

Thoughts on Education*

CHAPTER 1 INTRODUCTION

1. Man is the only being who needs education. For by education we must understand nurture (the tending and feeding of the child), discipline, and teaching, together with culture. According to this, man is in succession infant (requiring nursing), child (requiring discipline), and scholar (requiring teaching).

2. Animals use their powers, as soon as they are possessed of them, according to a regular plan—that is, in a way not harmful to themselves.

It is indeed wonderful, for instance, that young swallows, when newly hatched and still blind, are careful not to defile their nests.

Animals therefore need no nurture, but at the most, food, warmth, and guidance, or a kind of protection. It is true, most animals need feeding, but they do not require nurture. For by nurture we mean the tender care and attention which parents must bestow upon their children, so as to prevent them from using their powers in a way which would be harmful to themselves. For instance, should an animal cry when it comes into the world, as children do, it would surely become a prey to wolves and other wild animals, which would gather round, attracted by its cry.

3. Discipline changes animal nature into human nature. Animals are by their instinct all that they ever can be; some other reason has provided everything for them at the outset. But man needs a reason of his own. Having no instinct, he has to work out a plan of conduct for himself. Since, however, he is not able to do this all at once, but comes into the world undeveloped, others have to do it for him.

4. All the natural endowments of mankind must be developed little by little out of man himself, through his own effort.

One generation educates the next. The first beginnings of this process of educating may be looked for either in a rude and unformed, or in a fully developed condition of man. If we assume the latter to have come first, man must at all events afterwards have degenerated and lapsed into barbarism.

It is discipline, which prevents man from being turned aside by his animal impulses from humanity, his appointed end. Discipline, for instance, must restrain him from venturing wildly and rashly into danger. Discipline, thus, is merely negative, its action being to counteract man's natural unruliness. The positive part of education is instruction.

Unruliness consists in independence of law. By discipline men are placed in subjection to the laws of mankind, and brought to feel their constraint. This, however, must be accomplished early. Children, for instance, are first sent to school, not so much with the object of their learning something, but rather that

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they may become used to sitting still and doing exactly as they are told. And this to the end that in later life they should not wish to put actually and instantly into practice anything that strikes them.

5. The love of freedom is naturally so strong in man, that when once he has grown accustomed to freedom, he will sacrifice everything for its sake. For this very reason discipline must be brought into play very early; for when this has not been done, it is difficult to alter character later in life. Undisciplined men are apt to follow every caprice.

We see this also among savage nations, who, though they may discharge functions for some time like Europeans, yet can never become accustomed to European manners. With them, however, it is not the noble love of freedom which Rousseau and others imagine, but a kind of barbarism—the animal, so to speak, not having yet developed its human nature. Men should therefore accustom themselves early to yield to the commands of reason, for if a man be allowed to follow his own will in his youth, without opposition, a certain lawlessness will cling to him throughout his life. And it is no advantage to such a man that in his youth he has been spared through an over-abundance of motherly tenderness, for later on all the more will he have to face opposition from all sides, and constantly receive rebuffs, as soon as he enters into the business of the world. . . .

7. Man can only become man by education. He is merely what education makes of him. It is noticeable that man is only educated by man—that is, by men who have themselves been educated. Hence with some people it is want of discipline and instruction on their own part, which makes them in turn unfit educators of their pupils. Were some being of higher nature than man to undertake our education, we should then be able to see what man might become. It is, however, difficult for us accurately to estimate man's natural capabilities, since some things are imparted to man by education, while other things are only developed by education. Were it possible, by the help of those in high rank, and through the united forces of many people, to make an experiment on this question, we might even by this means be able to gain some information as to the degree of eminence which it is possible for man to attain. But it is as important to the speculative mind, as it is sad to one who loves his fellow-men, to see how those in high rank generally care only for their own concerns, and take no part in the important experiments of education, which bring our nature one step nearer to perfection.

There is no one who, having been neglected in his youth, can come to years of discretion without knowing whether the defect lies in discipline or culture (for so we may call instruction). The uncultivated man is crude, the undisciplined is unruly. Neglect of discipline is a greater evil than neglect of culture, for this last can be remedied later in life, but unruliness cannot be done away with, and a mistake in discipline can never be repaired. It may be that education will be constantly improved, and that each succeeding generation will advance one step towards the perfecting of mankind; for with education is involved the great secret of the perfection of human nature. It is only now that something may be done in this direction, since for the first time people have begun to judge rightly, and un-

derstand clearly, what actually belongs to a good education. It is delightful to realise that through education human nature will be continually improved, and brought to such a condition as is worthy of the nature of man. This opens out to us the prospect of a happier human race in the future.

8. The prospect of a *theory of education* is a glorious ideal, and it matters little if we are not able to realise it at once. Only we must not look upon the idea as chimerical, nor decry it as a beautiful dream, notwithstanding the difficulties that stand in the way of its realisation.

An idea is nothing else than the conception of a perfection which has not yet been experienced. For instance, the idea of a perfect republic governed by principles of justice—is such an idea impossible, because it has not yet been experienced?

Our idea must in the first place be correct, and then, notwithstanding all the hindrances that still stand in the way of its realisation, it is not at all impossible. Suppose, for instance, lying to become universal, would truth-speaking on that account become nothing but a whim? And the idea of an education which will develop all man's natural gifts is certainly a true one.

9. Under the present educational system man does not fully attain to the object of his being; for in what various ways men live! Uniformity can only result when all men act according to the same principles, which principles would have to become with them a second nature. What we can do is to work out a scheme of education better suited to further its objects, and hand down to posterity directions as to how this scheme may be carried into practice, so that they might be able to realise it gradually. . . .

10. There are many germs lying undeveloped in man. It is for us to make these germs grow, by *developing his natural gifts* in their due proportion, and to see that he fulfils his destiny. Animals accomplish this for themselves unconsciously. Man must strive to attain it, but this he cannot do if he has not even a conception as to the object of his existence. For the individual it is absolutely impossible to attain this object. Let us suppose the first parents to have been fully developed, and see how they educate their children. These first parents set their children an example, which the children imitate and in this way develop some of their own natural gifts. All their gifts cannot, however, be developed in this way, for it all depends on occasional circumstances what examples children see. In times past men had no conception of the perfection to which human nature might attain—even now we have not a very clear idea of the matter. This much, however, is certain: that no individual man, no matter what degree of culture may be reached by his pupils, can insure their attaining their destiny. To succeed in this, not the work of a few individuals only is necessary, but that of the whole human race.

11. Education is an *art* which can only become perfect through the practice of many generations. Each generation, provided with the knowledge of the foregoing one, is able more and more to bring about an education which shall develop man's natural gifts in their due proportion and in relation to their end, and thus advance the whole human race towards its destiny. Providence has

willed, that man shall bring forth for himself the good that lies hidden in his nature, and has spoken, as it were, thus to man: "Go forth into the world! I have equipped thee with every tendency towards the good. Thy part let it be to develop those tendencies. Thy happiness and unhappiness depend upon thyself alone."

12. Man must develop his tendency towards *the good*. Providence has not placed goodness ready formed in him, but merely as a tendency and without the distinction of moral law. Man's duty is to improve himself; to cultivate his mind; and, when he finds himself going astray, to bring the moral law to bear upon himself. Upon reflection we shall find this very difficult. Hence the greatest and most difficult problem to which man can devote himself is the problem of education. For insight depends on education, and education in its turn depends on insight. It follows therefore that education can only advance by slow degrees, and a true conception of the method of education can only arise when one generation transmits to the next its stores of experience and knowledge, each generation adding something of its own before transmitting them to the following. . . .

14. Since the development of man's natural gifts does not take place of itself, all education is an art. Nature has placed no instinct in him for that purpose. The *origin* as well as the *carrying out* of this art is either *mechanical* and without plan, ruled by given circumstances, or it involves the exercise of *judgment*. The art of education is only then mechanical, when on chance occasions we learn by experience whether anything is useful or harmful to man. All education which is merely mechanical must carry with it many mistakes and deficiencies, because it has no sure principle to work upon. If education is to develop human nature so that it may attain the object of its being, it must involve the exercise of judgment. Educated parents are examples which children use for their guidance. If, however, the children are to progress beyond their parents, education must become a study, otherwise we can hope for nothing from it, and one man whose education has been spoilt will only repeat his own mistakes in trying to educate others. The mechanism of education must be changed into a science, and one generation may have to pull down what another had built up.

15. One *principle of education* which those men especially who form educational schemes should keep before their eyes is this—children ought to be educated, not for the present, but for a possibly improved condition of man in the future; that is, in a manner which is adapted to the *idea of humanity* and the whole destiny of man. This principle is of great importance. Parents usually educate their children merely in such a manner that, however bad the world may be, they may adapt themselves to its present conditions. But they ought to give them an education so much better than this, that a better condition of things may thereby be brought about in the future. . . .

18. Through education, then, man must be made—

First, subject to *discipline*; by which we must understand that influence which is always restraining our animal nature from getting the better of our

manhood, either in the individual as such, or in man as a member of society. Discipline, then, is merely restraining unruliness.

Secondly, education must also supply men with *culture*. This includes information and instruction. It is culture which brings out ability. Ability is the possession of a faculty which is capable of being adapted to various ends. Ability, therefore, does not determine any ends, but leaves that to circumstances as they arise afterwards.

Some accomplishments are essentially good for everybody—reading and writing, for instance; others, merely in the pursuit of certain objects, such as music, which we pursue in order to make ourselves liked. Indeed, the various purposes to which ability may be put are almost endless.

Thirdly, education must also supply a person with *discretion*, so that he may be able to conduct himself in society, that he may be liked, and that he may gain influence. For this a kind of culture is necessary which we call *refinement*. The latter requires manners, courtesy, and a kind of discretion which will enable him to use all men for his own ends. . . .

Fourthly, *moral training* must form a part of education. It is not enough that a man shall be fitted for any end, but his disposition must be so trained that he shall choose none but good ends—good ends being those which are necessarily approved by everyone, and which may at the same time be the aim of everyone.

19. Man may be either broken in, trained, and mechanically taught, or he may be really enlightened. Horses and dogs are broken in; and man, too, may be broken in.

It is, however, not enough that children should be merely broken in; for it is of greater importance that they shall learn to *think*. By learning to think, man comes to act according to fixed principles and not at random. Thus we see that a real education implies a great deal. But as a rule, in our private education *the fourth and most important point is still too much neglected*, children being for the most part educated in such a way that moral training is left to the Church. And yet how important it is that children should learn from their youth up to detest vice!—not merely on the ground that God has forbidden it, but because vice is detestable in itself. If children do not learn this early, they are very likely to think that, if only God had not forbidden it, there would be no harm in practising wickedness, and that it would otherwise be allowed, and that therefore He would probably make an exception now and then. But God is the most holy being, and wills only what is good, and desires that we may love virtue for its own sake, and not merely because He requires it. . . .

27. In the first period of childhood the child must learn submission and positive obedience. In the next stage he should be allowed to think for himself, and to enjoy a certain amount of freedom, although still obliged to follow certain rules. In the first period there is a mechanical, in the second a moral constraint.

28. The child's submission is either *positive* or *negative*. *Positive* in that he is obliged to do what he is told, because he cannot judge for himself, and the faculty of imitation is still strong in him; or *negative*, in that he is obliged to do

what others wish him to do, if he wishes others to do him a good turn. In the former case, the consequence of not obeying is punishment; in the latter, the fact that people do not comply with his wishes. He is in this case, though capable of thinking for himself, dependent on others with regard to his own pleasure.

29. One of the greatest problems of education is how to unite submission to the necessary *restraint* with the child's capability of exercising his *freewill*—for restraint is necessary. How am I to develop the sense of freedom in spite of the restraint? I am to accustom my pupil to endure a restraint of his freedom, and at the same time I am to guide him to use his freedom aright. Without this all education is merely mechanical, and the child, when his education is over, will never be able to make a proper use of his freedom. He should be made to feel early the inevitable opposition of society, that he may learn how difficult it is to support himself, to endure privation, and to acquire those things which are necessary to make him independent.

30. Here we must observe the following:—First, we must allow the child from his earliest childhood perfect liberty in every respect (except on those occasions when he might hurt himself—as, for instance, when he clutches at a knife), provided that in acting so he does not interfere with the liberty of others. For instance, as soon as he screams or is too boisterously happy, he annoys others.

Secondly, he must be shown that he can only attain his own ends by allowing others to attain theirs. For instance, should he be disobedient, or refuse to learn his lessons, he ought to be refused any treat he may have been looking forward to.

Thirdly, we must prove to him that restraint is only laid upon him that he may learn in time to use his liberty aright, and that his mind is being cultivated so that one day he may be free; that is, independent of the help of others. This is the last thing a child will come to understand. It is much later in life that children realise such facts as that they will afterwards have to support themselves; for they imagine that they can always go on as they are in their parents' house, and that food and drink will always be provided for them without any trouble on their part. . . .

[W]e see the advantage of public education in that under such a system, we learn to measure our powers with those of others, and to know the limits imposed upon us by the rights of others. Thus we can have no preference shown us, because we meet with opposition everywhere, and we can only make our mark and obtain an advantage over others by real merit. Public education is the best school for future citizens. . . .

31. Education is either *physical* or "*practical*." One part of physical education is that which man has in common with animals, namely, feeding and tending. "*Practical*" or *moral* training is that which teaches a man how to live as a free being. (We call anything "*practical*" which has reference to freedom.) This is the education of a personal character, of a free being, who is able to maintain himself, and to take his proper place in society, keeping at the same time a proper sense of his own individuality.

32. This "practical" education consists, then, of three parts:—

(a) The *ordinary curriculum of the school*, where the child's general ability is developed—the work of the schoolmaster.

(b) Instruction in the practical matters of life—to act with wisdom and discretion—the work of the private tutor or governess.

(c) The training of moral character.

Men need the training of school-teaching or instruction to develop the ability necessary to success in the various vocations of life. School-teaching bestows upon each member an individual value of his own.

Next, by learning the lesson of discretion in the practical matters of life, he is educated as a citizen, and becomes of value to his fellow-citizens, learning both how to accommodate himself to their society and also how to profit by it.

Lastly, moral training imparts to man a value with regard to the whole human race.

33. Of these three divisions of education school-teaching comes *first* in order of time; for a child's abilities must first be developed and trained, otherwise he is incapable of gaining knowledge in the practical matters of life. Discretion is the faculty of using our abilities aright.

Moral training, in as far as it is based upon fundamental principles which a man must himself comprehend, comes last in order of time. In so far, however, as it is based on common sense merely, it must be taken into account from the beginning, at the same time with physical training; for if moral training be omitted, many faults will take root in the child, against which all influences of education at a later stage will be powerless. As to ability and the general knowledge of life, everything must depend entirely upon the age of the pupil. Let a child be clever after the manner of children; let him be shrewd and good-natured in a childish way, but not cunning like a man. The latter is as unsuitable for a child as a childish mind is for a grown-up person.

CHAPTER II PHYSICAL EDUCATION

47. With regard to the training of character—which we may indeed call also, in a certain sense, physical culture—we must chiefly bear in mind that *discipline* should not be slavish. For a child ought always to be conscious of his freedom, but always in such a way as not to interfere with the liberty of others—in which case he must be met with opposition. Many parents refuse their children everything they ask, in order that they may exercise their patience, but in doing so they require from their children more patience than they have themselves. This is cruel. One ought rather to give a child as much as will agree with him, and then tell him "that is enough"; but this decision must be absolutely final. No attention should ever be given to a child when he cries for anything, and children's wishes should never be complied with if they try to extort something by crying; but if they ask properly, it should be given them, provided it is for their good. By this the child will also become accustomed to

being open-minded; and since he does not annoy anyone by his crying, everybody will be friendly towards him.

Providence seems indeed to have given children happy, winning ways, in order that they may gain people's hearts. Nothing does children more harm than to exercise a vexatious and slavish discipline over them with a view to breaking their self-will. . . .

50. No better than this vexatious system of bringing up children is that of perpetually *playing with* and *caressing* the child; this makes him self-willed and deceitful, and by betraying to him their weakness, parents lose the necessary respect in the eyes of the child. If, on the other hand, he is so trained that he gets nothing by crying for it, he will be frank without being bold, and modest without being timid. *Boldness*, or, what is almost the same thing, *insolence*, is insufferable. There are many men whose constant insolence has given them such an expression that their very look leads one to expect rudeness from them, while you have only to look at others to see at once that they are incapable of being rude to anyone. Now we can always be frank in our demeanour, provided our frankness be united with a certain kindness. . . .

54. The *will* of children . . . must not be broken, but merely bent in such a way that it may yield to natural obstacles. At the beginning, it is true, the child must obey blindly. It is unnatural that a child should command by his crying, and that the strong should obey the weak. Children should never, even in their earliest childhood, be humoured because they cry, nor allowed to extort anything by crying. Parents often make a mistake in this, and then, wishing to undo the result of their over-indulgence, they deny their children in later life whatever they ask for. It is, however, very wrong to refuse them without cause what they may naturally expect from the kindness of their parents, merely for the sake of opposing them, and that they, being the weaker, should be made to feel the superior power of their parents.

55. To grant children their wishes is to *spoil* them; to thwart them purposely is an utterly *wrong way of bringing them up*. The former generally happens as long as they are the playthings of their parents, and especially during the time when they are beginning to talk. By spoiling a child, however, very great harm is done, affecting its whole life. Those who thwart the wishes of children prevent them (and must necessarily prevent them) at the same time from showing their anger; but their inward rage will be all the stronger, for children have not yet learned to control themselves.

The following rules should accordingly be observed with children from their earliest days:—When they cry, and we have reason to believe they are hurt, we should go to their help. On the other hand, when they cry simply from temper, they should be left alone. And this way of dealing with them should be continued as they grow older. In this case the opposition the child meets with is quite natural, and, properly speaking, merely negative, consisting simply in his not being indulged. Many children, on the other hand, get all they want from their parents by persistent asking. If children are allowed to get whatever they want by crying, they become ill-tempered; while if they are allowed to get whatever they want by asking, their characters are weakened.

Should there, then, be no important reason to the contrary, a child's request should be granted; should there be a reason to the contrary, it should not be granted, no matter how often the request is repeated. A refusal should always be final. This will shortly have the effect of making its repetition unnecessary.

56. Supposing—what is of extremely rare occurrence—that a child should be naturally inclined to be *stubborn*, it is best to deal with him in this way:—If he refuses to do anything to please us, we must refuse to do anything to please him.

Breaking a child's will makes him a slave, while natural opposition makes him docile. . . .

CHAPTER IV CULTIVATION OF THE MIND

63. We come now to the *cultivation of the mind*, which also we may call, in a certain sense, physical. . . .

This physical cultivation of the mind, however, must be distinguished from moral training, in that it aims only at nature, while moral training aims at freedom. A man may be highly cultivated physically, he may have a well-cultivated mind; but if he lacks moral culture, he will be a wicked man. . . .

65. Various plans of education have been drawn up by different people, in order to discover the best methods—a most praiseworthy undertaking. One among others suggests that children should be allowed to *learn everything as it were in play*. . . . This is an utterly preposterous notion. A child must play, must have his hours of recreation; but he must also learn to work. It is a good thing, doubtless, to exercise skill, as it is to cultivate the mind, but these two kinds of culture should have their separate hours. Moreover, it is a great misfortune for man that he is by nature so inclined to inaction. The longer a man gives way to this inclination, the more difficult will he find it to make up his mind to work.

66. In *work* the occupation is not pleasant in itself, but it is undertaken for the sake of the end in view. In *games*, on the other hand, the occupation is pleasant in itself without having any other end in view. When we go for a walk, we do so for the sake of the walk, and therefore the further we go the pleasanter it is; while when we go to a certain place, our object is the company which we shall find there, or something else, and therefore we shall naturally choose the shortest way. The same thing happens in card games. It is really extraordinary how reasonable men can sit by the hour and shuffle cards. It is not, it seems, so easy for men to leave off being children. For how is this a better game than the children's game of ball? It is true that grown men do not care to ride hobby-horses, but they ride other hobbies.

67. It is of the greatest importance that children should learn to work. Man is the only animal who is obliged to work. He must go through a long apprenticeship before he can enjoy anything for his own sustenance. The question whether Heaven would not have shown us greater kindness by supplying all our wants without the necessity of work on our part must certainly be an-

swered in the negative, for man needs occupation, even occupation that involves a certain amount of restraint. Just as false a notion is it that if Adam and Eve had only remained in Paradise they would have done nothing there but sit together singing pastoral songs and admiring the beauty of Nature. Were this so, they would have been tormented with *ennui*, just as much as other people in the same position.

Men ought to be occupied in such a way that, filled with the idea of the end which they have before their eyes, they are not conscious of themselves, and the best rest for them is the rest which follows work. In the same way a child must become accustomed to work, and where can the inclination to work be cultivated so well as at school? School is a place of compulsory culture. It is very bad for a child to learn to look upon everything as play. He must, it is true, have his time for recreation, but he must also have his time for work. Even though the child does not at once understand the use of this restraint, later in life he will recognise its value. It would be merely training the child to bad habits of inquisitiveness were one always to answer his questions: "What is the use of this?" or, "What is the use of that?" Education must be compulsory, but it need not therefore be slavish.

68. With regard to the "free" cultivation of the *mental faculties*, we must remember that this cultivation is going on constantly. It really deals with the superior faculties. The inferior faculties must be cultivated along with them, but only with a view to the superior; for instance, the intelligence with a view to the understanding—the principal rule that we should follow being that no mental faculty is to be cultivated by itself, but always in relation to others; for instance, the imagination to the advantage of the understanding.

The inferior faculties have no value in themselves; for instance, a man who has a good memory, but no judgment. Such a man is merely a walking dictionary. These beasts of burden of Parnassus are of some use, however, for if they cannot do anything useful themselves they at least furnish material out of which others may produce something good. Intelligence divorced from judgment produces nothing but foolishness. Understanding is the knowledge of the general. Judgment is the application of the general to the particular. Reason is the power of understanding the connection between the general and the particular. This free culture runs its course from childhood onwards till the time that the young man is released from all education. When a young man, for instance, quotes a general rule, we may make him quote examples drawn from history or fable in which this rule is disguised, passages from the poets where it is expressed, and thus encourage him to exercise both his intelligence and his memory, &c.

69. The maxim *Tantum scimus, quantum memoria tenemus*¹ is quite true—hence it is very necessary to cultivate the memory. Things are so constituted that the understanding first follows the mental impression, and the memory must preserve this impression. So it is, for instance, in languages. We learn them either by the formal method of committing them to memory or by conversation—this last being the best method for modern languages. The learning of words is really necessary, but the best plan is for the youth to learn words as

he comes across them in the author he is reading. The youth should have a certain set task. In the same way geography is best learnt mechanically. What is learnt in a mechanical way is best retained by the memory, and in a great many cases this way is indeed very useful. The proper mechanism for the study of history has yet to be found. An attempt has been made in this direction consisting of a system of tables, but the result has not been very satisfactory. History, however, is an excellent means of exercising the understanding in judging rightly. Learning by heart is very necessary, but doing it merely for the sake of exercising the memory is of no use educationally—for instance, the learning of a speech by heart. At all events, it only serves to encourage forwardness. Besides this, declamation is only proper for grown-up men. The same may be said of all those things which we learn merely for some future examination or with a view to *futuram oblivionem*.² The memory should only be occupied with such things as are important to be retained, and which will be of service to us in real life. Novel-reading is the worst thing for children, since they can make no further use of it, and it merely affords them entertainment for the moment. Novel-reading weakens the memory. For it would be ridiculous to remember novels in order to relate them to others. Therefore all novels should be taken away from children. Whilst reading them they weave, as it were, an inner romance of their own, rearranging the circumstances for themselves; their fancy is thus imprisoned, but there is no exercise of thought.

Distractions must never be allowed, least of all in school, for the result will be a certain propensity in that direction which might soon grow into a habit. Even the finest talents may be wasted when once a man is subject to distraction. Although children are inattentive at their games, they soon recall their attention. We may notice, however, that they are most distracted when they are thinking of some mischief, for then they are contriving either how to hide it, or else how to repair the evil done. They then only half hear anything, give wrong answers, and know nothing about what they are reading, &c.

70. The memory must be cultivated early, but we must be careful to cultivate the understanding at the same time.

The memory is cultivated (i) by learning the names which are met with in tales, (ii) by reading and writing. But as to reading, children should practise it with the head, without depending on the spelling. (iii) By languages, which children should first learn by hearing, before they read anything.

Then a well-constructed so-called *orbis pictus* will prove very useful. We might begin with botany, mineralogy, and natural history in general. In order to make sketches of these objects, drawing and modelling will have to be learned, and for this some knowledge of mathematics is necessary. The first lessons in science will most advantageously be directed to the study of geography, mathematical as well as physical. Tales of travel, illustrated by pictures and maps, will lead on to political geography. From the present condition of the earth's surface we go back to its earlier condition, and this leads us to ancient geography, ancient history, and so on.

But in teaching children we must seek insensibly to unite knowledge with the carrying out of that knowledge into practice. Of all the sciences, math-

ematics seems to be the one that best fulfils this. Further, knowledge and speech (ease in speaking, fluency, eloquence) must be united. The child, however, must learn also to distinguish clearly between knowledge and mere opinion and belief. Thus we prepare the way for a right understanding, and a *right*—not a *refined* or *delicate*—taste. This taste must at first be that of the senses, especially the eyes, but ultimately of ideas.

71. It is necessary to have rules for everything which is intended to cultivate the understanding. It is very useful mentally to separate the rules, that the understanding may proceed not merely mechanically, but with the consciousness of following a rule.

It is also very useful to bring these rules into a set form, and thus commit them to memory. If we keep the rule in our memory, though we forget its application, we shall soon find our way again.

Here the question arises whether the rules shall first be studied *in abstracto*, and whether they ought to be studied after they have been applied, or whether the rule and its application should be studied side by side. This last is the only advisable course; otherwise the application of the rule is very uncertain till the rule itself is learned.

But from time to time the rules must also be arranged in classes, for it is difficult to keep them in memory when they are not associated together. Consequently in learning languages the study of grammar must always, to a certain extent, come first.

72. We must now give a systematic idea of the whole aim of education, and the means of obtaining it.

I. *The general cultivation of the mental faculties, as distinguished from the cultivation of particular mental faculties.*—This aims at skill and perfection, and has not for its object the imparting of any particular knowledge, but the general strengthening of the mental faculties.

This culture is either (a) *physical*—here everything depends upon exercise and discipline, without the child needing to learn any “maxims”; it is passive for the pupil, who has only to follow the guidance of others—or (b) it is moral. This depends not upon discipline, but upon “maxims.” All will be spoilt if moral training rests upon examples, threats, punishments, and so on. It would then be merely discipline. We must see that the child does right on account of his own “maxims,” and not merely from habit; and not only that he does right, but that he does it because it is right. For the whole moral value of actions consists in “maxims” concerning the good.

Physical education, then, is distinguished from moral in the former being passive, while the latter is active, for the child. He should always understand the principle of an action, and its relation to the idea of duty.

73. II. *The cultivation of particular mental faculties.*—This includes the cultivation of the faculty of cognition, of the senses, the imagination, memory, power of attention, and intelligence—in a word, the inferior powers of the understanding.

Of the cultivation of the senses—eyesight, for instance—we have already spoken. As to the cultivation of the imagination, the following is to be no-

ticed:—Children generally have a very lively imagination, which does not need to be expanded or made more intense by the reading of fairy tales. It needs rather to be curbed and brought under rule, but at the same time should not be left quite unoccupied. There is something in maps which attracts everybody, even the smallest children. When they are tired of everything else, they will still learn something by means of maps. And this is a good amusement for children, for here their imagination is not allowed to rove, since it must, as it were, confine itself to certain figures. We might really begin with geography in teaching children. Figures of animals, plants, and so on, might be added at the same time; these will make the study of geography more lively. History, however, would probably have to come later on.

With regard to the power of attention, we may remark that this faculty needs general strengthening. The power of rigidly fixing our thoughts upon one object is not so much a talent as a weakness of our mind, which in this case is inflexible, and does not allow itself to be applied at pleasure. But distraction is the enemy of all education. Memory depends upon our attention.

74. As regards the cultivation of the *superior mental faculties*, this includes the cultivation of the understanding, judgment, and reason. The understanding may at first be cultivated, in a certain way, passively also, either by quoting examples which prove the rules, or, on the contrary, by discovering rules for particular cases. The judgment shows us what use to make of the understanding. Understanding is necessary in order that we may understand what we learn or say, and that we may not repeat anything without understanding it. How many people hear and read things which they do not understand, though they believe them! Of that kind are both images and real things.

It is through reason that we get an insight into principles. But we must remember that we are speaking here of a reason which still needs guidance. Hence the child should not be encouraged to be always reasoning, nor should we indulge in reasoning in the presence of children, about things which surpass their conception.

We are not dealing here with speculative reason, but only with reflection upon actual occurrences, according to their causes and effects. It is in its arrangement and working a practical reason.

75. The best way of cultivating the mental faculties is to *do ourselves* all that we wish to accomplish; for instance, by carrying out into practice the grammatical rule which we have learnt. We understand a map best when we are able to draw it out for ourselves. The best way to understand is to do. That which we learn most thoroughly, and remember the best, is what we have in a way taught ourselves. There are but few men, however, who are capable of doing this. They are called self-taught.

76. In the culture of *reason* we must proceed according to the Socratic method. Socrates, who called himself the midwife of his hearers' knowledge, gives examples in his dialogues, which Plato has in a manner preserved for us, of the way in which, even in the case of grown-up people, ideas may be drawn forth from their own individual reason. In many respects children need not exercise their reason. They must not be allowed to argue about everything. It is

not necessary for them to know the principles of everything connected with their education; but when the question of duty arises, they should be made to understand those principles. But on the whole we should try to draw out their own ideas, founded on reason, rather than to introduce such ideas into their minds. The Socratic method should form, then, the rule for the catechetical method. True it is somewhat slow, and it is difficult to manage so that in drawing ideas out of one child the others shall also learn something. The mechanical method of catechising is also useful in some sciences; for instance, in the explanation of revealed religion. In universal religion, on the other hand, we must employ the Socratic method. As to what has to be learnt historically, the mechanical method of catechising is much to be commended.

CHAPTER V MORAL CULTURE

77. *Moral culture* must be based upon "maxims," not upon discipline; the one prevents evil habits, the other trains the mind to think. We must see, then, that the child should accustom himself to act in accordance with "maxims," and not from certain ever-changing springs of action. Through discipline we form certain habits, moreover, the force of which becomes lessened in the course of years. The child should learn to act according to "maxims," the reasonableness of which he is able to see for himself. One can easily see that there is some difficulty in carrying out this principle with young children, and that moral culture demands a great deal of insight on the part of parents and teachers.

Supposing a child tells a lie, for instance, he ought not to be punished, but treated with contempt, and told that he will not be believed in the future, and the like. If you punish a child for being naughty, and reward him for being good, he will do right merely for the sake of the reward; and when he goes out into the world and finds that goodness is not always rewarded, nor wickedness always punished, he will grow into a man who only thinks about how he may get on in the world, and does right or wrong according as he finds either of advantage to himself.

78. "*Maxims*" ought to originate in the human being as such. In moral training we should seek early to infuse into children ideas as to what is right and wrong. If we wish to establish morality, we must abolish punishment. Morality is something so sacred and sublime that we must not degrade it by placing it in the same rank as discipline. The first endeavour in moral education is the formation of character. Character consists in readiness to act in accordance with "maxims." At first they are school "maxims," and later "maxims" of mankind. At first the child obeys rules. "Maxims" are also rules, but subjective rules. They proceed from the understanding of man. No infringement of school discipline must be allowed to go unpunished, although the punishment must always fit the offence.

79. If we wish to *form the characters* of children, it is of the greatest importance to point out to them a certain plan, and certain rules, in everything; and these must be strictly adhered to. For instance, they must have set times for sleep, for work, and for pleasure; and these times must be neither shortened nor lengthened. With indifferent matters children might be allowed to choose for themselves, but having once made a rule they must always follow it. We must, however, form in children the character of a child, and not the character of a citizen.

Unmethodical men are not to be relied on; it is difficult to understand them, and to know how far we are to trust them. It is true we often blame people who always act by rule—for instance, the man who does everything by the clock, having a fixed hour for every one of his actions—but we blame them often unreasonably, for this exactness, though it looks like pedantry, goes far towards helping the formation of character.

80. Above all things, obedience is an essential feature in the character of a child, especially of a school boy or girl. This obedience is twofold, including absolute obedience to his master's commands, and obedience to what he feels to be a good and reasonable will. Obedience may be the result of compulsion; it is then *absolute*: or it may arise out of confidence; it is then obedience of the second kind. This *voluntary* obedience is very important, but the former is also very necessary, for it prepares the child for the fulfilment of laws that he will have to obey later, as a citizen, even though he may not like them.

81. Children, then, must be subject to a certain law of *necessity*. This law, however, must be a general one—a rule which has to be kept constantly in view, especially in schools. The master must not show any predilection or preference for one child above others; for thus the law would cease to be general. As soon as a child sees that the other children are not all placed under the same rules as himself, he will at once become refractory.

82. One often hears it said that we should put everything before children in such a way that they shall do it from *inclination*. In some cases, it is true, this is all very well, but there is much besides which we must place before them as *duty*. And this will be of great use to them throughout their life. For in the paying of rates and taxes, in the work of the office, and in many other cases, we must be led, not by inclination, but by duty. Even though a child should not be able to see the reason of a duty, it is nevertheless better that certain things should be prescribed to him in this way; for, after all, a child will always be able to see that he has certain duties as a child, while it will be more difficult for him to see that he has certain duties as a human being. Were he able to understand this also—which, however, will only be possible in the course of years—his obedience would be still more perfect.

83. Every transgression of a command in a child is a want of obedience, and this brings *punishment* with it. Also, should a command be disobeyed through inattention, punishment is still necessary. This punishment is either *physical* or *moral*. It is *moral* when we do something derogatory to the child's longing to be honoured and loved (a longing which is an aid to moral training); for instance, when we humiliate the child by treating him coldly and dis-

tantly. This longing of children should, however, be cultivated as much as possible. Hence this kind of punishment is the best, since it is an aid to moral training—for instance, if a child tells a lie, a look of contempt is punishment enough, and punishment of a most appropriate kind.

Physical punishment consists either in refusing a child's requests or in the infliction of pain. The first is akin to moral punishment, and is of a negative kind. The second form must be used with caution, lest an *indoles servilis*³ should be the result. It is of no use to give children rewards; this makes them selfish, and gives rise to an *indoles mercenaria*.⁴

84. Further, obedience is either that of the child or that of the *youth*. Disobedience is always followed by punishment. This is either a really *natural* punishment, which a man brings upon himself by his own behaviour—for instance, when a child gets ill from over-eating—and this kind of punishment is the best, since a man is subject to it throughout his life, and not merely during his childhood; or, on the other hand, the punishment is artificial. By taking into consideration the child's desire to be loved and respected, such punishments may be chosen as will have a lasting effect upon its character. Physical punishments must merely supplement the insufficiency of moral punishment. If moral punishment have no effect at all, and we have at last to resort to physical punishment, we shall find after all that no good character is formed in this way. At the beginning, however, physical restraint may serve to take the place of reflection.

85. Punishments inflicted with signs of *anger* are useless. Children then look upon the punishment simply as the result of anger, and upon themselves merely as the victims of that anger; and as a general rule punishment must be inflicted on children with great caution, that they may understand that its one aim is their improvement. . . . If physical punishment is often repeated, it makes a child stubborn; and if parents punish their children for obstinacy, they often become all the more obstinate. Besides, it is not always the worst men who are obstinate, and they will often yield easily to kind remonstrance.

86. The obedience of the growing *youth* must be distinguished from the obedience of the *child*. The former consists in submission to rules of duty. To do something for the sake of duty means obeying reason. It is in vain to speak to children of duty. They look upon it in the end as something which if not fulfilled will be followed by the rod. A child may be guided by mere instinct. As he grows up, however, the idea of duty must come in. Also the idea of shame should not be made use of with children, but only with those who have left childhood for youth. For it cannot exist with them till the idea of honour has first taken root.

87. The second principal feature in the formation of a child's character is *truthfulness*. This is the foundation and very essence of character. A man who tells lies has no character, and if he has any good in him it is merely the result of a certain kind of temperament. Some children have an inclination towards lying, and this frequently for no other reason than that they have a lively imagination. It is the father's business to see that they are broken of this habit, for mothers generally look upon it as a matter of little or no importance, even

finding in it a flattering proof of the cleverness and ability of their children. This is the time to make use of the sense of shame, for the child in this case will understand it well. The blush of shame betrays us when we lie, but it is not always a proof of it, for we often blush at the shamelessness of others who accuse us of guilt. On no condition must we punish children to force the truth from them, unless their telling a lie immediately results in some mischief; *then* they may be punished for that mischief. The withdrawal of respect is the only fit punishment for lying.

Punishments may be divided into *negative* and *positive* punishments. The first may be applied to laziness or viciousness; for instance, lying, disobedience. Positive punishment may be applied to acts of spitefulness. But above all things we must take care never to bear children a grudge.

88. A third feature in the child's character is *sociableness*. He must form friendships with other children, and not be always by himself. Some teachers, it is true, are opposed to these friendships in schools, but this is a great mistake. Children ought to prepare themselves for the sweetest enjoyment of life.

If a teacher allows himself to prefer one child to another, it must be on account of its character, and not for the sake of any talents the child may possess; otherwise jealousy will arise, which is opposed to friendship.

Children ought to be open-hearted and cheerful in their looks as the sun. A joyful heart alone is able to find its happiness in the good. A religion which makes people gloomy is a false religion; for we should serve God with a joyful heart, and not of constraint.

Children should sometimes be released from the narrow constraint of school, otherwise their natural joyousness will soon be quenched. When the child is set free he soon recovers his natural elasticity. Those games in which children, enjoying perfect freedom, are ever trying to outdo one another, will serve this purpose best, and they will soon make their minds bright and cheerful again.

89. Many people imagine that the years of their youth are the pleasantest and best of their lives; but it is not really so. They are the most troublesome; for we are then under strict discipline, can seldom choose our own friends, and still more seldom can we have our freedom. As Horace says: *Multa tulit, fecitque puer, sudavit et alsit.*⁵

90. Children should only be taught those things which are suited to their age. Many parents are pleased with the precocity of their offspring; but as a rule, nothing will come of such children. A child should be clever, but only as a child. He should not ape the manners of his elders. For a child to provide himself with moral sentences proper to manhood is to go quite beyond his province and to become merely an imitator. He ought to have merely the understanding of a child, and not seek to display it too early. A precocious child will never become a man of insight and clear understanding. It is just as much out of place for a child to follow all the fashions of the time, to curl his hair, wear ruffles, and even carry a snuff-box. He will thus acquire affected manners not becoming to a child. Polite society is a burden to him, and he entirely lacks a man's heart. For that very reason we must set ourselves early to fight against

all signs of vanity in a child; or, rather, we must give him no occasion to become vain. This easily happens by people prattling before children, telling them how beautiful they are, and how well this or that dress becomes them, and promising them some finery or other as a reward. Finery is not suitable for children. They must accept their neat and simple clothes as necessities merely.

At the same time the parents must not set great store by their own clothes, nor admire themselves; for here, as everywhere, example is all-powerful, and either strengthens or destroys good precepts.

CHAPTER VI PRACTICAL EDUCATION

91. Practical education includes (1) skill, (2) discretion, and (3) morality.

With regard to *skill*, we must see that it is thorough, and not superficial. We must not pretend to know things which we afterwards cannot accomplish. Skill must be characterised by thoroughness, and this thoroughness should gradually become a habit. Thoroughness is an essential element in the formation of a man's character, while skill is necessary for talent.

92. As regards *discretion*, it consists in the art of turning our skill to account; that is, of using our fellow-men for our own ends. For this several things are necessary. Properly speaking, it is the last quality attained by man, but it ranks second in importance.

In order that a child may acquire prudence, he must learn to disguise his feelings and to be reserved, while at the same time he learns to read the character of others. It is chiefly with regard to his own character that he must cultivate reserve. Decorum is the art of outward behaviour, and this is an art that we must possess. It is difficult to read the characters of others, but we must learn to do this without losing our own reserve. For this end a kind of dissembling is necessary; that is to say, we have to hide our faults and keep up that outward appearance. This is not necessarily deceit, and is sometimes allowable, *although* it does border closely on insincerity.

Dissimulation, however, is but a desperate expedient. To be prudent it is necessary that we should not lose our temper; on the other hand, we should not be too apathetic. A man should be brave without being violent—two qualities which are quite distinct. A brave man is one who is desirous of exercising his will. This desire necessitates control of the passions. Discretion is a matter of temperament.

93. *Morality* is a matter of character. *Sustine et abstine*,⁶ such is the preparation for a wise moderation. The first step towards the formation of a good character is to put our passions on one side. We must take care that our desires and inclinations do not become passions, by learning to go without those things that are denied to us. *Sustine* implies endure and accustom thyself to endure. Courage and a certain bent of mind towards it are necessary for renunciation. We ought to accustom ourselves to opposition, the refusal of our requests, and so on.

'Sympathy' is a matter of temperament. Children, however, ought to be prevented from contracting the habit of a sentimental maudlin sympathy. 'Sympathy' is really sensitiveness, and belongs only to characters of delicate feeling. It is distinct from compassion, and it is an evil, consisting as it does merely in lamenting over a thing. It is a good thing to give children some pocket-money of their own, that they may help the needy; and in this way we should see if they are really compassionate or not. But if they are only charitable with their parents' money, we have no such test.

The saying *Festina lente* expresses constant activity, by which we must hasten to learn a great deal—that is, *festina*. But we must also learn thoroughly, and this needs time; that is, *lente*. The question here arises whether it is better to know a great many things in a superficial way or a few things thoroughly. It is better to know but little, and that little thoroughly, than to know a great deal and that superficially; for one becomes aware of the shallowness of superficial knowledge later on. But the child does not know as yet in what condition he may be with regard to requiring this or that branch of knowledge: it is best, therefore, that he should know something thoroughly of all, otherwise he will but deceive and dazzle others by his superficially acquired knowledge.

94. Our ultimate aim is the formation of *character*. Character consists in the firm purpose to accomplish something, and then also in the actual accomplishing of it. *Vir propositi tenax*,⁷ said Horace, and this is a good character. For instance, if a man makes a promise, he must keep it, however inconvenient it may be to himself; for a man who makes a resolution and fails to keep it will have no more confidence in himself. Suppose, for example, that a man resolves to rise early every morning that he may study, or do something or other, or take a walk—and excuses himself in spring because the mornings are still too cold, and rising early might injure his health, and in summer because it is well to allow himself to sleep, and sleep is pleasant—thus he puts off his resolution from day to day, until he ends in having no confidence in himself.

Those things which are contrary to morality must be excluded from such resolutions. The character of a wicked man is evil; but then, in this case, we do not call it 'character' any longer, but obstinacy; and yet there is still a certain satisfaction to find such a man holding fast to his resolutions and carrying them out, though it would be much better if he showed the same persistency in good things.

Those who delay to fulfil their resolutions will do but little in life. We cannot expect much good to come of so-called future conversion. The sudden conversion of a man who has led a vicious life cannot possibly be enduring, in that it would be nothing short of a miracle to expect a man who has lived in such a way suddenly to assume the well-conducted life of a man who has always had good and upright thoughts. For the same reason we can expect no good to come from pilgrimages, mortifications, and fastings; for it is difficult to see how such customs can, all at once, make a virtuous man out of a vicious one. How can it make a man more upright, or improve him in any way, to fast by day and to feast at night; to impose a penance upon his body, which can in no way help towards improving his mind?

95. *To form the foundation of moral character in children*, we must observe the following:—

We must place before them the duties they have to perform, as far as possible, by examples and rules. The duties which a child has to fulfil are only the common duties towards himself and towards others. These duties must be the natural outcome of the kind of question involved. We have thus to consider more closely:—

(1) *The child's duties towards himself*.—These do not consist in putting on fine clothes, in having sumptuous dinners, and so on, although his food should be good and his clothing neat. They do not consist in seeking to satisfy his cravings and inclinations; for, on the contrary, he ought to be very temperate and abstemious. But they consist in his being conscious that man possesses a certain dignity, which ennobles him above all other creatures, and that it is his duty so to act as not to violate in his own person this dignity of mankind. We are acting contrary to the dignity of man, for instance, when we give way to drink, or commit unnatural sins, or practise all kinds of irregularities, and so on, all of which place man far below the animals. Further, to be cringing in one's behaviour to others; to be always paying compliments, in order by such undignified conduct to ingratiate ourselves, as we assume—all this is against the dignity of man.

We can easily find opportunities for making children conscious of the dignity of man, even in their own persons. For instance, in the case of uncleanness, which is at least unbecoming to mankind. But it is really through lying that a child degrades himself below the dignity of man, since lying presupposes the power of thinking and of communicating one's thoughts to others. Lying makes a man the object of common contempt, and is a means of robbing him of the respect for and trust in himself that every man should have.

(2) *The child's duties towards others*.—A child should learn early to reverence and respect the rights of others, and we must be careful to see that this reverence is realised in his actions. For instance, were a child to meet another poorer child and to push him rudely away, or to hit him, and so on, we must not say to the aggressor, 'Don't do that, you will hurt him; you should have pity, he is a poor child,' and so on. But we must treat him in the same haughty manner, because his conduct is against the rights of man. Children have as yet no idea, properly speaking, of generosity. We may, for instance, notice that when a child is told by his parents to share his slice of bread-and-butter with another, without being promised a second slice, the child either refuses to obey, or obeys unwillingly. It is, besides, useless to talk to a child of generosity, as it is not yet in his power to be generous.

96. Many writers . . . have either quite omitted, or explained falsely, that chapter of morality which teaches *our duties towards ourselves*. Our duties towards ourselves consist, as has been already said, in guarding, each in our own person, the dignity of mankind. A man will only reproach himself if he has the idea of mankind before his eyes. In this idea he finds an original, with which he compares himself. But when years increase, then is the critical period in which the idea of the dignity of man alone will suffice to keep the young

man in bounds. But the youth must have some timely hints which will help him to know what he is to approve and what to mistrust.

97. Almost all our schools are lacking in something which would nevertheless greatly tend to the formation of uprightness in children—namely, a *catechism of right conduct*. This should contain, in a popular form, everyday questions of right and wrong. For instance, a man has a certain debt to pay today, but he sees another man in sore need, and, moved with pity, gives him the money which belongs of right to his creditor. Is this right or wrong?

It is wrong, for we must be free from obligation before we can be generous. When we give alms, we do a meritorious act; but in paying our debts, we do what we are bound to do.

Again, can a lie ever be justified by necessity? No, there is no single instance in which a lie can be justified. If this rule were not strictly adhered to, children especially would take the smallest excuse for a necessity, and would very often allow themselves to tell lies. If there were a book of this kind, an hour might very profitably be spent daily in studying it, so that children might learn and take to heart lessons on right conduct—that apple of God's eye upon earth.

98. As to the *obligation of benevolence*, it is not an absolute obligation. We must arouse the sympathies of children, not so much to feel for the sorrows of others as to a sense of their duty to help them. Children ought not to be full of feeling, but they should be full of the idea of duty. Many people, indeed, become hard-hearted, where once they were pitiful, because they have so often been deceived. It is in vain to point out to children the meritorious side of actions. Religious teachers often make the mistake of representing acts of benevolence as meritorious, without seeing that all we can do for God is just to do what we are bound to do; and in doing good to the poor, we are only doing our duty. For the inequality of man arises only from accidental circumstances—if I possess wealth, to what do I owe it but to the laying hold of circumstances favourable to me or to my predecessors?—while our consideration of the whole remains ever the same.

99. We only excite envy in a child by telling him to compare his own worth with the worth of others. He ought rather to compare himself with a concept of his reason. For humility is really nothing else than the comparing of our own worth with the standard of moral perfection. Thus, for instance, the Christian religion makes people humble, not by preaching humility, but by teaching them to compare themselves with the highest pattern of perfection. It is very absurd to see humility in depreciating ourselves. 'See how such and such a child behaves himself!' An exclamation of this kind produces only a very ignoble mode of thinking; for if a man estimates his own worth by the worth of others, he either tries to elevate himself above others or to detract from another's worth. But this last is envy. We then only seek to impute faults to others, in order that we may compare favourably with them. Thus the spirit of emulation, wrongly applied, only arouses envy. Emulation may occasionally be used to good purpose, as when we tell a child, in order to convince him of the possibility of performing a certain task, that others could easily do it. We

must on no account allow one child to humiliate another. We must seek to avoid every form of pride which is founded upon superiority of fortune. At the same time we must seek to cultivate frankness in the child. This is an unassuming confidence in himself, the possession of which places him in a position to exhibit his talents in a becoming manner. This self-confidence is to be distinguished from insolence, which is really indifference to the judgment of others.

100. All the cravings of men are either formal (relating to freedom and power), or material (set upon a certain object)—that is to say, either cravings of imagination or enjoyment—or, finally, cravings for the continuation of these two things as elements of happiness. Cravings of the first kind are the lust of honour (ambition), the lust of power, and the lust of possession. Those of the second kind are sexual indulgence (voluptuousness), enjoyment of good things (good living), or the enjoyment of social intercourse (love of amusement).

Cravings of the third kind, finally, are love of life, love of health, and love of ease (freedom from care as regards the future).

Vices are either those of malice, baseness, or narrow-mindedness.

To the first belong envy, ingratitude, and joy at the misfortune of others. To the second kind belong injustice, unfaithfulness (deceitfulness), dissoluteness—and this in the squandering of wealth as well as of health (intemperance) and of honour.

Vices of the third kind are those of unkindness, niggardliness, and idleness (effeminacy).

101. *Virtues* are either virtues of merit or merely of obligation or of innocence.

To the first belong magnanimity (shown in self-conquest in times of anger or when tempted to ease and the lust of possession), benevolence, and self-command.

To the second belong honesty, propriety, peaceableness; and to the third, finally, belong honourableness, modesty, and content.

102. But is man by nature morally good or bad? He is neither, for he is not by nature a moral being. He only becomes a moral being when his reason has developed ideas of duty and law. One may say, however, that he has a natural inclination to every vice, for he has inclinations and instincts which would urge him one way, while his reason would drive him in another. He can only become morally good by means of virtue—that is to say, by self-restraint—though he may be innocent as long as his vicious inclinations lie dormant.

Vices, for the most part, arise in this way, that civilisation does violence to Nature; and yet our destiny as human beings is to emerge from our natural state as animals. Perfect art becomes second nature.

103. Everything in education depends upon establishing correct principles, and leading children to understand and accept them. They must learn to substitute abhorrence for what is revolting and absurd, for hatred; the fear of their own conscience, for the fear of man and divine punishment; self-respect and inward dignity, for the opinions of men; the inner value of actions, for words and mere impulses; understanding, for feeling; and joyousness and piety with good humour, for a morose, timid, and gloomy devotion.

But above all things we must keep children from esteeming the *merita fortunæ*⁸ too highly.

104. In looking at the education of children with regard to *religion*, the first question which arises is whether it is practicable to impart religious ideas to children early in life. On this point much has been written in educational works. Religious ideas always imply a theology; and how can young people be taught theology when they do not yet know themselves, much less the world? Is the youth who as yet knows nothing of duty in the condition to comprehend an immediate duty towards God? This much is certain—that, could it be brought about that children should never witness a single act of veneration to God, never even hear the name of God spoken, it might then be the right order of things to teach them first about ends and aims, and of what concerns mankind; to sharpen their judgment; to instruct them in the *order and beauty of the works of Nature*; then add a wider knowledge of the structure of the universe; and then only might be revealed to them for the first time the idea of a Supreme Being—a Law-giver. But since this mode of proceeding is impossible, according to the present condition of society, and we cannot prevent children from hearing the name of God and seeing tokens of man's devotion to Him; if we were to teach them something about God only when they are grown up, the result would be either indifference or false ideas—for instance, terror of God's power. Since, then, it is to be feared that such ideas might find a dwelling-place in the child's imagination, to avoid it we should seek early to impart religious ideas to the child. But this instruction must not be merely the work of memory and imitation; the way chosen must be always in accordance with Nature. Children will understand—without abstract ideas of duty, of obligations, of good and bad conduct—that there is a law of duty which is not the same as ease, utility, or other considerations of the kind, but something universal, which is not governed by the caprice of men. The teacher himself, however, must form this idea.

At first we must ascribe everything to Nature, and afterwards Nature herself to God; showing at first, for instance, how everything is disposed for the preservation of the species and their equilibrium, but at the same time with consideration in the long run for man, that he may attain happiness.

The idea of God might first be taught by analogy with that of a father under whose care we are placed, and in this way we may with advantage point out to the child the unity of men as represented by one family.

105. What, then, is *religion*? Religion is the law in us, in so far as it derives emphasis from a Law-giver and a Judge above us. It is morality applied to the knowledge of God. If religion is not united to morality, it becomes merely an endeavour to win favour. Hymn-singing, prayers, and church-going should only give men fresh strength, fresh courage to advance; or they should be the utterance of a heart inspired with the idea of duty. They are but preparations for good works, and not the works themselves; and the only real way in which we may please God is by our becoming better men.

In teaching a child we must first begin with the law which is in him. A vicious man is contemptible to himself, and this contempt is inborn, and does

not arise in the first instance because God has forbidden vice; for it does not necessarily follow that the law-giver is the author of the law. A prince, for instance, may forbid stealing in his country without being called the original prohibitor of theft. From this, man learns to understand that it is a good life alone which makes him worthy of happiness. The divine law must at the same time be recognised as Nature's law, for it is not arbitrary. Hence religion belongs to all morality.

We must not, however, begin with theology. The religion which is founded merely on theology can never contain anything of morality. Hence we derive no other feelings from it but fear on the one hand, and hope of reward on the other, and this produces merely a superstitious cult. Morality, then, must come first and theology follow; and that is religion.

106. The law that is within us we call conscience. Conscience, properly speaking, is the application of our actions to this law. The reproaches of conscience would be without effect, if we did not regard it as the representative of God, who, while He has raised up a tribunal over us, has also established a judgment-seat within us. If religion is not added to moral conscientiousness, it is of no effect. Religion without moral conscientiousness is a service of superstition. People will serve God by praising Him and reverencing His power and wisdom, without thinking how to fulfil the divine law; nay, even without knowing and searching out His power, wisdom, and so on. These hymn-sings are an opiate for the conscience of such people, and a pillow upon which it may quietly slumber.

107. Children cannot comprehend all *religious ideas*, notwithstanding there are some which we ought to teach them; these, however, must be more negative than positive. It is of no use whatever to let children recite formulae; it only produces a misconception of piety. The true way of honouring God consists in acting in accordance with His will, and this is what we must teach children to do. We must see to it that the name of God is not so often taken in vain, and this by ourselves as well as by children. If we use it in congratulating our friends—even with pious intent—this also is a misuse of the holy name. The idea of God ought to fill people with reverence every time they hear His name spoken. And it should be pronounced but seldom and never lightly. The child must learn to feel reverence towards God, as the Lord of life and of the whole world; further, as one who cares for men, and lastly as their Judge. We are told of Newton that he never pronounced the name of God without pausing for a while and meditating upon it.

108. Through an explanation which unites the ideas of *God* and of *duty* the child learns the better to respect the divine care for creatures, and will thus be kept from an inclination towards destruction and cruelty, which we so often see in the torture of small animals. At the same time we should teach the child to discover good in evil. For instance, beasts of prey and insects are patterns of cleanliness and diligence; so, too, evil men are a warning to follow the law; and birds, by waylaying worms, protect the garden; and so on.

109. We must, then, give children some idea of the Supreme Being, in order that when they see others praying, and so on, they may know to whom

they are praying, and why. But these ideas must be few in number, and, as has been said, merely negative. We must begin to impart them from early youth, being careful at the same time that they do not esteem men according to their religious observances, for, in spite of the diversity of religions, religion is everywhere the same. . . .

Notes

1. We know just so much as we remember.
2. Future forgetfulness.
3. A slavish disposition.
4. The disposition of a hireling.
5. The lad who hopes to win the race has borne and done much; he has endured extremes of heat and cold.
6. Endure and abstain.
7. A man who keeps steadfast to his purpose.
8. Strokes of luck.