

XI. JOHN LOCKE.

[Translated for the American Journal of Education, from the German of Karl von Raumer.]

JOHN LOCKE was born in 1632, at Wrington, near Bristol. His father was a captain in the parliamentary army, during the civil wars. He brought up his son strictly during his early years, and in a more free and friendly manner, as he grew older.

Locke attended the Westminster school until 1651, when he entered Christ's College, Oxford. Here he found the Aristotelian philosophy, especially the empty disputations, repulsive to him. He however studied Des Cartez, and took great pleasure in learning medicine.

In 1664 he went as secretary of legation to Berlin, and in 1665 returned to Oxford, where he commenced those meteorological observations by which Boyle afterward profited.

In 1666 he became acquainted with Lord Shaftesbury, the instruction of whose son, then fifteen years old, he afterward conducted. This child was very sickly, but under the care of Locke recovered, afterward married and brought up seven children, the eldest of whom, a son, Locke also educated.

In 1672 Shaftesbury was lord chancellor, and Locke was appointed his secretary; both, however, lost their offices the next year. In 1682 Shaftesbury, forced by the Catholic party, left England, and sailed to Holland, whither Locke followed him in 1683. Here he became acquainted with Le Clerc and Limborch; to the latter of whom he wrote the epistle upon Toleration. He did not return to England until 1689, when he came in the ship in which William III. brought his wife. In 1690 he published his celebrated work upon the human understanding, and wrote against those who, under the cloak of Christianity, defended a Turkish despotism.

In 1693 appeared his "*Thoughts upon the Education of Children*;"* which soon passed into other editions, and was translated

* "*Some thoughts concerning education.*" In part third of "*The Works of Locke*, London, printed for John Churchill, 1714." There are many editions of them. There is in French, "*De l'Education des enfans, traduit de l'Anglois de Locke par Mr. Coste*, Amsterdam, 1730." And in German, "*Handbuch der Erziehung aus dem Englischen des Locke, übersetzt von Rudolphi*, 1781." This is in the ninth part of Campe's "*Revision*." Salzmann, Campe, Gedike, Trapp, and others, have added remarks to this translation; and Coste has given additions here and there, and amongst them compared passages from Moutaigne.

into French, Dutch, and German. The book soon acquired great reputation, and had much influence upon education.

Toward the end of his life, Locke took more and more interest in the study of the Holy Scriptures, and wrote commentaries on the epistles to the Romans, Corinthians, Galatians, and Ephesians, and also a work upon the reasonableness of the Christian religion.

He passed the last years of his life in the country, at Oates, twenty English miles from London. A few months before his death, he was enjoying a supper with two friends, when he declared "that he was in perfect charity with all men, and in a sincere communion with the church of Christ, by what name soever it might be distinguished." On the last evening of his life, he asked for the prayers of his friends in the house, and said that he had lived long and happily, but that in his whole life he could see only emptiness.

He died while listening to the reading of a psalm, Oct. 28th, 1704, in his seventy-third year.

LOCKE'S PEDAGOGY.

From what has been said of Locke's life, it can be judged what his views upon pedagogy would naturally be. As a physician employed to prevent a sick youth from dying, he would naturally pay special attention to the care of the health. As the occupant of several public stations, in relations with the most eminent statesmen, and the preceptor of a statesman's son, he would naturally value practical power in a system of education more than learning. Accordingly, he could not but recognize the principles of the higher nobility, in particular those of honor, and of what belong to an educated nobleman; and acquire their antipathy to learned pedantry. Locke, as he himself says in his conclusion, looked only to education at home, by a private tutor, of a rich and noble child; and, in the common school life of youth, he saw only vulgarity. But we will listen to himself.

In the introduction, he gives a brief general explanation of his views. "A sound mind in a sound body is a short but full description of a happy state in this world: he that has these two, has little more to wish for; and he that wants either of them, will be but little the better for any thing else. * * * He whose mind directs not wisely, will never take the right way; and he whose body is crazy and feeble, will never be able to advance in it. * * * Of all the men we meet with, nine parts of ten are what they are, good or evil, useful or not, by their education." Although the mind is the chief object of the teacher, he adds, yet the body must not be neglected; and he speaks first of the health of the body.

I shall not here raise the question whether man consists of body, mind, and spirit. Juvenal, from whom Locke quotes his *Mens sana, &c.*, says in another place:—

“Mundi
Principio indulisit communis conditor illis (beasts)
Tantum animas, nobis animum quoque.”

In proportion as this triplicity is important to the teacher, as I shall hereafter show, in the same proportion is it in opposition to Locke's views.

I. ESTABLISHMENT AND PROMOTION OF THE HEALTH.*

Children of eminent persons should be brought up, in this respect, like the children of wealthy land-owners.

Children must not be too warmly clothed, not even in winter! day and night, in wind and weather, they must go bare-headed.

They should daily wash their feet in cold water, so as to make them as insensible to moisture as the hands are. Cold baths have wonderful effects, particularly upon weak persons.

All boys must learn to swim. The ancient Germans learned this of their own accord. If the Romans desired to speak ill of any one's education, they said, “*Nec literas didicit nec natare:*” “He understands neither learning nor swimming.”

Boys should run about in the open air, at all times of the year.

Tight clothes are improper; and particularly stays for girls.

To small children no meat should be given, but milk. Food too salt, or spice, is not good for them. Between meal times (which should be as few as possible,) the children should be permitted to eat only dry bread. They may drink small beer, but no wine, or liquor. Melons, peaches, most kinds of plums, and grapes, are to be prohibited to children (!) but not strawberries, currants, gooseberries, apples, and pears.

Early retiring and rising is the rule, and eight hours' sleep. They should not be awaked by frightening them. They should sleep on a hard bed—a mattress, not a feather-bed.

They should go regularly to stool; the best time is after breakfast.

As little medicine as possible should be given to children, especially by way of preventive. And the physician should not be sent for upon every small occasion.

Care for the health of children, first touched upon by Montaigne, was first treated in a more general way by Locke. He recommends a similar mode of life—hardening and little medicine. Rousseau went further; and Basedow and his school carried the principle into actual life.

* Rudolphi's translation, Pages 9—82.

2. EDUCATION OF THE MIND.*

Men should keep the body strong that it may be able to serve the mind.

Self-denial, and self-control must be early learned.

Children's faults must not be overlooked, for they grow up into men's faults. †
Animals are trained to good habits while young, and why not children?

But children are, on the other hand, actually instructed in evil. Strike me, it is said, or else I will strike you. Their love of dress is early awakened; they are filled with false excuses, and accustomed to daintiness; and thus, adults are the corruptors and enticers of youth.

The whims of children are not to be attended to; they must first be taught implicit obedience, and accustomed to freedom as they grow up, so that from obedient children they may become friends.

In this, Locke speaks very truly. Rousseau afterward went beyond him, in that he traces all the faults of children to temptation, or delay on the part of their elders; a necessary consequence of Pelagianism.

3. PUNISHMENT AND REWARD.‡

No whipping. What is beaten into boys excites their repugnance for that very reason, and whipping makes them cowardly and slavish. As little should they be tempted to goodness by allurements or dainties, or rewarded by money, dress, &c.

On the other hand, they should be influenced by praise, and blame. Esteem and disgrace are, of all others, the most powerful incentives to the mind, when once it is brought to relish them. If you can get into children a love of approbation, and an apprehension of shame and disgrace, you have put into them the true principles; which will constantly work, and incline them to the right. . . . This I look on as the great secret of education.

Children are sufficiently sensible to praise or blame, when their father praises them if they are good, and when his behavior toward them is cold and careless whenever they are guilty of faults. Right conduct should be connected with praise, and wrong with blame; children must learn how doing good will make them beloved by all, or how, in the opposite case, they will be despised and neglected. Thus the desire will grow up in them to gain the approbation of others, and to avoid that which will make them contemptible. This seeking after approbation must be made the motive of their conduct until, at a riper age, they shall be fitter to be governed by a knowledge of their own duty, and that inward content which attends upon obedience to the Creator.

What praise children deserve, they should receive in the presence of others. The reward is doubled when the praise is known. On the other hand, their faults should not be made known, for it makes them reckless.

Like so many others of the methodologists, Locke here declares himself against corporeal punishment, except in a few cases, as we shall see. He also forbids allurements to the senses; and, on the other hand, both here and elsewhere, he recommends the worst of allurements, that of ambition. Whoever, says Locke, knows how to awaken ambition in the child's soul, possesses the great secret of education. In this, he agrees entirely with his antipodes, the Jesuits. "In truth," says the Jesuits' plan of education, "he who knows how properly to awaken emulation, possesses the most valuable help in

* Pages 82—106.

† Compare Augustine, Conf., 1, 7. "It is the weakness of the limbs of infants, which is innocent; not their minds."

‡ Pages 106—149.

the profession of teaching, and that which is the only thorough means of instructing youth in the best manner." And when the boys have been allured to goodness by this most unchildlike and unchristlike of all motives, then, says the philosopher, they will in their riper years adopt better principles without further trouble! "Where there are no gods, phantoms reign."

4. PRECEPTS TO BE GIVEN TO THE CHILDREN.*

Not too many should be laid down, of such rules as the children are scarcely able to obey. For, if the teacher holds them to the observance of such, he will be too strict; and, if they are laxly observed, his authority will perish. He should rather endeavor, by repeated friendly reminding, to accustom them to that in which they can learn well; and thus he will avoid requiring too much at once, or what they are not able to comply with.

Affectation is when the outward conduct of children does not conform to their inward impulses; or when these impulses are expressed in unsuitable ways. A plain, rude, spontaneous nature is better than one shaped by affectation.

5. MANNERS OF CHILDREN.†

Children learn what are called manners, more by intercourse with well-mannered men than by precept. A dancing-master will cure many awkwardnesses. And while nothing is so fitted to give children a proper confidence, and good carriage, and to bring them into the company of their elders, as dancing, still I am of opinion that they should only learn to dance when their limbs are fit for it. For, though there is nothing more in its movements than outward grace, yet it awakens, I know not how, something of a man's ways of thinking, and a grave demeanor. Care must be taken not to find too much fault with the manners of young children; many things will come of themselves, as they grow up.

Above all things, parents should not give their children into the care of servants, but should keep them with themselves, as much as possible, yet without confining them.

In justice to Locke's dancing-master, it should be remarked that no crazy waltzes were danced in his time, but polite and grave minuets; and the instruction in dancing was a very torture for the feet; now it is different!

Locke often speaks with disapprobation of servants; yet mildly, in comparison with Rousseau, who calls them "the rabble of servants; the lowest of men—except their masters."

6. ADVANTAGES OF PRIVATE EDUCATION.‡

Instruction away from home makes boys confident, and fit for intercourse with others; and the consequent emulation has an effect upon their progress in learning. It, however, risks the innocence of the boys for a little Greek and Latin. And the confidence acquired away from home usually ends in roughness and impudence: it is better that the boy should remain a little shy and awkward, for this will speedily wear off when he goes into the world. Among the motley army of wild boys, such as are usually gathered together at schools, children of parents of all conditions, it is difficult to guess what the boy will gain with which the father will be pleased.

It is, therefore, better to employ a tutor at home, who will teach his pupil far better manners, and more manly ways of thinking; and a feeling for goodness and propriety, will carry him much faster forward in all kinds of knowledge, and will much sooner make him a ripe and established man, than is possible in the most extensive educational institution. Among so great a number of boys, it is impossible to bestow proper care upon each one. It is not the foolish tricks and

* Pages 149—161.

† Pages 161—172.

‡ Pages 172—193.

deceits upon each other of school-boys, their rudeness to each other, their artful plans for robbing fruit orchards, which make an able and useful man; it is the virtues of uprightness, magnanimity, and moderation, together with observation and activity; noble attributes, which school-boys can not communicate to each other.

Home education under a tutor is the best means of teaching virtue; and that is the principal thing.

Boys should be as early as possible brought into the company of their elders; but the parents, especially, must not vex the boys. *Maxima debetur pueris reverentia.*

Locke idolizes home education, and caricatures school life. Nothing would be easier than to reverse these praises; to paint a good school, with a skillful rector, well-disposed scholars, loving each other and strengthening each other in every thing good; and, on the other hand, to describe an incompetent or even wicked tutor, in an epicurean and unchristian, though noble, family; a pupil exposed to corruption from his parents and his teacher, abandoned to the care of servants. &c.

7. PARDONABLE AND PUNISHABLE FAULTS OF CHILDREN.*

What the children are to do should not be laid before them as a task, for it then becomes a disgust to them. Even their play would be so, if they were forced to it. Children like as well to be free and independent as the proudest adults.

A liking should be cultivated in them for what they are to learn, and they should usually be kept to work only when they feel inclined to it. The child will learn three times as fast, if he feel like it; and, on the other hand, he will need twice as much time and pains, if he is indisposed to the work. He should be made, if possible, himself to ask the teacher to teach him something.

They must not, however, go idle; and must learn to control themselves so far as to give up some favorite pursuit, if necessary, for one less agreeable.

If it can be contrived that they will, themselves, perceive that what they see others do is a privilege of riper years, their ambition and desire to become equal with those whom they see to be beyond them will awaken their industry, and they will go to work with activity and pleasure—that which they are to do being their own wish. The consciousness of freedom, which they love, will be found no small stimulus to them. The hope of gaining a good reputation, and the approbation of others, will be found to have great influence over them.

It would be possible only under a private tutor, to attempt the plan of making the children study, only when they are so disposed. It is one of the prominent advantages of schools, that in them every thing goes by the stroke of the bell, and the boys quickly learn to conform themselves to strict regulations, independent of themselves. It is a disorder even of our times, that each one takes upon himself to demand his own freedom; and for himself to act in every thing according to his own views, wishes, or prejudices; and thus it happens that we have no more valuable public servants either in church or state. Impulse and conscience must work together in boys, or else, instead of them, the obscure, unloveable, and egotistical motive of ambition will act.

Children should not be punished in anger, nor insulted. Blows are of service only against obstinacy and refractoriness; and, even then, shame and disgrace

may be made to accomplish more than pain. Stripes are to break the will; and they must not be discontinued until this is done. And, even then, insignificant occasions should not be laid hold of; and patience should be used, except in case of malevolence.

Children must be reasoned with. This they understand, as soon as they have a general understanding of any thing; and they prefer, earlier than is thought, to be used like reasoning creatures. This is a pride which should be carefully cultivated, and made as influential an instrument as possible. It is evident of itself that they should be reasoned with, as far as their age will permit.

Blows should not be given immediately after their cause, and while there may remain some anger from it; and it would be better to administer them by the hand of some intelligent servant, so that the pain may come more from the hand of another; though at the command, and under the eyes, of the parents. Thus respect for them will be preserved, and the dislike which the pain awakens in the child will fall more upon the person by whom it is immediately occasioned. Whipping in schools, in the course of instruction in Latin and Greek, must be occasioned either by some thing unnatural and repulsive to the boys in those studies themselves, or by the method pursued in them.

After a child gets so bad that all the whipping does not benefit it, there remains nothing for its father to do, except to pray for it.

The tutor ought not to whip a child without the consent and advice of the father, until he shall have been well approved of.

Blows given in holy anger make, perhaps, a deeper and stronger impression upon a child than those given by an entirely calm and reasoning teacher. More passionate anger is, of course, to be avoided. A child should never be punished by one whom he does not love; as, by a servant. Locke's recommendation reminds us of the Jesuits, and of the custom of the Spartans, who made their Helots drunk, to teach their children abhorrence for drunkenness. These are eminently unchristlike.

We shall, hereafter, speak of reasoning with children.

8. THE REQUISITES OF A TUTOR.

The father should treat the tutor with respect, that the child may follow his example. The tutor should present a good example to the child in every thing. Such a tutor it is hard to find; as hard as to find a good wife for one's son. It is not enough that the tutor understands Latin and logic; his manners must have been trained in and to good society, or else his learning will be pedantry; his simplicity and plainness, boorishness; and his good nature, low hypocrisy. Elegant manners are not to be learned from books. In most cases, what a man accomplishes, depends more upon his manners than upon the affairs themselves; and upon them only depends the pleasure or unpleasantness with which affairs are transacted. It is more the duty of the tutor than of any one else, to draw the attention of the pupil to every branch of good manners; for one's faults are spoken of only behind his back.

The instructor should have knowledge of the world, in order to communicate it to his pupil, especially that the latter may learn to observe men, and to estimate them as they are, neither as better nor worse. Without this instruction, the youth, when he goes out into the world, will be easily deceived. Of this he must be warned in time. Such knowledge as this is more important for him than Latin, and cramming his memory.

The tutor needs not to be a man of finished learning, or to be a complete master of all the branches of knowledge into which the young man of the world is to be introduced only, and with which he is only to have a general systematic acquaintance. The pupil is to study, chiefly in order to use his powers to advantage, and to avoid idleness; not to become a learned man. Seneca's expression is too true, among us: *Non vitæ sed scholæ discimus.*

The children ought to learn what they can use when men.

Parents should spare neither pains nor expense to procure the services of a good tutor.

Locke, like Montaigne and Rousseau, describes an ideal tutor, whom to find, in reality, can only be expected by kings and princes; and such men should have been educated not only in the schools, but in life, travel, &c. Locke has here quoted many things, almost word for word, from Montaigne.

9. FAMILIARITY OF PARENTS WITH THEIR CHILDREN.

Your authority should be as early as possible confirmed over your child, so that it may operate upon him like a natural principle whose origin he does not understand. Let him fear and love you. But in general, as he grows up, the practice of command must cease, and that of confidential, friendly counsel and conversation take its place. The sooner boys are treated like men, the sooner they will be men.

Locke seems to have taken these rules from his own father's method with him. The principle is a bad one, that boys can and should be treated like men before their time, and that so they will become men. God preserve them from such errors!

10. OF REPRESSING TOO HARSHLY THE AMBITION AND SELF-SEEKING OF CHILDREN.*

Children desire to rule, and this is the origin of much evil; and they also desire to have, to possess. Early opposition must be made to this ambition, and love of acquisition. Children should not be given what they demand with violence, crying, and obstinacy; but what they really need, should be given to them. If they are hungry or thirsty, for instance, they should have something to eat or drink; but not necessarily roast meat every time they ask for it. They must early learn self-control. They should have entire freedom only in their recreation, and at play.

From the love of authority proceed the complaints of children against their fellows. This should usually be turned off, or sometimes a peace should be made.

Covetousness, the root of all evil, should be opposed in every possible way, and generosity substituted. This virtue must be awakened by praise, and by careful and persevering management not to let the child lose by magnanimity and generosity. He should be always praised when he has practiced this virtue, without exception, and with interest; and it should be made plain to him, that testimonies of love to others are not bad economy, but that similar expressions from others answer them, both from those who receive them, and those who are only spectators of them.

Children should be held to strict honesty, and strict regard for the property of others; little dishonesties in children grow into deceitfulness, when they are men. Since in our efforts we are led much more by egotism than by reason or reflection, it is no wonder that children very easily lose sight of the difference between right and wrong; as the knowledge of it requires the training of the reason, and careful reflection.

Locke's method for curing children of covetousness, and for making them generous, is fundamentally wrong; the very opposite of the teachings of Christ; and is well calculated to produce a most selfish kind of well-doing, which must take place in the sight of man, and from which a return can not fail. That would be learned, without instruction in virtue.

* Pages 280—296.

Reason and reflection do not cure the egotism of adults; they more frequently assist it.

11. WHINING AND CRYING OF CHILDREN.*

Obstinate bawling must be firmly repressed; and children should not be encouraged in crying for pain, by permitting them to do so, but should rather be hardened to endure it.

In direct opposition to this reasonable rule of Locke, is the unreasonable crying behavior of grown-up persons, when children fall down, by which the latter often learn to make an uproar.

12. FEAR AND FOOL-HARDINESS IN CHILDREN.†

Children should be taught not to be afraid, but not in such a way that they will become fool-hardy; they should learn true courage. This remains master of itself in every occurrence, and in every sorrow.

Children should be taught not to be timid; should be accustomed to the sight of strange beasts, frogs, &c., and should be hardened so that they will willingly endure pain. Thus, ambition can be made useful to them. (!)

13. TENDENCY OF CHILDREN TO CRUELTY.‡

Fear of animals is especially to be guarded against. The opposite, however, sometimes happens. Children are taught to strike each other, and their elders laugh when they hurt each other. And the whole course of entertainment which history lays before them is nothing but fighting and death. Conquerors are great destroyers of the human race; the boys learn to admire them, and their benevolent feelings are thus destroyed.

Children should be made to be kind to their inferiors, especially to servants.

14. DESIRE OF KNOWLEDGE, AND INDOLENCE AND CARELESSNESS, IN CHILDREN.§

Children who ask questions must not be sent away in an unfriendly manner, or be fooled with wrong answers. Children's questions often help in forming men. To cultivate their desire for knowledge, the knowledge of others may be talked about in their presence. Since we are all idle and proud creatures, even from the cradle, the idleness of children should be amused with things which may become useful to them; and their pride made effective in a way to be of profit to them. It is a similar stimulus to cause the younger to be taught by the elder.

Children who are industrious at play, or lazy at learning, should be ordered to spend a whole day in play, to make them tired of it; their work, on the other hand, should be treated as a recreation, and never made a business. Bodily labor is likewise good for the lazy, where they can be easily watched and managed.

Thus, pride is to be made a motive again. Locke knew that it would please the pride of the elder children to make them instructors of the younger. The application may be made to the practice of employing decurions and monitors.

15. PLAYTHINGS FOR CHILDREN.¶

These should not be provided in too great abundance, nor should too many be put into their hands at the same time. As far as possible, they should make their own toys; and, in this, they should have assistance, if needed.

16. LYING OF CHILDREN.¶¶

This must be represented to them as something horrible; as something so repugnant to the name and character of a man of honor, that no one, who has

* Pages 329—333. † Pages 338—355. ‡ Pages 355—364. § Pages 364—394.

¶ Pages 394—399.

¶¶ Pages 399—406.

any pretensions to such a character, will endure such an accusation.* Repeated lying is to be punished with blows; but an open confession of a fault must be rewarded with its forgiveness.

“Men of honor”—what honor does he mean?

17. OF THE FEAR OF GOD AS THE FOUNDATION OF VIRTUE.†

Virtue is the first and most necessary of those endowments that belong to a man or a gentleman,‡ since it is absolutely necessary in order to procure them the respect and love of others, and satisfaction with themselves. The basis of this is laid by a right idea of God the Creator,§ who loves us, and whom we ought in turn to honor and love; such an idea as our confession of faith gives of him. No more than this need be taught; except that a short form of prayer should be recited morning and evening.

Nothing should be taught about spirits; and the children should be kept from notions and representations of goblins and ghosts.¶

To the instruction about God should be added teachings in truth, love, and benevolence.

18. WISDOM.¶¶

This is the art of performing one's business in the world with skill and foresight. Its constituents are understanding and honesty. Deceitfulness is a foolish and dishonest imitation of prudence.

The practical understanding of children should be cultivated, and they should be guarded against falsehood.

19. GOOD MANNERS.**

Silly bashfulness and bold carelessness should be avoided. Courtesy is, to disoblige no one; good manners, and the most polite way of signifying our own wishes.†† If there is good will, good manners will follow of themselves, by intercourse with the well-bred. It is not necessary to trouble one's self too early with the art of making compliments.

Pains must be taken not to let children interrupt others in their conversation, especially in a presumptuous manner.

20. INSTRUCTION.‡‡

“I speak of knowledge last,” says Locke, “because I think it the least important subject. A high value is set upon a little Latin and Greek; boys are chained to the oar for from seven to ten years, to learn these two languages, which they might learn with very much less expenditure of time and pains, and almost in play.

“A virtuous and wise man is far to be preferred to one of great learning.”

Thus Locke declares that he knows a shorter and better method

* La Coste translates: “*Une qualité indigne d'un homme de bonne maison, qui le met au rang de ce qu'il y a de plus bas et de plus méprisable parmi la plus vile populace.*” (!)

† Pages 406—418.

‡ Original; “Gentleman.” La Coste: “*La vertu la plus excellente de ces echoes, la plus avantageuse à l'homme, et en particulier à une personne de bonne maison.*” Locke had said, previously, “A father should wish his son four things besides wealth: virtue, wisdom, knowledge of life, and learning.”

§ La Coste: “*Idée de dieu, telle qu'elle nous est sagement proposée dans le symbole des Apôtres.*” In the original, “as the creed wisely teaches.”

¶ Funk and Gedike remark here: “It would be difficult to avoid telling children something about such things, for they can not easily go into the street without hearing a name which, together with the ideas connected with it, has, since before the Reformation, had more currency with people of all ranks, and is therefore of more importance, in some respects, than the name or idea of the Highest and most worthy of love.” It would delay me too long to consider here the ethics of Locke, his conception of virtue, his motives to it, &c.

¶¶ Pages 418—421. ** Pages 421—435.

†† “The essence of politeness is a certain care that our speech and our manners shall make others contented with us and with themselves.” La Bruyère.

‡‡ Pages 435—583.

of teaching. The comparison of the man of great learning and the virtuous man, sounds very much like Montaigne, and more like Rousseau.

21. READING.

As soon as the boy can speak, he must learn to read; and this must be made, not an affair of labor to him, but an amusement; for at this age all constraint is hateful. Toys may serve to teach him to read. For instance: a die with twenty-five faces, and the letters on them; and a price set upon some letter which is to be shown. When the boy has learned the letters in this way, he may go on to spelling and reading.

The fables of Æsop, with as many pictures as possible, offer a proper first reading-book. Children should receive their first impressions, not from words, but from things and the representations of things. "*Reynard the Fox*" is also a good book for the purpose!*

The Lord's Prayer, the creed, and the commandments, should not be learned by rote by reading, but by having them repeated to the pupil.†

The whole Bible is not a proper reading-book for children; but only extracts from it should be used, for practice in reading and for instruction.‡

Writing should be begun with directions for holding the pen correctly; they may write red letters over again with black ink.

Drawing should come in connection with writing; especially learning to make sketches of neighborhoods, buildings, machines, &c., which may be of great advantage in traveling.

It would also be a good plan for the children to learn stenography.

22. LANGUAGES.

The boy should learn French first, as this can be learned in the common way; that is, by speaking. French should be learned early, as the true pronunciation will be learned with more difficulty at a later age.

Latin, like French, should be learned by speaking it. But it should not be learned by all; not by those who will not have any occasion for it during the rest of their lives; as, for example, by those who are to be merchants, or farmers, whose writing and arithmetic will be neglected while they are spending all their time in Latin.

The boy should be spared the Latin grammar; and should rather be put in charge of a man who shall always talk Latin with him. Thus he will soon learn the language like another mother tongue, as girls learn French from women.

These Latin conversations may be made useful, by turning upon geometry, astronomy, chronology, anatomy, and some parts of history; and upon things which lie within the sphere of the senses. The beginning should be made with things of this kind.

If no good speaker of Latin can be found, an entertaining book, like Æsop's fables should be taken, and a translation written of it in English, as literal as possible, by writing in between the lines, over each Latin word, its English equivalent. This translation should be read and reread daily, until he quite understands the Latin, when he should take, in like manner, another fable; reading over, however, that which he has already learned, to keep it in his memory. He should also write off the same fables, and learn the conjugation and declension by rote at the same time; he will need to know no more than this of the grammar for the present.

Locke here, and often afterward, follows Comenius, who would

* This sounds much like Comenius.

† Upon this, Campe remarks: "How, at this age? I can not see any good reason for it." And Resewitz: "I do not understand it." In like manner Gedike: "Least of all should the ten commandments be learned then, since they contain a morality only of the most partial, incomplete, and indefinite kind. But they were not intended to be a manual of morality; and it is no reason for blaming Moses, that Christian teachers have made an elementary class-book of morals out of his criminal code!"

‡ Locke also recommends a catechism, by Worthington, in which all the answers are word for word from the Bible.

teach foreign languages and real things at the same time, by speaking those languages. The interlinear version of Æsop, on the contrary, is altogether in Ratch's manner. Locke apparently knew the writings of both.

Learning should be made as easy and pleasant as possible to children; for fear hinders their progress. "It is as impossible to draw fair and regular characters upon a trembling mind, as on a shaking paper."

After Æsop, Justinus or Eutropius may be read, and the scholar may have the assistance of an English translation. To speak a language, it should never be learned from the grammar. The complete study of the Greek and Latin grammar should be left to philologists by profession. If an Englishman of rank studied any grammar, it should be that of his own language; a thing, however, which is not at all thought of. Above all, the grammar of a language should be learned only when the student can speak it; and it should be made an introduction to rhetoric for him. To one who only wishes to read the classics, and not to speak or write the ancient languages, the study of grammar is needless.

The scholar's translations from Latin into his mother tongue should be so arranged, that he can gain from the work a knowledge of real things, as of minerals, plants, beasts, and especially of useful and fruit-bearing trees. Still more important is it that geography, astronomy, and anatomy should be thus learned.

If the boy learns Latin at school, he is made to write Latin exercises, that he may learn to be fluent in verse and prose. But what he needs is, to understand the Latin authors; not to become a Latin orator or poet. But themes are given him for these exercises which he does not understand at all. It would be much better to require him to speak extempore upon subjects which he understands in his own language, or to compose written exercises upon the like subjects.

To torment a scholar with Latin verse-making, when he has no poetical talent, is in the highest degree unreasonable.

If he have a poetic vein, it is the strangest thing in the world, that the father should desire or suffer it to be cherished or improved. Methinks the parents should labor to have it stifled or suppressed as much as may be; and I know not what reason a father can have to wish his son a poet, who does not desire to have him bid defiance to all other callings and business—which is not yet the worst of the case; for, if he proves a successful rhymers, and gets once the reputation of a wit, I desire it may be considered what company and places he is likely to spend his time in, nay, and estate too; for it is very seldom seen that any one discovers mines of gold or silver in Parnassus. It is a pleasant air, but a barren soil; and there are very few instances of those who have added to their patrimony by any thing they have reaped from thence. Poetry and gaming, which usually go together, are alike in this too, that they seldom bring any advantage, but to those who have nothing else to live on. If, therefore, you would not have your son the fiddle to every jovial company, I do not think you will much care he should be a poet, or that his schoolmaster should enter him in versifying. But yet, if any one will think poetry a desirable quality in his son, reading the excellent Greek and Roman poets is of more use than making bad verses of his own, in a language that is not his own.

This is the opinion of Shakspeare's countryman upon poetry. Campe* says, "to smother or to repress the poetical vein," is too strong an expression; Gedike is still more decidedly on the side of poetry, although he advises to teach the youth who has the gifts of a real poet, that there are much greater services to be done, than those even of the greatest poet. It must, however, be alledged in Locke's favor, that the most celebrated poets of his time, Dryden, Cowley, &c.,

* Locke's Manual, p. 515.

wrote poems of the most immoral character. He is entirely in the right, in saying that the senseless hitching together of Latin verses is not the right training for the true poet. On the contrary, he might have recommended it as an excellent means to smother and repress poetical gifts.

It is not advisable to learn by rote large extracts from the classics, but only especially beautiful portions. It may be a question whether the memory should be cultivated by learning by rote. That is best remembered in which the mind is strongly absorbed, and in which it takes most pleasure. If such exercises are made to be conducted in a methodical order, all is done that can be done to strengthen a weak memory.

The teacher should consider the learning of Latin as the smallest part of education. This the mother herself can teach the child, by hearing him read the Latin evangelists, two or three hours a day. If she should read them herself she would soon learn to understand them; and, after understanding these, she could in a like manner read Æsop's fables, and so go on to Justin and Eutropius.

A Gertrude teaching Latin!

Geography, the knowledge of countries from the globe and from maps, can be begun early. The beginning of arithmetic may follow; and after this may come the fuller knowledge of geography, including determinations of size, &c., and astronomy, with the help of the celestial globe. Next geometry; the first six books of Euclid. With geography the boy should, at the same time, learn chronology, without which history will be confused; and history itself may be next learned, by the reading of the Latin classics.

He may next read Cicero's *De Officiis*, Pufendorf's *De officio hominis et civis*, and then Grotius' *De jure belli et pacis*, and Pufendorf's *De jure naturali et gentium*.

A virtuous and well-mannered young man, who well understands so much of the civil law, knows Latin fluently, and writes a good hand, may be sent out into the world with confidence, and may be sure that he will find, somewhere, good employment, and the respect of his fellows.

The youth must know the laws of his own country.

Logic and rhetoric. It is after the rules of these two arts that men learn to think and speak with rigid correctness. For the latter, Cicero's writings may be studied. As exercises in style, scholars may write short histories, and may translate Æsop. But, above all, the chief object should be that they should learn to write and speak well, not only Latin, but their own language also; and should not despise this, as the language of the multitude.

Natural philosophy may be divided into the study of the mind (metaphysics,) and the study of bodies (physics.) The former must precede, and must be founded upon the Bible; lest otherwise the influence of the external world should destroy faith in the supernatural.

The pupil may read Des Cartes, to become acquainted with the substance of the current philosophy.

Men of learning must understand Greek. But what I have undertaken, is not to treat of the education of the learned man by profession, but only of that of the man of the world. If such an one has afterward a desire to carry his studies further, and to get a glimpse of the Greek literature, he can easily obtain a knowledge of that language for himself. (?)

Dancing is of service, to give grace to all the motions; and can not be learned too early. The dancing-master, however, must know and be able to teach in what the graces consist, or he will be of no value. Leaping and flourishing dances are to be prohibited.

Music is related to dancing; and is highly valued by many. But just so much is lost from the time of a young man, if he shall have acquired skill (upon instruments,) even to a moderate degree. He will also by this means be so liable to be brought into such foolish company, that others are of opinion that his time could

be much better employed. And I have so seldom known a man praised, or valued among men of talents and business for great skill in music, that I believe I should put it in the last place upon the list of the things in which skill is to be acquired. Life is too short to strive after every thing; and time and effort should therefore be expended upon what is of real use and importance.

For Locke's anti-poetical sentiments I found an excuse, but for his anti-musical ones I know of none; and am therefore forced to believe that the musical faculties of the English were, at that time, far too little developed. Otherwise, Locke must have been characterized by the most terrific unimaginativeness and want of all susceptibility to art.

A young man of good rank must learn to ride. Fencing is good for the health, but not useful in real life. Skillful fencers seek duels, or at least do not avoid them. But as long as fencing and riding are both general and necessary in the education of a young man of rank, it would be hard to deny him these marks of his social position.

Virtue and wisdom stand higher than knowledge. Boys should be taught to restrict their impulses, and to subject their desires to reason. For training a young man to this, there is no more effectual means than the love of approbation and praise; for the cultivation of which, therefore, all means should be used; and their minds should be made as sensitive to praise and blame as possible. If this be done, a motive has been given them, which will be efficient, at all times, even when they are alone; and they have a basis, upon which can be afterward reared the true principles of religion and morality.

Here appear, in their full proportions, the errors of Locke's principles. He plants thorns with the utmost care; and from these, when they have grown up, he expects to gather figs. He does not at all recognize the existence of a Christian character, of which, according to Augustine, the first, second, and third fundamental virtue, is humility.

23. MANUAL LABOR.*

The youth, even of high rank, should learn some trade, for his diversion; that of carpenter, joiner, turning, gardening, or farming, for instance. To this may be added perfumery, (?) japanning, engraving on copper, and working in metals.

Playing at cards or dice should not be learned, to avoid temptation.

24. MERCANTILE ARITHMETIC AND BOOK-KEEPING.†

This should be understood by every man of rank, not as a means of getting a livelihood, but that he may be acquainted with them, to prevent him from spending his money at random.

25. TRAVELING.‡

Traveling, to learn foreign languages, is most profitable between the ages of seven and sixteen, and most unsuitable from sixteen to twenty; for then the youth is too old for learning languages, and too young for the study of human nature; but at the very best age to be tempted into a dissolute life

26. CONCLUSION.§

The character of children is a foundation which can not be built upon twice in the same manner; and hence the method of education must be made to vary, according to the various conditions under which it is required. The present general observations were intended for the son of an eminent man, and were written down, on account of his extreme youth.

* Pages 538—597.

† Pages 598—601.

‡ Pages 601—610.

§ Pages 610—612.