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school, should all have practical value in rousing emotion and directing it into channels of conduct.

In a word, religious education consists of the training of the will to keep to a code—that code which in spite of our sectarian differences we agree to be the way Christ taught men to live. If Christianity be essentially the devotion of heart and will to a great ideal of life, and if that ideal with its profound reflection of the deepest needs of human nature, and its instant appeal to the best in us, be drilled into us in concrete detail from childhood up, is there not a hope that Christendom may really be Christianized? And in this Christianizing process, shall we not, all of us, of whatever sect or creed, be drawing nearer and nearer together into a unity of purpose which may eventually weld all Christians into one universal Church of God?

The war with Germany is won. Has it taught us its lessons? Have we come to realize unforgettably that Christendom was very far from Christian, and that the task still awaits us of so moulding the minds and hearts of men that such a catastrophe as this war shall never again be possible?

TEACHERS AND THE LEAGUE OF NATIONS

EDWARD LYTTELTON*

This is a topic which concerns teachers even more than politicians, and especially teachers of history. It is a really striking fact that the unthinking Englishman is beginning, slowly and with deep reluctance, to look upon life not only as an Englishman but as a member of the community of mankind. This is what the Germans have done for us. As soon as ever we broke the back of the formidable task of raising Kitchener's army we began to ask ourselves: "How, when we have whacked the Boche, are we to make Europe a habitable place? There is the Boche to be dealt with, and the Balkan peoples to be guided in their development. How are these things to be done?" The answer is now heard with increasing distinctness; there must be a permanent League of all the nations of the earth: of every people fit to be called a nation; and by this League the Boche must be controlled and the turbulent young life of the Jugoslavs ordered for peace and harmonious growth. Among many results of this most notable change in our ways of living, there must be a fundamental alteration in our way of teaching history. From being national it must become international. Let us think what this

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means. But, first, it will be as well to make clear that the project of this League is not what many sober-minded citizens believe it to be, a pacifist's crank; a castle in the air distracting the attention of the public from the grand task of winning the war. After all, that task, though immensely complex and absorbing, ought not to "commandeer" all our thoughts. When we have bought our War Bonds and arranged our rations and done our small share of active service, whatever it may be, there should still be some hours in the week for something like reflection on our altered ways of living and the modification of our outlook. Assuredly, then, we might do worse than sketch out in outline the sort of thing meant by President Wilson, Mr. Balfour, and Mr. Asquith.

It is not a committee which would meet when the war is brewing and forbid it. Such an organization would be farcial. It will be a Parliament of mankind, a Council of representatives, whose business it will be to adjust difficult international questions before they become acute, and long before they threaten war. Next, I would urge any critic of this project who foresees many difficulties, to ask himself what would those difficulties be if there were no League at all. The answer would always be that they would be immensely aggravated. For instance, it is often objected that the Germans are not civilized enough to be treated as possible members. The answer is they may be controlled by a League; they certainly will not be by anything else. When people scorn the idea of a League as Utopian, why can't they see that the one prospect which is not Utopian but inevitable is that an uncontrolled Germany means unimaginable horrors for an indefinite number of years?

But this is not the place for answering objections. I will make only one request of my readers. We may differ in our estimates of the chances of success, but can we not agree that, however difficult and delicate the formation of the League will be, it is our bounden duty to attempt it? Even failure in such an attempt would mean something higher than shrugging the shoulders and doing nothing. In short, this is one of those moments in history when the path of duty is plain, while every footstep in the onward progress except the next is shrouded in darkness.

Assuming then that we are to be international in our hopes and sympathies, what a vast revolution that will mean in our history lessons! Not only in Germany but in every country children have been taught to regard the history of their fatherland as the record of a competitive struggle among the foremost nations of the earth, in which the nation to which they belong has always been right and the others nearly always wrong. It has been and is still regarded as

"unpatriotic" to acknowledge that England has ever been aggressive or selfish or narrow or blind. Being at heart a truth-loving people we have never organized the teaching of lies by State action as they appear to have done in Germany and with hideous success—no, but quite as effectively and with more self-deception we have left the truth untold by keeping silence, even where the subject is of present and urgent importance.

For instance, how can we defend ourselves against the charge of *suppressio veri* in the case of Ireland? I can recall the first occasion on which a few outstanding facts as to the relation between the two countries were brought before us clearly and with adequate knowledge. Dean Wickham, when Head Master of Wellington, secured the services of an admirable lecturer, Arthur Johnson of Oxford, to instruct the Sixth Form in the history of Ireland. This was in 1881 or thereabouts; a time when the seething discontent in the unhappy island made the subject one of burning interest. But it had been burning for 700 years and somehow we wrote and read histories which relegated Irish affairs to a few detached paragraphs implying that the people had always been a nuisance to us, were wrongheaded by nature, and in short an inferior lot altogether whom it was right to bully. In 1885, when Gladstone started his Home Rule policy, I remember an indignant Liberal asking, "How many Englishmen have ever heard of our ill-treatment of Ireland; how many know what Poyning's Law was?" One of his interlocutors, a teacher of history, had to avow that he had no idea, and the difficulty still is to meet one of our countrymen who has read the dismal story from beginning to end. Till we learn the facts and how to interpret them we cannot begin to understand the Irish question. But we would give a good deal at this moment to be quit of the discredit and the danger of the problem. Similarly in the case of Turkey. It must have been largely because of our ignorance of the facts of Balkan history, or rather of our crass want of sympathy with the struggling young nations held in the murderous grip of the Sublime Porte, that the Asiatic domination has lasted so long.

As to South-Eastern Europe even Canning was narrow-minded and insular; and when at last Gladstone stripped the bandages from our eyes, against what insensate opposition he had to strive! But we would give a good deal now to have listened to him in 1877.

It has been said that for a diplomat a thorough knowledge of history would be a drawback. All that is required is that he should know of the quarrels between the different Embassies since Waterloo, and something of the personnel of the existing Governments.

Probably the truth in the remark concerns the time indicated. For practical purposes those in whose hands the conduct of affairs will be are certainly called upon to know as much as they can hold of the last hundred years. I see a trenchant article in a leading magazine traces the present war to the blindness of Pitt with regard to Bonaparte's real aims. If the writer's view is at all sound—as to which I express no opinion—how strangely distorted our teaching has been! In any case we cannot pretend to have given boys an interest in the development of Germany since the battle of Jena; or even in the profoundly arresting careers of Bismarck and Cavour. Ignorance of such matters means helplessness after 1900.

All this and much else must be changed. A student now at a girls' school lately remarked, "Oh! history? to be sure! We began, when I first went, with William the Conqueror, and now we have got down to Anne." That is to say she began with an epoch of no interest to any child. The contention sometimes made that history should begin with what is going on at the moment and work backwards, gathers force from the prospect before us after the Great War. Whatever the issue of the conflict will be, a resolute endeavour will doubtless be made to instil not only national but international sympathies—carefully and discreetly, that is to say, avoiding our innate tendency to be selfish while setting ourselves to be the opposite. For it is the truth that a wise international outlook is now necessary, if we are to enjoy a secure national life; just as true welfare of the individual self can only be assured by the individual becoming unselfish. But that does not mean that we are to base our teaching of the broad thing on the narrow. Quite the contrary; though perhaps not yet. This is a very interesting question which goes rather deep.

What I have here said appears to clash with the plain fact that you can interest a child in England's story before you can in that of Japan; and if you ignore this fact you will befog his mind. True; yet the larger horizon, if it is in the background of the teacher's consciousness, will make the whole difference to the way he handles the facts of the smaller one. Every nation will be spoken of as being, or having been, in the mystical process of growth; and, if there be any like Assyria and Tyre, which we can only deal with as dead or dying, let it be with gravity—recognizing their former greatness and pointing out the symptoms of decay, not as objects of a morbid quest, but as exemplifications of fundamental law which no people can set at nought and flourish. With regard to modern matters, notice the difference between Mr. Chesterton's comments on the Spanish Armada, and those of the orthodox school history: the

former, how just, how broadminded, how humbling! The latter how smug, how self-complacent, how untrue!

And so on in ways *quo enumerare longum est*. The practical methods I must leave to the men and women still in harness. Certainly the change in the temper in which we think of history will affect every word we utter, and bring about the scrapping of a huge amount of human labour. Freeman girded at Froude for being grossly inaccurate; yet I have heard that even Freeman was wrong about the battle of Senlac, just as many specialist writers have written fabulous accounts of Waterloo. But their errors in detail, though much easier to pounce upon, are like motes in the sunbeam, compared with the vicious "Anglocentric" bias which distorts every story and prompts every judgment of author and critic alike, till the earth-shaking event of 1914 taught us that the continuation of existence was jeopardized by stirrings in despised areas a thousand miles away. So I will prophesy that there will be historians besides Froude and Macaulay whom we read for their graphic style, but with reiterated warnings against their angle of vision.

DEMOCRATIC TRAINING THROUGH THE CHURCH

HENRY F. COPE, D.D.*

The modern church is both the product and the prophet of democracy. Ideally a church is a free social organization of persons associated for the purpose of realizing in men the divine ideal and in society the kingdom of God. It seeks to lead men into godliness in a god-willed society. In other words, its purpose is that of a spiritual democracy.

If it be true, as many are now urging, that the central spirit of democracy is religious, that its prime needs always will be a spiritual interpretation of life and a Christian motive to guide action, then the church must be the principal agency through which this kind of democracy can be realized. That is, however, supposing that the church is in our society the principal agency of the spiritual life.

Democracy Needs Churches. These religious societies which we call churches have grown out of the needs of democracy. If the autocratic state finds it needs the absolutist and authoritative church, how much more does democracy find it needs the guidance of those ideals and that light that develops as men freely associate in search

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