Fools rush in where angels fear to tread ; and the hope that there may be many tentative efforts towards a philosophy of education, and that all of them will bring us nearer to the *magnum opus*, encourages me to launch one such attempt. The central thought, or rather body of thought, upon

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which I found, is the somewhat obvious fact that the child is a *person* with all the possibilities and powers included in personality. Some of the members which develop from this nucleus have been exploited from time to time by educational thinkers, and exist vaguely in the general common sense, a notion here, another there. One thesis, which is, perhaps, new, that *Education is the Science of Relations*, appears to me to solve the question of a curriculum, as showing that the object of education is to put a child in living touch with as much as may be of the life of Nature and of thought. Add to this one or two keys to self-knowledge, and the educated youth goes forth with some idea of self-management, with some pursuits, and many vital interests. My excuse for venturing to offer a solution, however tentative and passing, to the problem of education is twofold. For between thirty and forty years I have laboured without pause to establish a working and philosophic theory of education; and in the next place, each article of the educational faith I offer has been arrived at by inductive processes; and has, I think, been verified by a long and wide series of experiments. It is, however, with sincere diffidence that I venture to offer the results of this long labour; because I know that in this field there are many labourers far more able and expert than I—the 'angels' who fear to tread, so precarious is the footing!

But, if only *pour encourager les autres*, I append a short synopsis of the educational theory advanced

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in the volumes of the 'Home Education Series.' The treatment is not methodic, but incidental ; here a little, there a little, as seemed to me most likely to meet the occasions of parents and teachers. I should add that in the course of a number of years the various essays have been prepared for the use of the Parents' Educational Union in the hope that that Society might witness for a more or less coherent body of educational thought.

"The consequence of truth is great ; therefore the judgment of it must not be negligent."

WHICHCOTE.

1. Children are born *persons*.
2. They are not born either good or bad, but with possibilities for good and evil.
3. The principles of authority on the one hand and obedience on the other, are natural, necessary and fundamental ; but—
4. These principles are limited by the respect due to the personality of children, which must not be encroached upon, whether by fear or love, suggestion or influence, or undue play upon any one natural desire.
5. Therefore we are limited to three educational instruments—the atmosphere of environment, the discipline of habit, and the presentation of living ideas.
6. By the saying, EDUCATION IS AN ATMOSPHERE, it is not meant that a child should be isolated in what may be called a 'child environment,'

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especially adapted and prepared; but that we should take into account the educational value of his natural home atmosphere, both as regards persons and things, and should let him live freely among his proper conditions. It stultifies a child to bring down his world to the 'child's' level.

7. By EDUCATION IS A DISCIPLINE, is meant the discipline of habits formed definitely and thoughtfully, whether habits of mind or body. Physiologists tell us of the adaptation of brain structure to habitual lines of thought—*i.e.*, to our habits.

8. In the saying that EDUCATION IS A LIFE, the need of intellectual and moral as well as of physical sustenance is implied. The mind feeds on ideas, and therefore children should have a generous curriculum.

9. But the mind is not a receptacle into which ideas must be dropped, each idea adding to an 'apperception mass' of its like, the theory upon which the Herbartian doctrine of interest rests.

10. On the contrary, a child's mind is no mere *sac* to hold ideas; but is rather, if the figure may be allowed, a spiritual *organism*, with an appetite for all knowledge. This is its proper diet, with which it is prepared to deal, and which it can digest and assimilate as the body does foodstuffs.

11. This difference is not a verbal quibble. The Herbartian doctrine lays the stress of education—the preparation of knowledge in enticing morsels, presented in due order—upon the teacher. Children

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taught upon this principle are in danger of receiving much teaching with little knowledge; and the teacher's axiom is, 'What a child learns matters less than how he learns it.'

12. But, believing that the normal child has powers of mind that fit him to deal with all knowledge proper to him, we must give him a full and generous curriculum; taking care, only, that the knowledge offered to him is vital—that is, that facts are not presented without their informing ideas. Out of this conception comes the principle that,—

13. EDUCATION IS THE SCIENCE OF RELATIONS; that is, that a child has natural relations with a vast number of things and thoughts: so we must train him upon physical exercises, nature, handicrafts, science and art, and upon *many living* books; for we know that our business is, not to teach him all about anything, but to help him to make valid as many as may be of—

'Those first-born affinities
That fit our new existence to existing things.'

14. There are also two secrets of moral and intellectual self-management which should be offered to children; these we may call the Way of the Will and the Way of the Reason.

15. *The Way of the Will.*—Children should be taught—

(a) To distinguish between 'I want' and 'I will.'

(b) That the way to will effectively is to turn our

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thoughts from that which we desire but do not will.

- (c) That the best way to turn our thoughts is to think of or do some quite different thing, entertaining or interesting.
- (d) That, after a little rest in this way, the will returns to its work with new vigour.

(This adjunct of the will is familiar to us as *diversion*, whose office it is to ease us for a time from will effort, that we may 'will' again with added power. The use of suggestion—even self-suggestion—as an aid to the will, is to be deprecated, as tending to stultify and stereotype character. It would seem that spontaneity is a condition of development, and that human nature needs the discipline of failure as well as of success.)

16. *The Way of the Reason.*— We should teach children, too, not to 'lean' (too confidently) 'unto their own understanding,' because the function of reason is, to give logical demonstration (a) of mathematical truth; and (b) of an initial idea, accepted by the will. In the former case reason is, perhaps, an infallible guide, but in the second it is not always a safe one; for whether that initial idea be right or wrong, reason will confirm it by irrefragable proofs.

17. Therefore children should be taught, as they become mature enough to understand such teaching, that the chief responsibility which rests on them as persons is the acceptance or rejection of initial ideas.

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To help them in this choice we should give them principles of conduct and a wide range of the knowledge fitted for them.

These three principles (15, 16 and 17) should save children from some of the loose thinking and heedless action which cause most of us to live at a lower level than we need.

18. We should allow no separation to grow up between the intellectual and 'spiritual' life of children; but should teach them that the divine Spirit has constant access to their spirits, and is their continual helper in all the interests, duties and joys of life.

The 'Home Education' Series is so called from the title of the first volume, and not as dealing, wholly or principally, with 'Home' as opposed to 'School' education.

Preface

“Who was it that said ‘Know thyself’ came down from heaven? It is quite true—true as Gospel. It came straight to whoever said it first.”—*Life of Sir Edward Burne-Jones*.

POSSIBLY we fail to give ‘effective moral training based upon Christian principles’ to young people because our teaching is scrappy, and rests mainly upon appeals to the emotions through tale and song. Inspiring as these are, we may not depend upon them entirely, because emotional response is short-lived, and the appeal is deadened by repetition: the response of the intellect to coherent and consecutive teaching appears, on the contrary, to be continuous and enduring. Boys and girls, youths and maidens, have as much capacity to apprehend what is presented to their minds as have their elders; and, like their elders, they take great pleasure and interest in an appeal to their understanding which discovers to them the ground-plan of human nature—a common possession.

The point of view taken in this volume is, that all beautiful and noble possibilities are present in everyone; but that each person is subject to assault

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and hindrance in various ways, of which he should be aware in order that he may watch and pray. Hortatory teaching is apt to bore both young people and their elders; but an ordered presentation of the possibilities that lie in human nature, and of the risks that attend these, can hardly fail to have an enlightening and stimulating effect. This volume is intended as an appeal to the young to make the most of themselves, because of the vast possibilities that are in them and of the law of God which constrains them.

The teaching in Book I. is designed for boys and girls under sixteen. That in Book II. should, perhaps, appeal to young people of any age; possibly young men and women may welcome an attempt to thrash out some of the problems which must needs perplex them. In the hands of the teachers of elementary schools, the book should give some help in the formation of character. If only half a dozen children in each such school got an idea of what is possible to them and what they should aim at, some elevation of character throughout the nation should be manifest in a single generation. In our moral as in our intellectual education, we work too entirely upon narrow utilitarian lines: we want the impulse of profounder conceptions. The middle and upper forms of a public school, and those indicated above, fairly represent the classes of readers the author has in view.

The two 'Books' are published separately in order

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that each may be put into the hands of the readers for whom it is designed; but, because parents and teachers should make a particular study of such moral teaching as they may offer to the young people for whom they are responsible, it seems desirable that the two volumes should form one of the 'Home Education Series.' Questions are appended for the use of more serious students. The more or less casual ordering of young people which falls to their elders might become more purposeful if it were laid down upon some such carefully considered ground-plan of human nature as this book attempts to offer. The scheme of thought rests upon intuitive morality, as sanctioned by the authority of Revelation.

The systems of morality formulated by authoritative writers upon ethics are, perhaps, expanded a little to include latent capacity for every kind of goodness in all normal human beings. Some attempt has been made to define certain limitations of reason, conscience, and the will, the disregard of which is a fertile cause of error in human conduct.

What is sometimes described as the 'immanence of God'; the capacity of man for relations with the divine; and the maimed and incomplete character of the life in which these relations are not fulfilled, are touched upon, because these matters belong to a knowledge which is 'the chief end of man.' The allusions and excerpts which illustrate the text have been carefully chosen from sources that fall within everybody's reading, because the object is rather to

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arrest the attention of the reader, and fix it, for example, upon the teaching of Scott and Plutarch, than to suggest unknown sources of edification. We are all too well content to let alone that of which we do not already know something.

AMBLESIDE, *May* 1905.

A somewhat arbitrary use has been made of certain terms—'dæmon,' for example—when such use appeared to lend itself to clearness or force in putting the case.

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Introduction

“Self-reverence, self-knowledge, self-control—
These three alone lead life to sovereign power.”

TENNYSON.

A Dual Self.—The whole question of self-management and self-perception implies a dual self. There is a self who reverences and a self who is revered, a self who knows and a self who is known, a self who controls and a self who is controlled. This, of a dual self, is perhaps our most intimate and our least-acknowledged consciousness. We are a little afraid of metaphysics, and are still more afraid of self-consciousness, and we do not take the trouble to analyse our fears.

It is well that we should fear to wander into regions of mind which we have no plummet to fathom, and from which we are incompetent to bring back any good thing. It is well, too, that we should dread that form of self-consciousness which makes us sensitively, or timorously, or proudly, aware of our individual peculiarities. But, for fear of Scylla and Charybdis, we have avoided unduly a channel which leads to a haven where we would be.

INTRODUCTION

Our business at present is not to attempt any psychological explanation of the fact of the two selves of which each of us is aware; but, rather, to get some clear notions about that, let us call it, *objective* self, the conduct of which is the chief business of that other troublesome *subjective* self, of which we are all too much and too unpleasantly aware.

The 'Horrid' Self. — One of the miseries of thoughtful children and young people arises from their sense of the worthlessness of this poor, pushing, all too prominent self. They are aware that they are cross and clumsy, rude and 'horrid.' Nobody *can* like them. If even their mother does so, it must be because she does not quite see how disagreeable they are. Vanity, the laying of oneself out for the approbation of others, is very possible, even to children of generous temper. But I doubt if conceit is possible to any but the more commonplace minds, content to shape their opinions, even of themselves, upon what they suppose to be the opinions of those around them.

But for the uneasy young soul, whose chief business in life is the navigation of an unknown craft, some knowledge of the carrying and sailing powers of the vessel is not only beneficent in itself, but is a relief from the obsession of that tiresome other self—the subjective self, we have called it—of which we become aware in that day when we eat the fruit of the tree of knowledge, and leave the paradise of the unconscious child. This awakening must come to

INTRODUCTION

us all, and is not necessarily in our case of the nature of guilt, but it is the cause of uneasiness and self-depreciation.

The Great Self.—Any attempt to define the limits of each part of the dual self baffles us. We cannot tell where one begins and the other ends. But after every effort of thought which convinces us that we are but one, we become aware again of ourselves as two. Perhaps if we say that the one is the unsatisfactory self which we produce in our lives; the other, the self of great and beautiful possibilities, which we are aware of as an integral part of us, it is all we can do towards grasping this evasive condition of our being. It may help us to regard for a moment the human soul as a vast estate which it rests with us to realise. By soul, I mean all that we are, including even the visible presentment of us, all our powers of thinking, knowing, loving, judging, appreciating, willing, achieving. There is only one authoritative estimate of the greatness of the human soul. It is put into the balances with the whole world, and the whole world, glorious and beautiful as it is, weighs as nothing in the comparison. But we lose the value of this utterance of our Lord's because we choose to think that He is speaking of a relative and not an intrinsic value. That the soul of a man is infinitely great, beautiful, and precious in itself we do not venture to think; partly, because religion, for the most part, teaches a self-abasement and effacement contrary to the spirit and the teaching of Christ.

INTRODUCTION

Emily Brontë.—We are indebted to the Belgian sage, M. Maeterlinck, for his vindication of the greatness of the soul, a vindication the more telling because he does not approach the subject from the religious standpoint, but brings, as it were, an outside witness. He has probably added nothing to the content of philosophy ; but we have great need to be reminded, and reminded again, of the things that belong to our life ; and to do this for us is a service. His contention, that in Emily Brontë we have an example of the immeasurable range of the soul, seems to me a just one : that a delicate girl, brought up almost in isolation in a remote parsonage, should be able to sound the depths of human passion, conceive of human tragedy, and gather the fruits of human wisdom, is a very fair illustration of the majesty of the soul ; all the more so because she was not among the great as regards either virtue or achievement. When we turn from an obscure Emily Brontë to a Shakespeare, a Newton, a Rembrandt, a Dante, a Darwin, a Howard, we begin to discern the immensity of that soul which contains a measure for all things, capacity for all men ; but we leave off too soon in our appreciation of our Great ; we are too shamefaced to acknowledge to ourselves that it is in our own immensity we find some sort of measure for theirs.

Are there any little men ? Perhaps not. It may be that all the properties of the soul are present in everyone, developed or undeveloped, in greater or

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lesser degree. So Christ seems to have taught; and many a poor and insignificant soul has been found to hold capacity for Him.

But here is a case in which the greater is blessed (or cursed?) of the less. The realised self of each of us is a distressfully poor thing, and yet upon its insight and its action depends the redemption of that greater self, whose limitations no man has discovered. It is, to use a figure, as the relation between a country and its government. The country is ever greater than the governing body; and yet, for its development, the former must depend upon the latter.

The Governing Powers.—What are these central governing powers, or officers, upon whose action the fulfilment of a human being depends? I cannot, as yet, go to Psychology for an answer, because she is still in the act of determining whether or no there be any spirit. Where I appear to abandon the dicta of our more ancient guide, Philosophy, it is only as I am led by common intuition. That which all men perceive to be true of themselves may be considered with a view to the conduct of the affairs of the inner life, just as it is wise to arrange our outward affairs on the belief that the sun rises at such an hour and sets at such an hour. The actual is of less immediate consequence than the apparent fact.

As I do not know of any book to recommend to parents which should help their children in the conduct of life in matters such as I have indicated, which are neither precisely ethical nor religious, I

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venture to offer an outline of the sort of teaching I have in view in the form in which it might be given to intelligent children and young people of any age, from eight or nine upwards.

How to use this Volume.—I think that in teaching children mothers should make their own of so much as they wish to give of such teaching, and speak it, a little at a time, perhaps by way of Sunday talks. This would help to impress children with the thought that our relations with God embrace the whole of our lives. Older students of life would probably prefer to read for themselves, or with their parents, and the more advanced teaching which is suitable for them will pass over the heads of their younger brothers and sisters.

Ourselves

Book I.—Self-Knowledge

“Self-reverence, self-knowledge, self-control,
These three alone lead life to sovereign power.”
—TENNYSON.



INTRODUCTORY

CHAPTER I

THE COUNTRY OF MANSOUL

The Riches of Mansoul.—“Do ye not like fair londes?” says King Alfred; and he answers himself: “Why should I not like fair londes? They are the fairest part of God’s creation.” And of all the fair lands which God has made, there is no country more fair than the Kingdom of Mansoul.

The soil is, almost everywhere, very fertile, and where it is cultivated there are meadows, corn-fields, and orchards with all manner of fruit. There are, too, wild nooks, with rippling streams bordered by forget-me-nots and king-cups, places where the birds nest and sing. There are hazel copses where you may gather nuts, and there are forests with mighty trees. There are wildernesses, too, marshy and un-

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lovely, but these only wait for good and industrious hands to reclaim them and make them as fertile as the rest of the country. Deep under the surface lie beds of fuel to be had for the working, so that in that land there need never be a cold hearth-stone. There are many other mines, too, where diligent workers find, not only useful and necessary metals like copper and iron, but also silver and gold and very precious stones. When the workers are weary they may rest, for there are trees for shade and shelter, and pleasant playfields. And you may hear the laughter of the children, and see them at their sports.

Its Rivers and Cities.—There are rivers, broad and deep, good to bathe in and to swim in, and also good to bear the ships which carry those things produced by Mansoul to other countries far and near. Upon these rivers, too, sail the ships of many lands, bringing passengers and goods. There are busy cities in Mansoul; and these, also, are pleasant places; because, though there are factories where men work and make all manner of things for home use or to be sent abroad, there are also fair and beautiful buildings, palaces of delight, where are gathered the treasures of Mansoul,—galleries of precious and beautiful pictures painted by the great artists of all countries, statues of the heroes that are had in reverence there, halls with organs of noble tone which can roar like the thunder and babble like a child, and all manner of musical instruments. To these halls great musicians come and play wonderful things that they have made; the people of Mansoul listen, and great thoughts swell in them, and everyone feels as if he could get up and go and be a hero.

Its Books and Playgrounds.—There are libraries, too—such libraries ! containing every book of delight that ever was written. When anybody sits down to read, the author who made the book comes and leans over his shoulder and talks to him. I forgot to say that in the picture-galleries the old painters do the same thing; they come and say what they meant by it all.

There is no city in Mansoul so built up but there is plenty of space for parks and cricket-grounds, playing-fields and places where people meet and are merry, dance and sing. Nobody need be poor in Mansoul; and if anybody is poor, neglected, and stunted, it is for a reason which we shall consider by and by.

Its Churches and its Delectable Mountains.—The best treasures of the country are kept in the fairest of its buildings, in its churches, which are always open, so that people may go in and out many times a day to talk with God, and He comes and speaks with them. But, indeed, He walks about everywhere in the land, in the workshops, in the picture-galleries, and in the fields; people consult Him about everything, little things and great, and He advises about them all.

Much remains to be said about Mansoul, but I think I have left out the chief thing—the ‘Delectable Mountains,’ where people go that they may breathe mountain air, gather the lovely mountain flowers, and brace their limbs and their lungs with the toilsome delight of climbing. From the top, they get a view that makes them solemnly glad; they see a good deal of Mansoul, and they see the borders of the land that is very far off. They see a good deal of

Mansoul, but they cannot see it all, for a curious thing is, that no map has been made of the country, because a great deal of it is yet unexplored, and men have not discovered its boundaries. This is exciting and delightful to the people, because, though here and there Mansoul is touched by another such country as itself, there are everywhere reaches which no man has seen, regions of country which may be rich and beautiful.

CHAPTER II

THE PERILS OF MANSOUL

The Government to Blame.—You are thinking, I daresay, what a rich and beautiful country Mansoul must be! But, like most other lands, it is subject to many perils. Unlike most other lands, however, Mansoul has means of escape from the perils that threaten it from time to time. In other countries, we hear the government blamed if poor people have not bread, and if rich people are annoyed by the crowing of a cock. This is usually great nonsense, but it is not nonsense to blame the government of Mansoul for the evils that occur in that country, for it has large power to prevent those evils. How the country is governed you shall hear later. Meantime, learn something of the perils which may overtake poor Mansoul and all that are in it.

Peril of Sloth.—Perhaps the most common evil is a sort of epidemic of sloth that spreads over the whole country. The scavengers sit with heavy eyes and folded arms, and let refuse and filth accumulate in the streets. The farmers and their labourers say, 'What's the good?' and fail to go out with the plough or to sow the seed. Fruit drops from the trees and rots because no one cares to pick it up.

The ships lie idle in the harbours because nobody wants anything from abroad. The librarians let their books be buried in dust and devoured by insects, and neglect their duty of gathering more. The pictures grow dim and tattered for want of care; and nobody in the whole country thinks it worth while to do anything at all.

Sometimes the people still care to play; but play without work becomes dull after a time, and soon comes to a stop. And so the people, whatever be their business in Mansoul, sit or lounge about with dull eyes, folded arms, and hanging heads.

Peril of Fire.—Another risk that Mansoul runs is that of great conflagrations. Sometimes an incendiary will land at one of its ports from some foreign country, perhaps with the express purpose of setting fire to what is best in Mansoul; but perhaps a man sets fire to things by accident because he does not know how inflammable they are. The fire once begun, the wind carries the flames over many miles of country; noble buildings, precious works of art, farmsteads with stacks of corn, everything is consumed, and ruin follows the track of the fire. Sometimes these fires arise in Mansoul itself. I have told you that the country has great beds of underlying fuel. Here and there inflammable gases break out on the surface, and a spark, dropped in the region of these gases, is sufficient to cause a wide conflagration. But Mansoul ought to be as careful as people in Switzerland are when a hot wind called the *Föhn* blows, and orders are issued that everyone is to put out his fires and lights.

Perils of Plague, Flood, and Famine.—Sometimes there is a visitation of the plague, because

dwelling-houses, streets, and out-buildings are not kept clean and wholesome, and the drains are allowed to get into disorder.

Sometimes the springs swell in the hills, the rivers overflow, and there is a flood; but this is not always a misfortune in the end, because much that is rotten and unclean is swept away, and lands washed by a flood are very fertile afterwards.

Again, it may happen that the crops fail, though the land has been diligently tilled and good seed sown. But neighbouring States are kind, and help Mansoul in these distressful times; and the crops of the following year are generally abundant.

Peril of Discord.—Another cause of occasional misery in Mansoul is that a spirit of discord breaks out now and then among the members of the community, and becomes sometimes so violent as to lead to a devastating civil war. The servants and workmen will not obey the masters, and the masters will not consider their servants, and are at feud among themselves; one member of the ministry chooses to attend to the work of some other member; all useful employments are neglected, and the people are a prey to envy and discontent.

I might tell you of some other causes of misery in Mansoul, but shall mention only one more, which is by far the worst that ever overtakes the State.

Peril of Darkness.—Lovely and smiling as the country is when it is well ordered, mists at times emanate from it, chilling, soaking mists, dense and black; not a ray of the sun can penetrate these mists, no light, no warmth; there is no seeing of one's way; so that the people say, 'There is no sun,' and some of the more foolish add, 'There never was a sun

in heaven, and there never will be.' When they cannot see the sun, of course they cannot see each other, and blunder against one another in the darkness. You will say that many lands, especially low lands, are subject to blinding mists, but nowhere can they be so thick and heavy, and nowhere do they lie so long, as in the Kingdom of Mansoul. One quite exceptional thing about these mists is, that they also are largely under control of the government, especially of the Prime Minister. How this can be so I cannot fully explain here, but you will understand later.

Because all these things can happen to Mansoul, we must not run away with the idea that it is an unhappy country. On the contrary, it is radiant and lovely, busy and gay, full of many interests and of joyous life,—so long as the government attends to its duties.

CHAPTER III

THE GOVERNMENT OF MANSOUL

Each of us a Kingdom of Mansoul.—I must give up attempting to talk about Mansoul in parables. I daresay you have already found it difficult to make everything fit; but, never mind; what you do not understand now you may understand some day, or you may see a meaning better and truer than that which is intended. Every human being, child or man, is a Kingdom of Mansoul; and to be born a human being is like coming into a very great estate; so much in the way of goodness, greatness, heroism, wisdom, and knowledge, is possible to us all. Therefore I have said that no one has discovered the boundaries of the Kingdom of Mansoul; for nobody knows how much is possible to any one person. Many persons go through life without recognising this. They have no notion of how much they can do and feel, know and be; and so their lives turn out poor, narrow, and disappointing.

It is, indeed, true that Mansoul is like a great and rich country, with a more or less powerful and harmonious government; because there is a part of ourselves whose business it is to manage and make the best of the rest of ourselves, and that part of ourselves we shall call the Government.

Officers of State.—There are many Officers of State, each with his distinct work to do in the economy of this Kingdom of Mansoul; and, if each does his own work and if all work together, Mansoul is happy and prosperous. I will give a list of a few of the great Officers of State, and later we shall consider what each has to do. To begin with the lowest, there are the Esquires of the Body, commonly called the Appetites; then come the Lords of the Exchequer, known as the Desires; the Lords of the Treasury, that is, the Affections; then the Foreign Secretary, that is, the Intellect, with his colleagues, My Lord Chief Explorer (Imagination) and My Lord President of the Arts (the Æsthetic Sense); the Lord Attorney-General, that is, the Reason; the Lords of the House of Heart: the Lord Chief Justice, that is, the Conscience; the Prime Minister, that is, the Will. There are various other Officers of State, whom we cannot name now, but these are the principal. Beyond and above all these is the King; for you remember that Mansoul is a Kingdom.

The Four Chambers.—These various Ministers we may conceive as sitting each in the House with the ordering of whose affairs he is concerned. These Houses are, the House of Body, the House of Mind, the House of Heart, and the House of Soul.

You must not understand that all these are different *parts* of a person; but that they are different powers which every person has, and which every person must exercise, in order to make the most of that great inheritance which he is born to as a human being.

PART I
THE HOUSE OF BODY

CHAPTER I

THE ESQUIRES OF THE BODY: HUNGER

The Work of the Appetites.—We will first consider the Esquires of the Body; not that they are the chief Officers of State, but in Mansoul, as in the world, a great deal depends upon the least important people; and the Esquires of the Body have it very much in their power to make all go right or all go wrong in Mansoul.

Their work is very necessary for the well-being of the State. They build up the Body, and they see to it that there shall be new Mansouls to take the place of the old when these shall pass away. If each would attend to his own business and nothing else, all would go well; but there is a great deal of rivalry in the government, and every member tries to make the Prime Minister believe that the happiness of Mansoul depends upon him. If any one of these gets things altogether into his hands, all is in disorder.

How Hunger Behaves.—*Esquire Hunger* is the first of the appetites that comes to our notice. He is

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a most useful fellow. If he do not come down to breakfast in the morning, a poor meal is eaten, and neither work nor play goes well in Mansoul that day. If, for weeks together, Hunger do not sit down to table, thin fingers and hollow cheeks will show you what a good servant has left his post. He is easily slighted. If people say, 'I hate' bread and milk, or eggs, or mutton, or what not, and think about it and think about it, Hunger is disgusted and goes. But if they sit down to their meals without thinking about what they eat, and think of something more interesting, Hunger helps them through, bit by bit, until their plates are emptied, and new material has been taken in to build up their bodies. Hunger is not at all fond of dainties. He likes things plain and nice; and directly a person begins to feed upon dainties, like pastry, rich cake, too many sweets, Hunger goes; or rather, he changes his character and becomes Gluttony.

Hunger a Servant, Gluttony a Ruler.—It is as Gluttony that he tries to get the ear of the Prime Minister, saying, 'Leave it all to me, and I will make Mansoul happy. He shall want nothing but what I can give him.' Then begins a fine time. As long as Hunger was his servant, Mansoul thought nothing about his meals till the time for them came, and then he ate them with a good appetite. But Gluttony behaves differently. Gluttony leads his victim to the confectioner's windows and makes him think how nice this or that would taste: all his pocket-money goes in tarts, sweets, and toffee. He thinks at breakfast what pudding he should like for dinner, and asks for it as a favour. Indeed, he is always begging for bits of cake, and spoonfuls of jam,

and extra chocolates. He does not think much about his lessons, because he has a penny in his pocket and is considering what is the nicest thing he can buy for it ; or, if he is older, perhaps he has a pound, but his thought is still the same, and Gluttony gets it all. The greedy person turns away from wholesome meals, and does not care for work or play, because Gluttony has got the ear of the Prime Minister, and almost every thought of Mansoul turns one way—‘What shall I eat?’ he says. Gluttony begins with the little boy and goes with him all through life, only that, instead of caring for chocolate creams when he is a man, he cares for great dinners two hours long.

How Gluttony affects the Body.—But, you will say, if Hunger builds up the body, surely Gluttony must do so a great deal faster. It is true that sometimes the greedy person becomes fat, but it is muscle and not fat which makes the body strong and useful. Gluttony does not make muscle, and does cause horrid illnesses.

How to avoid Greediness.—The way to keep this enemy out of Mansoul is to stick to the rules which Hunger lays down. The chief of them is—Never think of your meals till they come, and, while you are eating, talk and think of something more amusing than your food. As for nice things, of course we all want nice things now and then ; but let us eat what is given to us of the chocolate or fruit at table, and not think any more about it. Sweets or fruits are seldom served at school, we know, and when at school it is quite fair for a boy to allow himself to spend a certain part of his pocket-money in this way, not only for himself, but that he may have something to give away. But the boy who spends the whole, or

the greater part, of his week's money on things to eat, or who is always begging for hampers from home, is a poor fellow, the victim of Gluttony. The best plan is to want to spend your money upon something else—some sort of collection, perhaps; or to save up to buy a present or a fishing-rod or anything worth having. Gluttony lets you alone when you cease to think of him and his good things.

CHAPTER II

THE ESQUIRES OF THE BODY: THIRST

Thirst likes Cold Water.—Another most serviceable Esquire of the Body is *Thirst*. How serviceable he is you will understand when you remember that by far the greater part of a man's weight is made up of water. This water is always wasting away in one way or another, and the business of Thirst is to make up for the loss. Thirst is a simple fellow; the beverage he likes best is pure cold water; and, indeed, he is quite right, for, when you come to think of it, there is only one thing to drink in the world, though we drink it mixed with many things. Sometimes the mixing is done by nature, as in milk or grapes; sometimes by man, as in tea or coffee. Some of these mixed drinks are wholesome, because they contain food as well as drink, and by far the most wholesome of these is milk.

But Thirst himself does not care for or need anything in the water he drinks. He likes it best clear and cold, and if we lived in hot Eastern countries we should know how delicious cold water is. All little children like water, but bigger boys and girls sometimes like various things, such as lemon juice, in their water to give it a flavour. Though there is no

harm in this, it is rather a pity, because they lose their taste for water itself.

Drunkenness craves for Alcohol.—You would think that so simple and useful an Esquire of the Body could never be a source of danger to Mansoul. But Thirst also gets the ear of the Prime Minister; he also says, ‘Leave Mansoul to me, and he shall never more want anything in the world but what I can give him.’ This saying of his is quite true, only, instead of calling him *Thirst* any longer, we must call him *Drunkenness*; and once Drunkenness has a man in his grip, that man wants nothing but drink, drink, from morning till night.

The chairs and tables out of his house, his children’s bread, their mother’s clothes, all go to buy drink. The man’s time, health, and strength are spent in drink: he becomes homeless and friendless, sick and outcast, for the sake of drink. But he does not crave for home or friends; all he wants is more drink and more drink. By far the greater part of the sin, misery, and poverty in the world is caused by Drunkenness.

Why People Abstain.—As you know very well, it is not pure water that causes Drunkenness. Men long ago discovered how to prepare a substance called alcohol, and this it is that ruins thousands of men and women. Many good men and women, and children, too, make a solemn vow that they will never taste ale or wine or other strong drink, unless a doctor order it by way of medicine. They do this, not only for fear that they should themselves become drunkards—though indeed there is no knowing who may fall into that terrible temptation, or at what period of life such a fall may come,—but because every little

good deed helps to stop the evil in the world by setting a good example to somebody; and perhaps there is never a good example set but someone follows it, though the person who set the example may never know.

This is one reason why it is well to keep one's taste for cold water, and to know how delicious it is.

CHAPTER III

ESQUIRES OF THE BODY: RESTLESSNESS AND REST

Restlessness makes the Body Strong.—I hardly know by what names to call the two Esquires of the Body whom I am now to introduce to you, but both are good body-servants. Perhaps *Restlessness* and *Rest* will do as well as any. You have noticed that a baby is seldom quite still when he is wide awake: he is kicking his legs about, or playing with his fingers or toes, or crawling, or clutching or throwing something down or picking it up, or laughing, or crowing, or crying. Little boys and girls, too, cannot bear to sit still long at lessons. They want to run into the garden and see what their pet frog is doing. When lessons are over a good romp is delightful, or a race, or a good deal of tumbling about head-over-heels. Later, people want to play cricket or football, or to ride bicycles, or climb mountains. They think they do all these things just because it is fun; but, really, good Esquire Restless will not let them alone, but gives them an uneasy feeling if they are not pretty often doing something which is rather hard to do and rather tiring. He is playing the part of a faithful body-servant. He is helping to make Mansoul a strong and wiry body, able to swim and

ride, to jump and run ; able to walk far and to hit true and to do every service that the Prime Minister may require. In fact, the business of Restlessness is to strengthen and harden the muscles which Hunger feeds.

But Restlessness may be a Hard Master.—Restlessness, from being a good servant, might become a hard master ; indeed, he sometimes does become so, and people do things that are too hard for them in the way of rowing or climbing, running or jumping. Worse still, the Dæmon of Restlessness possesses them, and they cannot settle to any kind of work or play because they always want to be doing something else. This is a very unfortunate state to get into, because it is only by going on doing one thing steadily that we learn to do it well, whether it be cricket or algebra ; so it is well to be on the watch for the moment when Restlessness, the good servant, turns into Restlessness, the unquiet Dæmon who drives us about from post to pillar, and will not give us firm standing ground anywhere in life.

Rest, a Good Servant.—In a general way, his fellow-servant and brother, Rest, steps in with, ‘It is my turn now,’ and the tired person is glad to sit down and be quiet for a little, or lie on his face with a book, or, best of all, go to sleep soundly at night and wake up refreshed and ready for anything. Thus the muscles take such turns of work and rest as help them to grow and become strong.

Sloth, a Tyrant.—I daresay you are glad to hear of an Esquire of the Body who is not followed by a black shadow threatening Mansoul with ruin ; but, alas ! we cannot be let off. Rest, too, has his Dæmon, whose name is Sloth. ‘A little more sleep, a little

more slumber, a little folding of the hands to sleep,' is the petition with which he besieges the Prime Minister. Once Sloth is ruler in Mansoul, the person cannot wake up in the morning, dawdles over his dressing, comes down late for breakfast, hates a walk, can't bear games, dawdles over his preparation, does not want to make boats or whistles, or collect stamps, drops in all his lessons, is in the Third form when he ought to be in the Sixth, saunters about the corners of the playing-field with his hands in his pockets, never does anything for anybody, not because he is unkind or ill-natured, but because he will not take the trouble.

Poor fellow! he does not know that he is falling daily more and more under the power of a hard master. The less he exerts himself, the less he is able to exert himself, because the muscles, which Restlessness keeps firm and in good order, Sloth relaxes and weakens until it becomes a labour to raise the hand to the head or to drag one foot after another. People used to be very much afraid of Sloth and to call him one of the Seven Deadly Sins, but somehow he is less thought about now; perhaps because we find so many things to do that we cannot bear to be slothful. Still, if your friends call you idle about play or work, or, worse, indolent, or, worse still, lazy, pull yourself together without loss of time, for be sure the Dæmon, Sloth, is upon you, and once you get into his clutches you are in as bad a case, and your life is as much in danger of being ruined, as if Gluttony or Drunkenness had got hold of you. But take courage, the escape is easy: Restlessness is on the alert to save you from Sloth in the beginning. Up and be doing, whether at work or play.

CHAPTER IV

THE ESQUIRES OF THE BODY: CHASTITY

How to Rule the Appetites.—We have seen how each of the Appetites—Hunger, Thirst, Restlessness, Rest—is a good body-servant, and how the work of each is to build up and refresh the body. We have seen, too, how a life may be ruined by each of these so innocent-seeming appetites if it be allowed to get the mastery. To save ourselves from this fate, we must eat, drink, sleep, at regular times, and then not allow ourselves to *think* of taking our ease, of dainty things to eat, of nice things to drink, in the intervals. We should always have something worth while to think about, that we may not let our minds dwell upon unworthy matters.

Each Appetite has its Time.—There is another Appetite which is subject to the same rules as those we have considered. It has its time like eating and sleeping, but its time is not until people are married. Just as eating, drinking, and sleeping are designed to help to make us strong, healthy, and beautiful bodies, so this other Appetite is meant to secure that people shall have children, so that there will always be people in the world, young people growing up as old people pass away. This Appetite is connected with a certain

part of the body ; and I should not speak about it now, only that one of the great duties we have in the world is to keep this part of the body pure. It is just like that tree of the Knowledge of Good and Evil planted in the Garden of Eden.

Uncleanness.—You remember that Adam and Eve were not to take thereof, or they should surely die ; and then, you remember how the tempter came and told Eve that they should not die if they took of it, but should be like gods, knowing good and evil. Well, just in the same way, I fear, you may find tempters who will do their best to make you know about things you ought not to know about, to talk about and read about and do things you ought not to talk about, or read about, or do. I daresay they will tell you these things are quite right, that you would not have such parts of your body and such feelings about them unless you were meant to think and do these things. Now it will help you to know that this is the sin of Uncleanness, the most deadly and loathsome of all sins, the sin that all nice men and women hate and shrink from more than from any other.

Purity.—The opposite virtue is called Purity, and Christ has said, “Blessed are the pure in heart, for they shall see God.” That does not mean, I think, ‘shall see God’ when they die, but ‘shall see’ Him with the eye of their soul, about them and beside them, and shall know, whenever temptation comes through this Appetite—‘Thou, God, seest me.’ That thought will come home to them, so that they will not be able to make themselves unclean by even a thought or a word. They will turn away their eyes from beholding evil ; they will not allow themselves to read, or hear, or say a word that should cause impure thoughts.

Glorify God in your Bodies.—Thus they will glorify God in their bodies. Every boy or girl who realises this is a hero in the sight of God, is fighting a good fight, and is making the world better. When the pure marry, their children will be blessed, for they will be good, healthy, and happy, because they have pure parents. Remember that God puts before each of us in this matter the choice between good and evil, obedience and disobedience, which he put before Adam and Eve. They sinned, and death entered into the world. And so surely as you allow yourself in this sin of Uncleaness, even to think a thought which you could not go straight and tell your mother, death begins in you, death of body and soul. Fight the good fight, and do not let yourself, like our first parents, be the victim of unholy curiosity.

The Appetites our Servants, not our Masters.— Let each of the Appetites, so necessary to our bodies, be our servant and not our master, and remember, above all things, that sin and slavery to any Appetite begin in our thoughts. It is our thoughts that we must rule, and the way to rule them is very simple. We just have to think of something else when an evil thought comes, something really interesting and nice, with a prayer in our hearts to God to help us to do so.

CHAPTER V

THE PAGES OF THE BODY: THE FIVE SENSES

THE Esquires of the Body have in turn their attendants, their pages, let us call them ; very useful persons in their way, but, like the Esquires, they require looking after—in the first place, to see that they do their work, in the next, to secure that they do not become tyrants. For even they, servants of servants as they are, aim, if they are indulged, at the sole rule and subjection of Mansoul. People sometimes call these pages feelings, but we will call them sensations, because it is through the five senses that they do their work.

Taste, Agreeable and Useful.—The sensation of *Taste*, one of these, is not only usually agreeable, but is most useful. When food tastes unpleasant, that is often a sign that it is not wholesome. Taste is an excellent servant, and people who know how to keep him in order find simple foods, such as milk and bread and butter, delicious.

But, Pampered, becomes our Master.—But people who pamper Taste make themselves his servants. They say they do not like porridge ; they do not like mutton, potatoes, eggs. They want things with strong flavours to please their Taste ; the older they grow

the more difficult it will be to gratify them, so that at last it will take a French cook to think of things quite nice enough for their dinners. The best rule is not to allow oneself in daintiness about food, but to eat what is set before one; indeed, a wise person is rather glad when something is served which he does not exactly like, or when he has to take disagreeable medicine, because this gives him an opportunity to keep Taste in his proper place, that of a servant and not of a master. It is a good plan not to talk about our likes or dislikes, not even to know which kind of jam we like best.

'Smell' is Lazy.—*Smell* is another of these pages, really a very good fellow, and I do not know that he tries much for mastery in Mansoul, unless as the ally of Taste. When he goes about sniffing savoury dishes and making Taste wish for them, he is very objectionable; excepting for that he is harmless enough, but he has a fault which is bad in a servant. He is lazy. As his work is very important, this lazy habit must be dealt with.

Should give Mansoul much Pleasure.—He might be the means of giving Mansoul a great deal of pleasure, because there are many faint, delightful odours in the world, like the odour of a box-hedge, of lime-trees in flower, of bog-myrtle, which he might carry, and thus add to the pleasure of life. But that is not his only use.

Should serve on the Board of Health.—He should be quick to detect when there is the least impurity in the air, when a room is close, when a drain is out of order, when there is any unpleasant, unwholesome odour about, however slight; because all odours are really atoms floating in the air, which,

by breathing, we take into our bodies. As we breathe all day long and all night long, and only take food three or four times a day, it is perhaps more injurious to health to breathe evil odours than to eat food which is not quite fit, though both are bad. But there are people in whom Smell has become so inactive, that they will lean over an open drain without perceiving any bad smell. By and by we hear they are laid up with a fever, and nobody thinks of reproaching that lazy servant, Smell, who has been the cause of the whole mischief.

Practice in catching Odours.—It is a good rule to practise oneself in catching every sweet and delightful fragrance, and in learning to tell, with one's eyes shut, the leaves of various trees, various flowers, food-stuffs, materials for clothing, all by their odours. In this way Smell would be kept in good working order, and should be able to detect, when he goes into a room, whether the air is fresh or fusty.

Touch, most Pervasive.—There are five of these Pages classed together under the name of The Five Senses, but the three we have now to speak of are not so much pages to Esquires of the Body, as body-servants themselves. *Touch* is a most pervasive fellow. He is all over the body at once, and there are only one or two places, like the nails and the teeth, where he is not. He collects a great deal of useful information. It is he who discovers whether things be hard or soft, hot or cold, rough or smooth, whether they pierce or scratch, or prick or burn.

Most Useful.—You see at once how useful his work is, for without Touch one might accidentally put one's finger in the fire and not know it was burning.

Knives might cut, pins prick, frost bite, and fire burn, and we should be none the wiser, though our bodies might be receiving deadly injury. Some people have an exceedingly delicate sense of touch, especially in the finger-tips, and this enables them to work at making such delicate things as watch-springs and very fine lace.

The Touch of the Blind.—Blind people learn to find out through their finger-tips what their eyes no longer tell them. They learn even the faces of their friends by touch, and can tell whether they are well or ill, glad or sorry. You hear it sometimes said that a person has a nice touch in playing the piano, and it would really seem as if his finger-tips felt not only the keys of the instrument, but the music they are producing.

A Kind 'Touch.'—Some people, again, mothers especially, have so kind a touch that their hands seem to smooth away our troubles. But this sort of touch is only learned by loving. You remember Shakespeare thought that poor little Prince Arthur had it; certainly many loving children have comforting hands.

Practice in Touch.—Those persons whose senses are the most keen and delicate are the most alive and get most interest out of life; so it is worth while to practise our senses; to shut our eyes, for example, and learn the feel of different sorts of material, different sorts of wood, metal, leaves of trees, different sorts of hair and fur—in fact, whatever one comes across.

Touch tries for Mastery over Mansoul.—It will surprise you to hear that Touch, simple and useful servant as he is, like the rest, watches for mastery over Mansoul. Have you ever found it

hard to attend to lessons or other work because you have had a prick or a sting or a cut, which, as you, say, 'hurts'? When people let themselves think about these little things which can't be helped, they have no thoughts left for what is worth while; thus one of the least of the powers in their lives becomes master of all the rest. You remember the story of the Spartan boy and the fox? It is not necessary that we should be Spartans, because, if anything painful can be helped, it is right and necessary that we should speak about it, or do something to take away the cause of the pain.

Good to have Little Things to put up with.—But, on the other hand, I think we should be rather glad to have little things to put up with now and then—a scratch, a mustard poultice, or a vest that pricks—just that we may get into the way of not letting ourselves think about such matters. There is an instance of a man who was obliged to have his leg cut off, before Sir James Simpson had made the blessed discovery of the use of chloroform. This man was determined that he would not think about the pain, and he succeeded in so keeping his mind occupied with other things, that he was not aware of the operation. This would be too much for most of us, but we might all try to bear the prick of a pin, or even the sting of a wasp, without making a fuss.

Sight brings half our Joy.—The two senses that we have still to speak of are ministers of delight to Mansoul, and I do not know that they have any serious faults as servants, excepting those of laziness and inattention. *Sight* brings us half our joy. The faces of our friends, gay sunshine, flowers and green grass, and the flickering of the leaves, pretty clothes

and little treasures and pictures, mountains and rivers, and the great sea—where would our joy in all these be if we could not see them? Kind friends might read to us, certainly, but it would not be the same thing always as to have our own book and read it in the apple-tree, or in the corner of the window seat. Let us pity the blind. But there are other people to be pitied, almost as much as they.

Eyes and No-Eyes.—Do you know how Eyes and No-Eyes went out for a walk? No-Eyes found it dull, and said there was nothing to see; but Eyes saw a hundred interesting things, and brought home his handkerchief full of treasures. The people I know are all either 'Eyes' or 'No-Eyes.' Do you wish to know which class you fall into? Let me ask you two or three questions. If you can answer them we shall call you, Eyes. If you cannot, why, learn to answer these and a thousand questions like them. Describe, from memory, one picture in your mother's drawing-room without leaving out a detail. Name a tree (not shrub) which has green leaf-buds? Do you know any birds with white feathers in their tails? If you do not know things such as these, set to work. The world is a great treasure-house full of things to be seen, and each new thing one sees is a new delight.

Hearing a Source of Joy.—There is a great deal of joy, again, to be had out of listening—joy which many people miss because *Hearing* is, in their case, an idle servant who does not attend to his business.

Have you ever been in the fields on a spring day, and heard nothing at all but your own voice and the voices of your companions, and then, perhaps, suddenly you have become silent, and you find a concert going on of which you had not heard a note? At first

you hear the voices of the birds; then, by degrees, you perceive high voices, low voices, and middle voices, small notes and great notes, and you begin to wish you knew who sang each of the songs you can distinguish.

The more we Listen, the more we Hear.—Then, as you listen more, you hear more. The chirp of the grasshoppers becomes so noisy that you wonder you can hear yourself speak for it; then the bees have it all to themselves in your hearing; then you hear the hum or the trumpet of smaller insects, and perhaps the tinkle and gurgle of a stream. The quiet place is full of many sounds, and you ask yourself how you could have been there without hearing them. That just shows you how Hearing may sleep at his post. Keep him awake and alive; make him try to hear and know some new sound every day without any help from sight. It is rather a good plan to listen with shut eyes.

Some Nice Sounds.—Have you ever heard the beech-leaves fall one by one in the autumn? That is a very nice sound. Have you heard the tap, tap of the woodpecker, or have you heard a thrush breaking snail-shells on a stone? Of course you can tell the difference between one horse and a pair by sound. Can you tell one kind of carriage from another, or a grocer's cart from a carriage? Do you know the footfall of everybody in the house? Do you know the sound of every bell in the house? Do you listen to people's voices, and can you tell by the intonation whether the people are sad or glad, pleased or displeased?

Music, the Great Joy we owe to Hearing.—Hearing should tell us a great many interesting things,

but the great and perfect joy which we owe to him is *Music*. Many great men have put their beautiful thoughts, not into books, or pictures, or buildings, but into musical score, to be sung with the voice or played on instruments, and so full are these musical compositions of the minds of their makers, that people who care for music can always tell who has composed the music they hear, even if they have never heard the particular movement before. Thus, in a manner, the composer speaks to them, and they are perfectly happy in listening to what he has to say. Quite little children can sometimes get a good deal of this power; indeed, I knew a boy of three years old who knew when his mother was playing 'Wagner,' for example. She played to him a great deal, and he *listened*. Some people have more power in this way than others, but we might all have far more than we possess if we listened.

How to get the Hearing Ear.—Use every chance you get of hearing music (I do not mean only tunes, though these are very nice), and ask whose music has been played, and, by degrees, you will find out that one composer has one sort of thing to say to you, and another speaks other things; these messages of the musicians cannot be put into words, so there is no way of hearing them if we do not train our ear to listen. A great help towards learning to hear music is to know the notes, to be able to tell with one's eyes shut any note or chord that is struck on the piano or sung with the voice. This is as entertaining as a puzzle, and if we find that we are rather dull of hearing at first we need not be discouraged. The hearing ear comes, like good batting, with much practice; and the time will come when in a whole

chorus of birds you will be able to distinguish between the different voices, and say which is the thrush, which is the blackbird, which the white-throat, which the black-cap, which the wren, which the chaffinch. Think how happy the person must be for whom every bird's note is the voice of a friend whom he knows!

PART II
THE HOUSE OF MIND

CHAPTER I

OURSELVES

‘Ourselves,’ a Vast Country not yet Explored.
—When we think of our bodies and of the wonderful powers they possess, we say, under our breath, “Great and marvellous are Thy works, Lord God Almighty.” Now, let us consider that still more wonderful Self which we cannot see and touch as we can our bodies, but which thinks and loves and prays to God ; which is happy or sad, good or not good. This inner self is, as we have said, like a vast country much of which is not yet explored, or like a great house, built as a maze, in which you cannot find your way about. People usually talk of ‘Ourselves’ as made up of Body, Mind, Heart, and Soul; and we will do the same, because it is a convenient way to describe us. It is more convenient to say, ‘The sun rises at six and sets at nine,’ than to say, ‘As the earth turns round daily before the sun, that part of the earth on which we live first gets within sight of the sun about six o’clock in the morning in March.’ ‘The sun rises and sets’ is a better way of describing

this, not only because it is easier to say, but because it is what we all appear to see and to know. In the same way, everybody appears to know about his own heart and soul and mind ; though, perhaps, the truth is that there is no division into parts, but that the whole of each of us has many different powers and does many different things at different times.

Self-control, Self-knowledge, Self-reverence.—It would even seem as if we had two inside selves, one which wishes to do a wrong or unwise thing, and another which says, 'You must not.' And one of the great things we have to learn in life is how, where, and when to use this power, which we call Self-control. Before we can have true Self-control we must know a good deal about ourselves, that is, we must get Self-knowledge. Many persons think themselves quite different from everybody else, which is a mistake. Self-knowledge teaches that what is true of everybody else is true of us also ; and when we come to know how wonderful are the powers and how immense are the possibilities of Mansoul, we are filled, not with pride, but with Self-reverence, which includes reverence and pity for the meanest and most debased, because each of these is also a great Mansoul, though it may be a Mansoul neglected, ruined, or decayed. The government of Mansoul is, as we know, the chief business of man ; and we will go on to consider the Members of the Government.

CHAPTER II

MY LORD INTELLECT

Introduces Mansoul to Delightful Realms.—To begin with my Lord Intellect : he is the Foreign Secretary, because he conducts affairs and establishes relations with many foreign kingdoms. Through him Mansoul obtains the freedom of rich provinces and mighty states.

Science, a Vast and Joyous Region.—*Science* is one of these provinces. Here, the stars are measured, the ocean sounded, and the wind made the servant of man ; here, every flower that blooms reveals the secret of its growth, and every grain of sand recounts its history. This is a vast and joyous realm ; for the people who walk therein are always discovering new things, and each new thing is a delight, because the things are not a medley, but each is a part of the great whole. So immense is the realm of Science that one of the wisest and greatest travellers therein, who had discovered many things, said, when he was an old man, that he was only like a little child playing with pebbles on the beach. Do you, too, wish to walk in the pleasant ways of Science? My Lord Intellect will give you the necessary introductions, and do everything to make your progress easy.

Imagination cheers the Traveller here.—I should have mentioned that Intellect's colleague, my Lord Imagination, Chief Explorer (you recollect him?), usually journeys with travellers in the ways of Science, and cheers them by opening up fresh and delightful vistas before their eyes.

History, a Pleasant Place.—*History* is another glorious domain to which my Lord Intellect holds the key, and sends forth Imagination by way of courier and companion to the zealous traveller. Of all the pleasant places in the world of mind, I do not know that any are more delightful than those in the domain of History. Have you ever looked through a kinetoscope? Many figures are there, living and moving, dancing, walking in procession, whatever they happened to be doing at the time the picture was taken. History is a little like that, only much more interesting, because in these curious living photographs the figures are very small and rather dim, and most attentive gazing cannot make them clearer; now, History shows you its personages, clothed as they were clothed, moving, looking, speaking, as they looked, moved, and spoke, engaged in serious matters or in pleasures; and, the longer you look at any one person, the more clearly he stands out, until at last he may become more real to you than the people who live in your own home.

The Shows of History.—Think of all the centuries and of every country full of a great procession of living, moving people. Think of the little by-ways of history where you see curious things that bring you very near to the people concerned, like that letter from a little boy in Egypt, some four thousand years ago, in which he tells his father that he won't be

good or do his lessons unless his father takes him to the great festival that is coming on. Even little boys in Egypt four thousand years ago were not, it appears, all good. Here we see Alcibiades going about the streets of Athens, handsome, witty, and winning, reckless and haughty, and so far without principle that not even Socrates could make him good. Or we see the King, Henry VIII., walking arm-in-arm with Sir Thomas More in his garden at Chelsea, and his dear daughter Margaret hovering round and bringing her father sugar-plums when the King had gone.

We are making History.—We see, too, the working people, the smith at his forge, the ploughman in the field, the maypole on the village green, with the boys and girls dancing round it. Once Intellect admits us into the realms of History, we live in a great and stirring world, full of entertainment and sometimes of regret; and at last we begin to understand that we, too, are making History, and that we are all part of the whole; that the people who went before us were all very like ourselves, or else we should not be able to understand them. If some of them were worse than we, and in some things their times were worse than ours, yet we make acquaintance with many who were noble and great, and our hearts beat with a desire to be like them. That helps us to understand our own times. We see that we, too, live in a great age and a great country, in which there is plenty of room for heroes; and if these should be heroes in a quiet way, whom the world never hears of, that does not make much real difference. No one was ever the least heroic or good but an immense number of people were the better for it; indeed, it

has been said that the whole world is the better for every dutiful life, and will be so until the end of time.

We cannot be at Home in History without Imagination.—But we must read History and think about it to understand how these things can be ; and we owe a great debt of gratitude to the historians, of whom Herodotus has been called the ‘father,’ who called in Imagination to picture for them the men and events of the past (about which they had read and searched diligently), so that everything seemed to take place again before their eyes, and they were able to write of it for us. But their seeing and writing is not of much use to us unless, in our case, Lord Intellect invites Imagination to go forth with him, and we think of things and figure them to ourselves, until at last they are real and alive to us.

Mathematics, a Mountainous Land.—Another realm open to Intellect has an uninviting name, and travelling therein is difficult, what with steep faces of rock to climb and deep ravines to cross. The Principality of *Mathematics* is a mountainous land, but the air is very fine and health-giving, though some people find it too rare for their breathing. It differs from most mountainous countries in this, that you cannot lose your way, and that every step taken is on firm ground. People who seek their work or play in this principality find themselves braced by effort and satisfied with truth. Intellect now and then calls for the aid of Imagination as he travels here, but not often. My Lord Attorney-General Reason is his chosen comrade.

Philosophy explores Mansoul. — Another domain which opens interesting prospects to Intellect

is that of fair *Philosophy*, a domain with which we are a little acquainted already, for it is that of Mansoul, with its mountain heights, its dark forests, its unexplored regions. Philosophy offers fascinating and delightful travelling, and the wayfarer here learns many lessons of life; but he does not find the same firm foothold as he whose way leads him through the Principality of Mathematics. Still, certainty is not the best thing in the world. To search, to endeavour, and to feel our way to a foothold from point to point is also exhilarating; and every step that is gained is a resting-place and a house of ease for Mansoul.

Literature, a very Rich and Glorious Kingdom.—Perhaps the least difficult of approach, and certainly one of the most joyous and satisfying of all those realms in which Intellect is invited to travel, is the very rich and glorious Kingdom of *Literature*. Intellect cannot walk here without Imagination, and, also, he does well to have, at his other side, that colleague of his, whom we will call the Beauty Sense. It is a great thing to be accustomed to good society, and, when Intellect walks abroad in this fair kingdom, he becomes intimate with the best of all ages and all countries. Poets and novelists paint pictures for him, while Imagination clears his eyes so that he is able to see those pictures: they fill the world, too, with deeply interesting and delightful people who live out their lives before his eyes. He has a multitude of acquaintances and some friends who tell him all their secrets. He knows Miranda and the melancholy Jaques and the terrible Lady Macbeth; Fenella and that Fair Maid of Perth, and a great many people, no two alike, live in his thoughts.

How to recognise Literature.—Observe, there is a poor place close at hand, where pictures are painted for you and where people are introduced ; but you cannot see the pictures with your eyes shut, and the people do not live and act in your thoughts ; there is as much difference between this region outside and that within the Kingdom of Literature as there is between a panorama and the real, beautiful country it is intended to portray. It is a horrible waste of time to wander about in this outside region, yet many people spend a large part of their lives there, and never once get within sight of the beauties and delights within the Kingdom of Literature.

There is another test, besides the two of scenes that you see and people that you know, which distinguishes Literature from the barren land on its borders ; and if he is to apply this test, Intellect must keep his Beauty Sense always by his side. Read over, and see if you find a difference of flavour, shall I say, between the two passages that follow. Try if the first gives you a sense of delight in the words alone, without any thought of the meaning of them, if the very words seem to sing to you ;—

“That time of year thou mayst in me behold
 When yellow leaves, or none, or few, do hang
 Upon those boughs which shake against the cold,
 Bare, ruined choirs, where late the sweet birds sang.”

Now read the next passage ;—

“ Household Deities !
 Then only shall be happiness on earth
 When man shall feel your sacred power and love
 Your tranquil joys.”