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“MAKING OF CHARACTER.”

PROFESSOR HENRY JONES'S CONCLUSIONS.

The Prince of Wales's Theatre at the University of Adelaide was filled on Monday evening on the occasion of the closing lecture by Professor Henry Jones. Among the audience was Lady Le Hunte. Professor Jones took up the threads of his previous discourse on "The making of character," and for over two hours held the large gathering enthralled by his charming and eloquent, yet simply told, presentation of his research into the realms of psychology.

—“Impervious Secret Self.”—

He repeated the truth laid down by Kant that there was nothing in the world or out of it which was unconditionally good except what that authority had called the goodwill. The very phrase "The making of character" seemed somewhat inappropriate. They might seek one another's happiness, but not one another's perfection. It was impossible to force a way into the secret chamber of personality. "Every temptation must come in the form of something good. We do not act from impulse, but from ideas, and therefore we are responsible. On the other hand this exclusiveness was only half a truth. There is nothing in the world which may not be the object of our intelligence and an education for us to rightness of will and nobleness of purpose. The huge machinery of sin and sorrow means you can rob the world of its alien character and make it a means to spiritual nutriment. I think the belief that man has to win his spiritual life right in the teeth of Nature, red in beak and claw, is wrong. Really Nature is a partner of the enterprise of morality. She lends us our intelligence, gives us our storehouse of knowledge, and is our helpmate to knowledge and intelligence. Nothing can perform the specific work of our intelligence except our intelligence. Complete independence on the one hand is accompanied by complete dependence on the other hand, upon the world for all the content of experience. Personality not instructed by the world is an empty name. Self not saturated by society is an empty name. The world of outer facts not acted upon by spirit, by mind, by reason, by will, is also an empty name.

—Man and the World.—

"Step by step science has been showing that man is the result of evolution—the last stage in an unbroken progress—that is one with the scheme of Nature. If you detach man from the world the only result is to make him powerless and helpless. The world severed from man—not interpreted by his intelligence, is as good as nothing, for it is a blank world. Man is intelligent, and the world is intelligible only when the two are in contact. If it were not for our duties and social obligations, we would not be free, but helpless men. Our obligations and duties are our opportunities. No man was so utterly lost as one like Othello, who, having lost Desdemona, cried that his occupation was gone. The things which bind us to the world are the very means of our freedom. The outer world is the potential content of the rational self. Its facts may become our thoughts; its laws, things we apprehend. The world instead of being a world of crass fact is what the poets have made it—the evidence of a presence that moves through all things. In order to become a rational self a reasonable person must go out of himself into the world. In order to gain knowledge we must submit to the teaching of facts. In order to make character on the intellectual side we must be willing to think, to forget ourselves, and be taught by facts. It is the same on the ethical side. We must identify ourselves with some good cause which we believe to have absolute value. The moral life is not altruistic in the least degree. Morality is not in the least an excess of merit. It is man's duty to himself, and he cannot be honourable without doing that duty. A great character rightly made is one which conceives some part of the purpose of the world and carries it out, which finds the trend of the coming kingdom and falls in with it. The reformer is the man who discovers the aspirations and desires which are moving

blindly around the nation's heart, who speaks the word the people are feeling after, and releases the silent forces and gives them scope. The sublimest moment in a great life was realized when the Teacher spoke to His disciples:—"Be ye of good cheer, I have overcome the world." The characteristic of the moral conscience is that when it performs its duty it is conscious that the universe is at its back.

—The Effective Life.—

"By the making of character I mean the comprehension of the truth of things. No reformation of individual or national character ever came which was not first a revelation. Every reformation has come either from the discovery of a new truth or the rediscovery of an old truth. It is the dedication of life to that truth. The first condition of an effective life or made character is the comprehension of our station and its duty. Men recognise the good and refuse to do it. Mere intellectual illumination is not sufficient. The education of the intellect is not the education of the will. Lies as a rule are truth stopped short. (Laughter.) The same as your protection. (Laughter.) Arguments for protection are quite true as far as they go. (Laughter.) You must not plant cabbages and expect oaks. (Laughter.) The intelligence might be effective in mathematical matters and not in moral matters. To have great moral effects the mind must be morally employed. Intelligence, however, dwells upon ideas, and those ideas will tend to become actions. Sudden changes in character are never so sudden as they seem. If we look after our thoughts our actions will look after themselves. One way of reforming character open to us in to see that the operations of thinking or knowing which break into actions are operations of which we can approve. We should, as Plato said, surround the mind with proper environment. We should surround them with noble ideas of what is right. The main basis of an improved life must be laid in youth. We must have direct communion with the best literature—some of the grand old wines of literature that grow the mellow with age—Plato, Homer, Shakspeare, and George Eliot, if you will. Commence with them every day, if only for half an hour. Then we want a direct practical communion with practical ideas—doing a thing each day just because it is right. It would be a great aid to character if you entertained a notion that you are studying for a great cause here for the British Empire.

—Beauty of the World.—

"It is an error to think that the beauty of the world will yield itself at any or every time or to any or every person. Beauty is like truth—or even like moral worth. It comes only to the soul that is prepared. The sordid soul never really possesses the loveliness of cloud, or sea, or landscape. Men may render themselves incapable of responding to it.

The world is too much with us; late and soon
Getting and spending we lay waste our powers,
Little we see in Nature that is ours.
We have given our hearts away, a sordid boon.

The sea that bares her bosom to the moon,
The winds that will be howling at all hours,
And are upgathered now like sleeping flowers
For this. For everything were are out of tune,
It moves us not.

"If this quiet passivity, this peace and purity of spirit, were rare and intermittent even to the poet (Wordsworth) amid the speaking silence of the hills of Cumberland and in his unhurried age, what shall we say of ourselves in this age? I find you here, a young nation with powers not yet defined and possibilities not yet limited. Most assuredly it cannot be well with you here or with us at home who are heirs to the still unexhausted inheritance of the stern virtues of the Puritan age, if we lose utterly this quietness of spirit, this solemn delight in deep communion, and the sense of the might and grandeur of the world and of the mind of man which come through reflection, and cannot come in any other way. Either through religion or through art and the wisest literature, or better still, through all of them, we should and must hear the murmur of the deeper meaning of the world and of the life of man, otherwise we cannot prosper." (Applause.)

At the instance of Professor Mitchell a hearty vote of thanks was tendered to Professor Jones for his lecture.

THE MAKING OF CHARACTER.

PROFESSOR JONES' LAST LECTURE.

The Prince of Wales Theatre at the University was again crowded on Monday evening, when Professor Henry Jones, of Glasgow, delivered his last lecture in Australia. The subject was "The making of character," and the deliverance was a continuation of his remarks on Friday evening last.

The Professor said that he would summarise what he had already said on the subject. He could again quote Kant, "There is nothing in the world or out of it unconditionally good except what is called goodwill." All other matters were capable of misuse. The very phrase, "The making of character," seemed inappropriate, for we might "seek one another's happiness, but we could not seek one another's perfection," to quote Kant again. Man had an exclusive personality, an impervious secret self, into which, it was said, nothing alien could penetrate. Much more was this true of the mind. Every temptation that came must come pretending to be a good thing in some way. Men did not act from impulse, but from ideas. When men were used to that high form of natural life called rational life there was no secret of nature which might not become part of their knowledge, nothing in the world that might not become an object of their intelligence, and be taken by them for rightness of will and nobleness of character. Huxley was wrong when he argued that the scheme of nature was inimical to the moral purposes of man, and that man had to moralise himself right in the teeth of nature. Nature was really part of the enterprise of morality. Nature was man's helpmeet into knowledge and into goodness.

Moral and Intellectual life.

They had these facts to consider in connection with the moral and intellectual life. On the one hand it was utterly spontaneous, and on the other its complete independence was accompanied with complete dependence upon the outer world for its content. A personality not instructed by the outer world—not saturated with the customs of society, creed, or what not, was but an empty name. And the world of active facts, if not acted upon by the mind and will, was also an empty name. The human ear was useless in a world where there was no sound, and the physical waves of sound were silent except where there was a transmitting ear. Step by step science had been showing that man was one in the scheme of nature. If he were detached from the world the only result would be that he would be free but helpless. They could never find a personality anywhere that was not saturated with the world and its environment. Man severed from the world was as good as nothing, and the world severed from man and his intelligence was also as good as nothing. But man was intelligent, and the world was intelligible only when they came into contact with the other. It was really only in relation to the world, and by the help of the world, that man could do anything whatever. His duties in life were really his obligations, the only opportunities he had of learning manhood. The outer world was the potential content of the rational self—its facts were potentially able to become thought, and its laws part of man's experience. The outer world, so far from being a crass fact was what the poets had made it—it was a spiritual fact, capable of expressing itself. In order to become a rational self a man must go out of himself into the world to possess himself—to become a personality. In order to have knowledge he must submit a sincere spirit to the teaching of facts. In order to make character on the intellectual side he must think a lot. It was the same on the moral and spiritual side. They must escape from the narrowness of selfishness, and identify their fate with some good cause, which was of value and good in itself. The manner in which men like Luther and St. Paul discharged their duties was not attributable to altruism, but to a sense of personal obligation. Morality was not in the least an excess of merit.

Getting at the Truth.

The great, powerful will was one that found the innate structure of things apart from the false truths of appearance. The great reformer was the man who grasped the thoughts that were drifting about in a nation's heart; who gave articulate expression to the inarticulate yearning of the people. The supreme example of that was when Christ, approaching Jerusalem, knowing he was going to his betrayal and death, said, "Be ye of good cheer, I have overcome