

But great memories imply great responsibilities. It was not for nothing that God has made England what she is; not for nothing that the "free individualism of a busy multitude, the humble traders of a fugitive people," snatched the New World from feudalism and from bigotry — from Philip II and Louis XIV; from Menendez and Montcalm; from the Jesuit and the Inquisition; from Torquemada and from Richelieu — to make it the land of the Reformation and the Republic, of prosperity and of peace. "Let us auspicate all our proceedings on America," said Edmund Burke, "with the old Church cry, *sursum corda*." It is for America to live up to the spirit of such words. We have heard of

"New times, new climes, new lands, new men; but still  
The same old tears, old crimes, and oldest ill."

It is for America to falsify the cynical foreboding. Let her take her place side by side with England in the very van of freedom and of progress. United by a common language, by common blood, by common memories, by a common history, by common interests, by common hopes, united by the common glory of great men, of which this temple of silence and reconciliation is the richest shrine, be it the steadfast purpose of the two peoples who are one people to show to all the world not only the magnificent spectacle of human happiness, but the still more magnificent spectacle of two peoples who are one people loving righteousness and hating iniquity, inflexibly faithful to the principles of eternal justice, which are the unchanging law of God.

## VISCOUNT GOSCHEN



RIGHT HON. GEORGE JOACHIM GOSCHEN, P.C., D.C.L., a distinguished English statesman and financier, was born at London, of German parentage, Aug. 10, 1831, and educated at Rugby and Oriel colleges, Oxford. After leaving the university in 1853 he engaged at once in mercantile life, giving especial attention to financial questions and becoming vice-president of the board of trade and a director of the Bank of England. In 1863, he entered Parliament as a Liberal member for London, and took a prominent part in the movement for opening the universities to dissenters and abolishing religious tests. He was a privy councillor in 1865, chancellor of the duchy of Lancaster (in 1866, president of the Poor Law board, 1868-71, and first lord of the admiralty, 1871-74. In 1876, Mr. Goschen and M. Joubert were sent to Cairo as delegates of English and French holders of Egyptian bonds to arrange plans for the conversion of these debts, and in 1880, while ambassador extraordinary to Constantinople, Mr. Goschen secured the cession of certain territory from Turkey to Greece. On the formation of the Liberal-Unionist party, in 1887, he seceded from the Liberal ranks and ceased to act with Mr. Gladstone. He became chancellor of the exchequer in Lord Salisbury's administration in 1887, and in 1889, he achieved the great feat of transforming and readjusting the national debt. In 1895, he was again appointed first lord of the admiralty. He was elected lord rector of the University of Aberdeen in 1874 and 1888, and lord rector of the University of Edinburgh, 1890. For many years he has been considered the highest living authority on finance. Among his speeches are: "Address on Education and Economic Subjects" (1885), and speeches on the "Oxford University Tests Abolition Bill" and on "Bankruptcy Legislation." He has published "The Theory of Foreign Exchanges" (1863), and "Probable Result of an Increase in the Purchasing Power of Gold" (1883). In December, 1900, Mr. Goschen was raised to the peerage as Viscount Goschen.

### ON THE CULTIVATION OF THE IMAGINATION

FROM ADDRESS DELIVERED AT THE LIVERPOOL INSTITUTE, LIVERPOOL,  
NOVEMBER 29, 1877

I ADDRESS these words in favor of the cultivation of the imagination to the poorest and most humble in the same way that I address them to the wealthiest and those who have the best prospects in life. I will try not to make the mistake which doctors commit when they recommend patients

in receipt of two pounds a week to have recourse to champagne and a short residence at the seaside.

In what sense, then, do I use the word imagination? Johnson's dictionary shall answer. I wish you particularly to note the answer Johnson gives as regards the meaning of "imagination." He defines it as "the power of forming ideal pictures;" "the power of representing absent things to ourselves and to others."

Such is the power which I am going to ask you, confidently, to cultivate in your schools, by your libraries at home, by every influence which I can gain for the cause; and I hope I shall be able to carry you with me and show you why you should cultivate that power. I repeat it is the power of forming ideal pictures and of representing absent things to yourselves and to others. That is the sense in which I shall use the word imagination in the course of my address.

Now follow out this thought and I think I can make my meaning clear. Absent things! Take history. History deals with the things of the past. They are absent in a sense, from your minds—that is to say you cannot see them; but the study of history qualifies you and strengthens your capacity for understanding things that are not present to you, and thus I wish to recommend history to you as a most desirable course of study.

Then again take foreign countries—travels. Here again you have matters which are absent, in the physical sense, from you; but the study of travels will enable you to realize things that are absent to your own minds. And as for the power of forming ideal pictures, there I refer you to poets, dramatists, and imaginative writers, to the great literature of all times and of all countries. Such studies as these will enable you to live, and to move, and to think, in a world different from

the narrow world by which you are surrounded. These studies will open up to you sources of amusement which, I think I may say, will often rise into happiness.

I wish you, by the aid of the training which I recommend, to be able to look beyond your own lives and have pleasure in surroundings different from those in which you move. I want you to be able—and mark this point—to sympathize with other times, to be able to understand the men and women of other countries, and to have the intense enjoyment—an enjoyment which I am sure you would all appreciate—of mental change of scene. I do not only want you to know dry facts; I am not only looking to a knowledge of facts, nor chiefly to that knowledge. I want the heart to be stirred as well as the intellect. I want you to feel more and live more than you can do if you only know what surrounds yourselves. I want the action of the imagination, the sympathetic study of history and travels, the broad teaching of the poets, and, indeed, of the best writers of other times and other countries, to neutralize and check the dwarfing influences of necessarily narrow careers and necessarily stunted lives. That is the point which you will see I mean when I ask you to cultivate the imagination. I want to introduce you to other, wider, and nobler fields of thought, and to open up vistas of other worlds, whence refreshing and bracing breezes will stream upon your minds and souls. . . .

And do not believe for a moment—I am rather anxious on this point—that the cultivation of this faculty will disgust you or disqualify you for your daily tasks. I hold a very contrary view. I spoke just now of mental change of scene; and as the body is better for a change of scene and a change of air, so I believe that the mind is also better for occasional changes of mental atmosphere. I do not believe that it is

good either for men or women always to be breathing the atmosphere of the business in which they are themselves engaged.

You know how a visit to the seaside sometimes brings color to the cheeks and braces the limbs. Well, so I believe that a mental change of scene which I recommend will bring color into your minds, will brace you to greater activity, and will in every way strengthen both your intellectual and your moral faculties. I want you—if I may use the phrase—to breathe the bracing ozone of the imagination.

And over what worlds will not fancy enable you to roam?—the world of the past, ideal worlds, and other worlds beyond your sight, probably brighter worlds, possibly more interesting worlds than the narrow world in which most of us are compelled to live; at all events, different worlds and worlds that give us change. . . .

I am an enthusiast for the study of history and I entreat you to give it as much attention as you can at this place. You will see that my whole argument tends to the study of history and of general literature, not for the sake of the facts alone, not for mere knowledge, but for their influence on the mind. History may be dry and technical if you confine yourself to the chronological order of facts—if you study only to know what actually took place at certain dates.

I am sure we have all suffered from the infliction of skeleton histories—excellent tests of patience, but I am afraid as little exciting to the imagination as any other study in which any one can possibly engage. What I am looking to is rather the coloring of history—the familiarity with times gone by, with the characters, the passions, the thoughts and aspirations of men who have gone before us. History with that life and color—and many historians of the present day

write histories which fulfil these conditions—history with that life and color cultivates the imagination as much and better than many of the best romances.

When thus written and when once the reader is fairly launched into it history is as absorbing as a novel and more amusing and interesting than many a tale.

I will be quite candid with you. I am something of a novel reader myself. I admit that I like reading a novel occasionally. The fact is there is one difference between a novel and a history which is in favor of the former at the first start. In a history the first fifty pages are often intolerably dull, and it is the opening which, to use a familiar expression, chokes off half the readers. You generally have some preliminary description—of the state of Europe, for instance, or of the state of India, or the state of France, or some other country at a given time. You don't come to the main point—you don't come to what interests you at first sight; and thus many persons are frightened off before they thoroughly get into the book, and they throw aside a history and characterize it as being very dull. Now, in a novel you very often begin to enjoy yourself at the very first page.

Still, when I have taken up some interesting history—for instance, lately I have been reading "Kaye's History of the Sepoy War"—and when I have got over the first few introductory pages, which are a little heavy, I say to myself, How is it possible that a man of sense can spend his time on reading novels when there are histories of this absorbing interest which are so vastly more entertaining, so vastly more instructive, and so much better for the mind than any novel? Believe me an intelligent and a systematic study of history contains a vast resource of interest and amusement to all those who will embark in it.

Let me explain a little more. Histories, if you only deal with chronological details, you may possibly find to be exceedingly like "Bradshaw's Railway Guide"—very confusing, very uninteresting in themselves, only useful sometimes in enabling you to know how to go from one period to another—to make an historical journey.

Or you might compare these general surveys of history of which I was speaking to a skeleton map of a country of which you know very little. You see the towns noted down. They are but uninteresting spots on the map. They convey nothing to you; they don't interest you. But if you have travelled in that country, if you know the towns mentioned on the map, then you pore over the map with a very different interest. It gives you real personal pleasure; your mind and imagination recall the country itself. So you will find that the grand secret to enjoy history is to get beyond the outlines, to be thoroughly familiar with a particular period, to saturate yourselves with the facts, the events, the circumstances, and the personages which belong to a certain time in history.

When you have done this, the men and women of that period become your personal friends; you take an intense delight in their society, and you experience a sense of pleasure equivalent to what is given by any novel. I heard yesterday an anecdote of a lady who had lived a great deal in political circles. She had received from a friend a book about Sir Thomas More. When she had read it she wrote back and thanked the sender of the book, telling him with what delight she had perused it, and adding, "Sir Thomas More and Erasmus are particularly intimate friends of mine." She was so well acquainted with that period that all that was written about it came home to her heart—she knew it, she had lived

in it, and it had a living interest for her. That is the mode and manner in which I would recommend you to study history.

Let me be more precise. I would not gallop through histories any more than I would through a country if I wanted to explore it. I would take a particular period and read every book bearing on that particular period which my library supplied me, and which I had time to read. Then I would read the poets who had written in the same period. I should read the dramas relating to that period, and thus I should saturate myself with everything which was connected with it, and by that means I would acquire that power which I value, which I want you to have individually and which I should like every English man and woman to have as far as they could, namely, the power of being able to live in other times and sympathize with other times, and to sympathize with persons and races and influences different from those amongst which we move.

And do not think that in such studies you lose your time. Are there fathers and mothers here who hold that it is a dangerous doctrine which I preach? If so, I hope I may be able to reassure them; for I hold that in all spheres and all classes culture of this kind is of the highest value and that it does not disqualify, but the reverse, for business life. Amongst the wealthier classes of business men I rejoice to think that prejudice against culture as being dangerous to business is rapidly dying out, and that a university education is no longer regarded with suspicion.

"What do men learn at Oxford and Cambridge that will fit them for business?" was formerly often asked; but I do not think this question is put quite so often now. I will tell you what once occurred to myself in regard to this point. Some eight years ago I met a distinguished modern poet, call-

ing at the same house where I was calling, and he asked, "What becomes of all the senior wranglers and of all the Oxford first class men? One does not hear of them in after life." I ventured very modestly to say in reply that, not being a Cambridge man, I could not speak on behalf of Cambridge men; but as to Oxford I was able to inform him that eight of her first class men were at that moment in her Majesty's cabinet.

But you may say, "This is all very well for the greater affairs of life, but as regards the general rough-and-tumble of business life, why should you have this cultivation? Is it not dangerous and does it not rather hamper a young man when he goes into business life?"

Let me give you another instance on this point and you will forgive me if it is somewhat of a personal character; but it may come home to some of the young men here more forcibly than the most eloquent generalization. My own father came over to England as a very young man, with one friend as young as himself, and with very little more money in his pocket than a great many of the students here, I dare say, possess; and he has told me, half in joke and half in earnest, that he was obliged to found a firm because he wrote such a bad hand that no one would take him for a clerk. But he was steeped to the lips in intellectual culture. In his father's<sup>1</sup> house, as a boy, he had met all the great literary men of the best period of German literature. He had heard Schiller read his own plays. He had listened to the conversation of great thinkers and great poets. He was a good historian, an acute critic, well versed in literature, and a very good musician to boot. But did this stand in his way as a young man coming over to London with a view to found a business? Has

<sup>1</sup> Georg Joachim Göschen (1752-1828), the famous Leipzig bookseller.

it stood in his way of founding a firm of which I, as his son, am very proud? It did not stand in his way. On the contrary it aided his success; and, with this before me, I hope you will say that I am able to speak with affectionate conviction of the fact that culture will not interfere with the due discharge of the duties of business men in any sphere of business life.

I will not add to what I have said about the great increase of happiness and amusement to be gained for your own leisure in after-life if you follow the studies I have named. It is most certainly for your happiness and advantage; but you may remember that I used much stronger language than this. I said it was not only of advantage for the young themselves, but for the national advantage, that imaginative culture should be considered as one of the aims of education.

I have still got to make this point good. Consider what are the duties of this country in which we live. Let me now take you away from Liverpool—away even from England—and ask you to look at our imperial duties—at our colonies, at our vast empire, at our foreign relations—and then I want you to ask yourselves whether it is important or not that Englishmen shall be able to realize to themselves what is not immediately around them, that they shall be able to transport themselves in imagination to other countries over which they rule. It is not sufficient for Englishmen to think only of their own surroundings.

There was a time when the destinies of England used to be wielded by a few individual men, or by small coteries of trained statesmen. India was governed for years externally to the influence of public opinion. But that is past now. Public opinion is now stepping in; and if public opinion steps in I wish that public opinion to be properly trained. Why,

even ministers for foreign affairs now declare that they wait the behests of the public, their employers, before they take any decided step. If public opinion assumes these responsibilities, again I say, "Let us look to the formation of that public opinion, and see that the young generation of Englishmen are trained properly for the discharge of these functions."

Parliament is more and more sharing with the executive government of the country the duties of administration, and the press and the public are more and more sharing this duty with Parliament. Therefore you will understand the importance I attach to the training of the coming generation, not only in useful knowledge, but in all that they ought to know and ought to be able to feel and think when they are discharging imperial duties.

And, I ask, by what power can this result be better obtained than by the intelligent study of history and of modes of thought which lie beyond our own immediate range? It is no easy thing for democracies to rule wisely and satisfactorily self-governing colonies or subject races. Imagination, in its highest and broadest sense, is necessary for the noble discharge of imperial duties.

## IGNATIUS DONNELLY

**I**GNATIUS DONNELLY, American politician, humorist, author, and orator, was born at Philadelphia, Pa., Nov. 3, 1831, and died at Minneapolis, Minn., Jan. 2, 1901. Educated at the Central High School in Philadelphia, in 1852 he was admitted to the Bar and four years later removed to Minnesota, where he became prominent and was elected successively lieutenant-governor and governor of the State. In 1863, he was returned to Congress and served for six years. He was president of the State Farmers' Alliance of Minnesota and chairman of the National anti-Monopoly convention that nominated Peter Cooper for President in 1872. He engaged actively in newspaper work and was repeatedly a member of the Minnesota legislature. In 1899, he was nominated for Vice-president of the United States by the anti-Fusion wing of the People's party. Among his publications are "The Great Cryptogram," a work in which he sought by a word cipher to prove that Francis Bacon was the author of the plays attributed to Shakespeare: "Atlantis, the Antediluvian World," "Ragnarök," "The Golden Bottle," and "Cæsar's Column."

### RECONSTRUCTION

IN THE HOUSE OF REPRESENTATIVES, JANUARY 18, 1866

[The House having under consideration House bill No. 543, to provide for restoring to the States lately in insurrection their full political rights, Mr. Donnelly said:]

**M**R. SPEAKER,—I desire to express myself in favor of the main purposes of the bill now under consideration. [To provide for restoring to the States lately in insurrection their full political rights.]

Through the clouds of a great war and the confusion of a vast mass of uncertain legislation we are at length reaching something tangible; we have passed the "Serbonian bog," and are approaching good dry land.

This is the logical conclusion of the war. The war was simply the expression of the determination of the nation to