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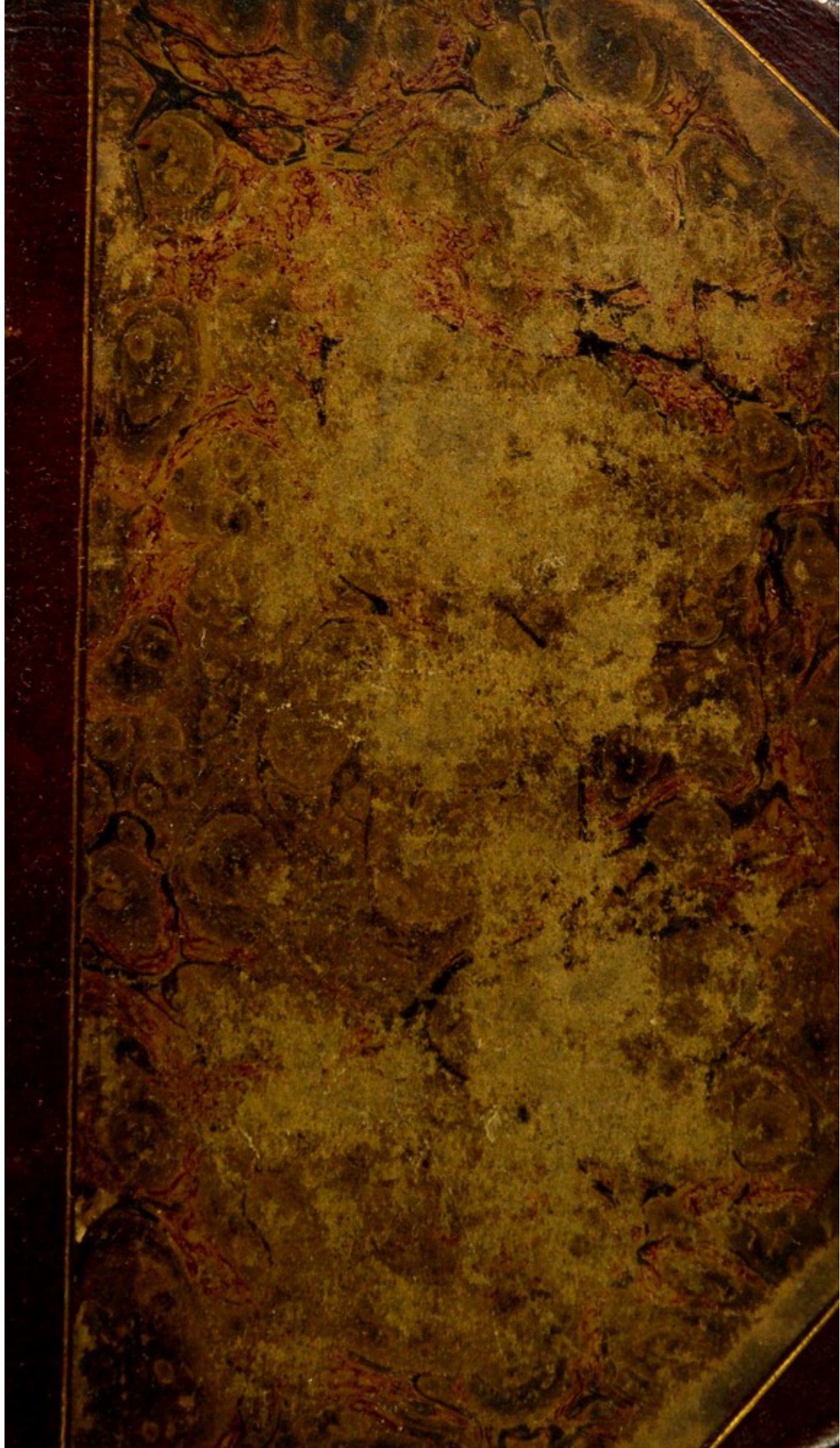
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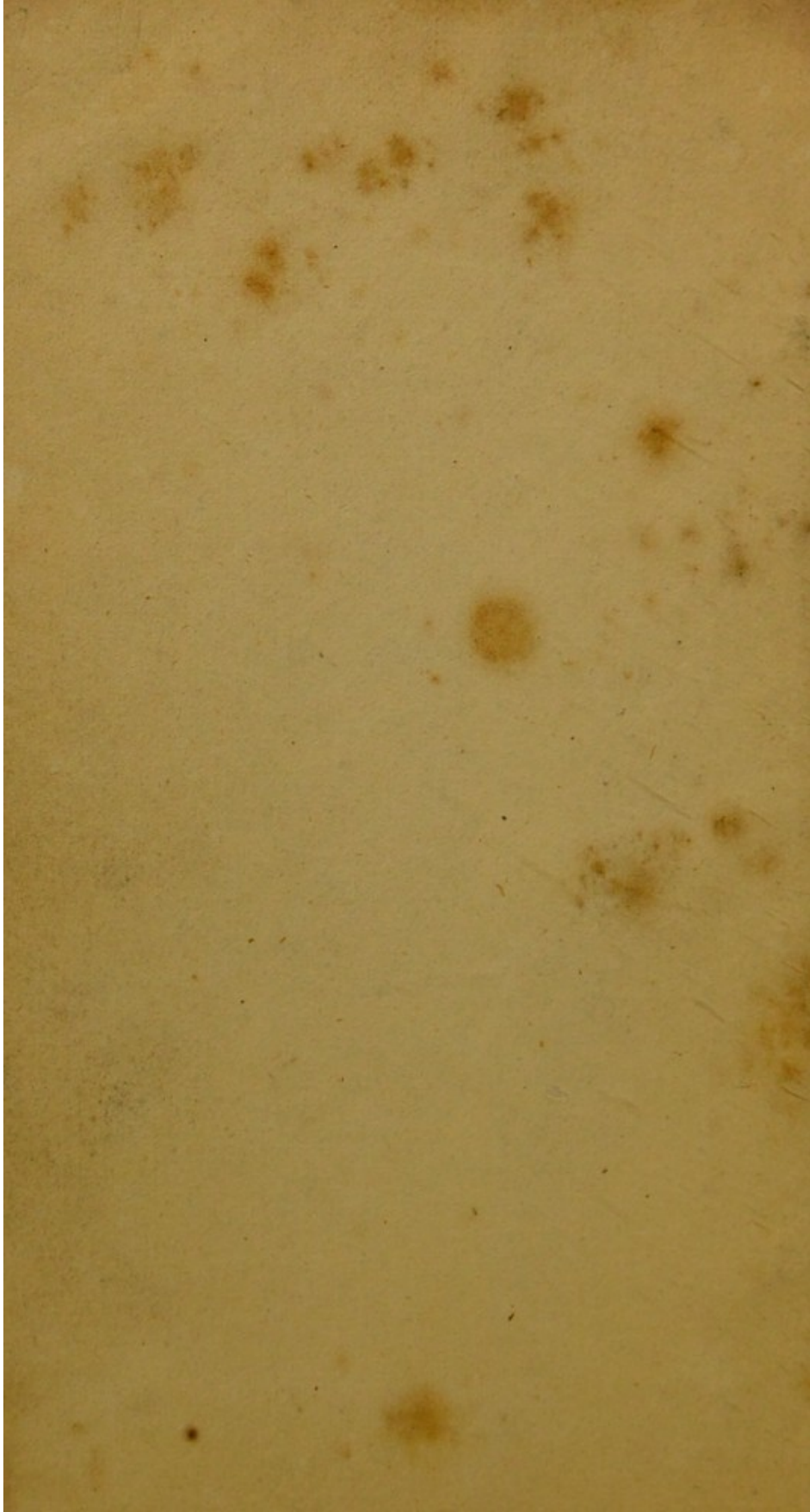
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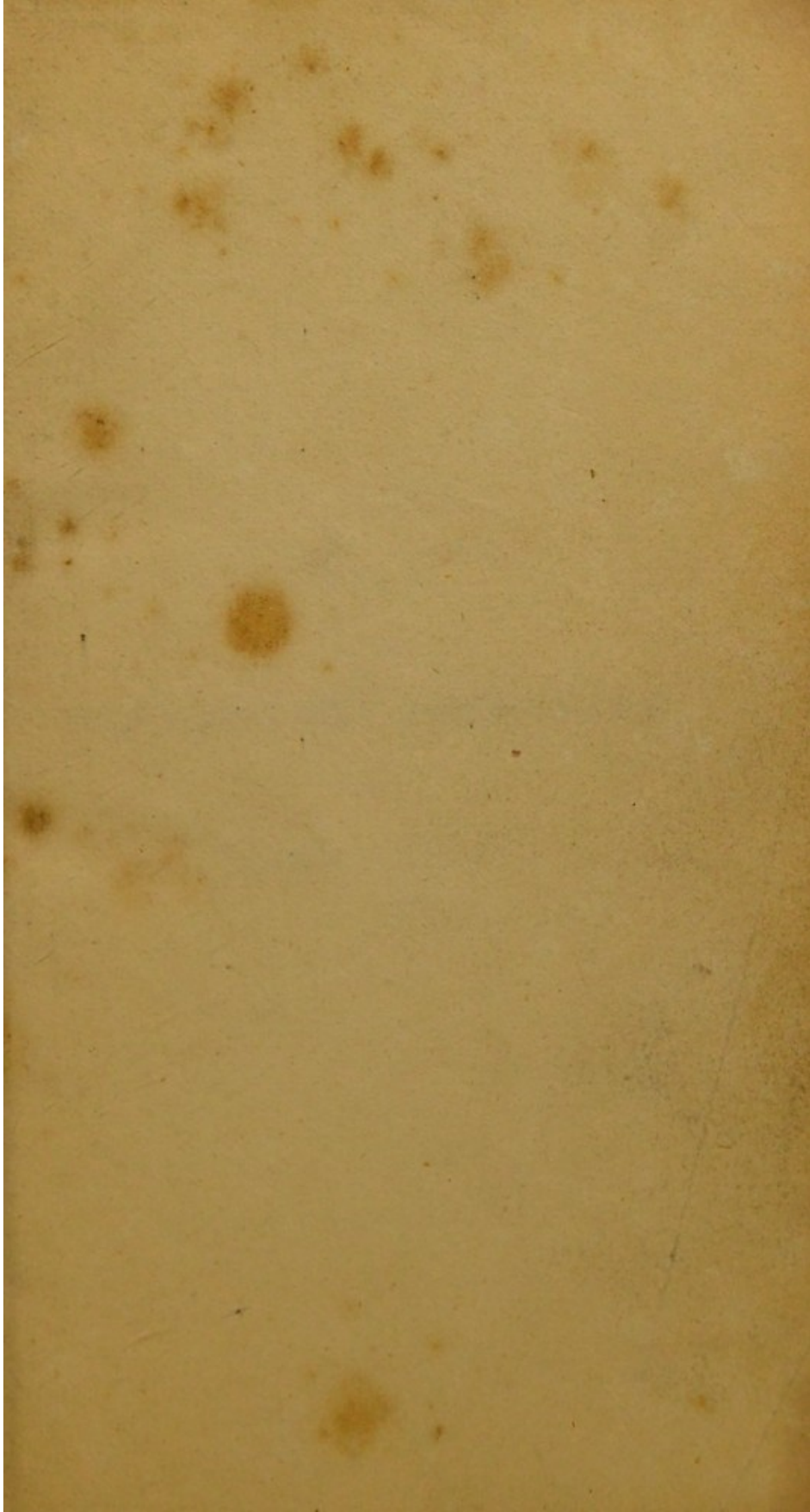
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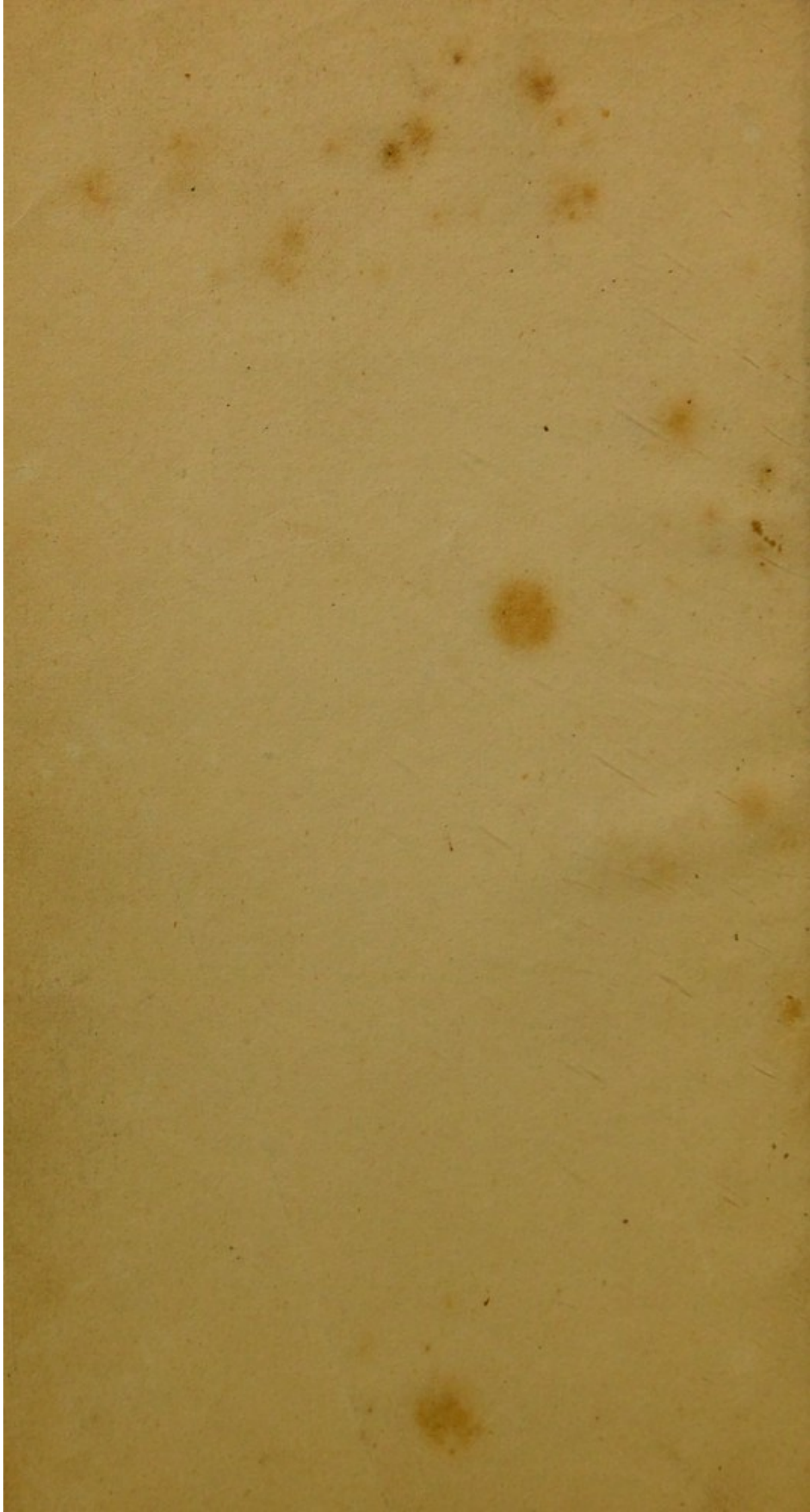
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V I E W
OF THE
ELEMENTARY PRINCIPLES
OF
EDUCATION.

VIII

GENERAL PRINCIPLES

OF

TEACHING

EDUCATION

BY

JOHN DEWEY

NEW YORK

1902

A
VIEW
OF THE
ELEMENTARY PRINCIPLES
OF
EDUCATION,
FOUNDED ON THE
STUDY OF THE NATURE OF MAN.

BY

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PRELACE
EDUCATION



In the following pages the word 'education' is used, not in the ordinary sense of the word, but as embracing every means which can be made to act upon the physical and mental constitution of man for the purpose of improving his nature. This explanation is given to account for the introduction of several topics not generally considered as falling under Education in the common conception of the word.

P. NEILL, Printer.

PREFACE.

IN the following pages, the term Education is used, not merely as denoting instruction in literature and accomplishments, but as embracing every means which can be made to act upon the physical and mental constitution of Man, for the purpose of improving his nature. This explanation is given to account for the introduction of several topics, not generally considered as falling under Education in the common acceptation of the word.

In the common systems of metaphysical philosophy, various intellectual powers have long been treated as distinct faculties of the mind.

In Phrenology, not only the intellectual faculties, but the several Feelings are considered to be distinct and in connection with separate portions of the brain ; and the intensity with which the mind is capable of experiencing each feeling, is held to bear a relation to the size and activity of the organ with which it is connected. Hence, the feelings are looked upon as varying in intensity in different individuals ; and some are regarded as requiring to be excited, and others to be restrained, according to the degrees of their natural energy in each particular case. By the *affective faculties* in the following pages, accordingly, are meant the powers of the mind to experience the dif-

ferent Feelings, which, like the intellectual faculties, are considered as susceptible of education.

The reader is requested to bear in mind, that the language in which this treatise is composed, is to the Author a foreign one. A person so situate, is not always a competent judge of the nicer shades of meaning attaching to the expressions which he employs ; and from this circumstance, together with the difficulty of commanding words to convey his ideas properly, he is liable to be betrayed into a tone of abrupt and apparently authoritative writing, quite foreign to his wish and intention. To these causes the reader is requested to impute any thing in the *manner* of the following pages, which may appear not suited to the circumstances or the subject.

The Author cannot conclude this preface, without thankfully acknowledging the kindness of his friend Mr COMBE of Edinburgh, in revising the manuscript, and overseeing the correction of the press.

PARIS,
May 14. 1821.

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INTRODUCTION.

THE most important point in the study of Man, is to acquire a knowledge of his Nature; and the next to discover the mode in which his Education may be most advantageously conducted. For this reason, men of eminent talents have considered the principles of education worthy of their attention; and many works have been already published on this subject. It may therefore be asked, Why should another be presented? Because education is still conducted in a manner very different from that in which it ought to be. Mankind

has improved less than we could wish. “ There are many books,” says HELVETIUS*, “ many schools, but few persons of understanding; there are many maxims, but they are seldom applied; man is old, but still a child.” New elucidations of this subject, therefore, are still wanting; and I hope I shall be able to suggest some new ideas upon it.

This, no doubt, will produce opposition. I am aware of the active influence of prejudice,—of old habits and selfish passions; but nothing shall deter me from communicating what appears to me to be founded on the immutable laws of Nature. The authority of Nature is the only one I acknowledge in natural history. Truth is not the *apanage* of time; it must prevail, though it excite the hatred of the ignorant, the weak, and the jealous.

* De l'Homme.

This volume will contain principles calculated to improve the education of man,—to prevent crimes, and to reform criminals. The task is difficult. A complete developement of the subject cannot be expected in our days; and many additional observations will require to be made, before ultimate conclusions can be reached. I hope, however, to succeed in pointing out some objects interesting in themselves, and leading to important results.

Those who have been engaged in conducting education, are convinced that they are incapable of producing those talents and feelings in children which they could wish. Those who assert the contrary, maintain only the dreams of speculative philosophers, who, instead of observing Nature, indulge in the creations of their own fancies. Yet, on the other hand, it would be wrong wholly to deny the influence of education

upon the natural talents and dispositions of men ; and I hope to prove, that, when once its true principles shall be understood and applied, it may be conducted much more effectually than it has hitherto been.

As many ancient and modern philosophers have examined this subject, several of my ideas may be found in other writings ; but no where are they reduced to the principles which I have adopted, and arranged in the same order.

Some philosophers have endeavoured to degrade man to a level with the brutes ; while others have fancied that he has nothing whatever in his nature in common with the lower animals. By some authors, the human race is said to have arrived at a greater state of perfection than it originally enjoyed ; while others lament its progressive degeneracy. By some, the faculties of man are considered as the re-

sult of external impressions and accidental circumstances; while others believe, that the existence of each person, and all the phenomena of that existence, are the effect of predestination.

There are also various opinions with respect to the classes which ought to be instructed, and as to the means and objects of instruction. Some maintain that it is better to leave the common people in ignorance; others wish to instruct all classes of society. At one time it has been proposed only to reason with children, and thus to make all men philosophers; at another time a blind obedience to commands, however unjust, has been asserted to be essential to a moral education. Let us examine how far these different opinions are founded on truth.

The nature of man must be known to those who wish to understand the subject

of education. My ideas of human nature are detailed in the "Physiognomical System;" and a knowledge of the principles there communicated, is presumed in those who attend to the present observations. Natural beings are classed according to the number, structure, and functions of the parts of their bodies. The same principle of classification must be applied also to mankind, and then man cannot be confounded with any other species of animals. His is the only body, the structure of which is calculated for an upright position; and certain cerebral parts distinguish his brain from the brains of all other animals. He possesses not only the functions of automatic life, voluntary motion, the five senses, and some propensities, sentiments, and intellectual faculties, in common with the lower animals, but also certain feelings and intellectual faculties

which are proper to him alone. These latter constitute his moral and rational nature, and make him the lord of the terrestrial creation. Farther details on this subject must be looked for in the *Natural History of Man*.

It is of importance, in treating of Education and Legislation, to examine the question, Whether there is only one species of the human race, or whether there are several? The great variety of bodily and mental appearances;—of features, complexion, size and configuration;—of feelings and intellectual powers,—must strike the most superficial observer. The causes of these differences have been examined, and various hypotheses have been invented to account for them. Some authors have had recourse to different original species; others have accounted for these modifications, by the common laws of nature,

It may be asked, Whether a Negro and a White Man, a Dwarf and a Giant, a Hottentot and Lord BACON, are of the same species? It may be asked, also, Whether the Cannibal, whose earthly and expected heavenly pleasures are gratifications of the low animal passions, and the true Christian, full of kindness and benignity; whether he whose ingenuity is exercised merely in destruction and devastation, and he who beholds all creatures as objects of Divine Providence and beneficence, were originally formed after the same image?

If there be several species of Man, there can be no universal principles of human conduct;—human nature cannot be included in any one system; and the rules which are suitable for one nation will not be fit for another. If, on the contrary, there be only one species;—general prin-

ciples of education, general rules of conduct, and national laws, may be established. Moreover, if there were several species, and one superior to the others, the White to the Negro, for example, slavery might be contended for as an institution of Nature; but if the species be only one, neither the primitive moral character, nor Christianity, can excuse this most selfish of all barbarities.

I will not consider the arguments of those who, from inferior motives without any respect for human dignity, and without any religious or moral principles, or reproaches of conscience, force other people to become the mere instruments of their selfish gratification. I shall examine only the reasons which natural history offers in support of the one or other opinion, that the human race consists of one species or of several. These reasons may be drawn

from the external qualities of the body, such as size, configuration and complexion; its internal structure; the laws of propagation; and the manifestations of the mind.

In the elucidation of this important object, it is not sufficient to examine the external qualities alone. Such a proceeding is like that of LINNÆUS, who classed the animals according to their external appearances, and not according to their nature; or like that of a librarian who should class books according to their shape, size or binding, without regard to their contents.

Man is found in all climates; and hence some philosophers have inferred that there are several species of man. These philosophers reasoned by analogy, stating, that as plants and animals are adapted to hot, temperate and frigid regions, each cli-

mate has its own ; and those which grow in the torrid zone, or upon mountains, perish in a cold climate, or on being removed to a plain. The rein-deer, say they, is confined to the frozen region, and the white bear cannot live in a southern climate ; while the elephant, rhinoceros, and many other animals, do not prosper in the frigid zone. Hence Nature has destined and fitted different beings for different climates, and she has guarded them against the natural vicissitudes of the seasons. To this end, in cold countries, animals are protected with more fat, and thicker hair. In conformity with the same rule, plants and animals degenerate when removed from their native climate ; and, in several countries, the stock requires to be continually renewed. In northern countries, for instance, flax degenerates, and a quantity of seed is annually imported from southern

regions. In the same way, to preserve, in some degree of perfection, the breed of Arabian and Barbary horses, frequent supplies from their original climates are requisite.

LORD KAMES*, one of the principal champions of the opinion that there are different species of man, insists much on observations of this kind, and thinks them conclusive. He supports his assertions, by observing, that men, in changing climate, usually fall sick, and often run the risk of losing their lives. This argument, however, is not decisive. The plants and animals adapted to different climates, are evidently of different species. This is not the case with the varieties of men. Moreover, as plants and animals can by no means alter or regulate the effect of

* Sketches of the History of Man, vol. i.

external influences upon themselves, it is conceivable that peculiar species, fitted for every climate, should be created. Man, on the contrary, is able to remove obstacles, to overcome difficulties, and to modify, in a high degree, the effect of external circumstances upon his nature. Besides, the argument of analogy is not even general; for several animals, such as pigs, dogs, and others, follow man, and, sheltered by him, live in all climates.

It is certain that great changes of climate produce diseases. We must observe, however, that it is not a great difference of climate alone that produces this effect, but that all sudden changes of season, weather, situation, and mode of living, also expose us to the loss of health. In America, says the Reverend Dr SMITH*,

* "On the Varieties of Men," p. 119.

“ we are liable to disorders by removing incautiously from a northern to a southern State; but it would be absurd to conclude, that the top of every hill, and the bank of every river, is therefore inhabited by a different species, because in the one we enjoy less health than in the other. The constitution becomes attempered in a degree even to an unhealthy region, and then it feels augmented symptoms of disorder on returning to the most salubrious air and water; but does this prove that Nature never intended such men to drink clear water, or to breathe in a pure atmosphere?” It may be added, that there are diseases of professions as well as of climates. Shall we maintain, therefore, that there is a species of man for every profession? Captain COOK, Captain KRUSENSTERN, and other navigators, have proved, that, with sufficient care, man can bear

great changes of air, temperature, season and weather. They have preserved the health of their crews in long voyages, and in the most dissimilar climates. The human constitution is known, from positive observation, to become in time assimilated to every climate ; and the offspring of foreigners, at length endure, like the aborigines, the external influence without injury. Thus, the argument that sudden changes of climate have a tendency to produce diseases, or even death, does not prove that there are several species of man.

The Reverend Dr SMITH has clearly shewn, from another argument quoted from Lord KAMES, that the latter was too credulous ; that he was deceived by erroneous reports of superficial observers ; and that he did not sufficiently understand the pliancy of the human constitu-

tion, which enables it to adapt itself to every climate, and to all external circumstances. The last remark that Lord KAMES makes, is a striking example against his own assertion. He says, that “the Portuguese colony on the coast of Congo, has in course of time degenerated so much, that they scarcely retain the appearance of men.” Another assertion of his, is a complete specimen of his credulity. He is of opinion that the Giagas, a nation in Africa, could not have descended from the same original with the rest of mankind, because, unlike to others, they are void of natural affection; kill all their own children as soon as they are born, and supply their places with youths stolen from neighbouring tribes. Common sense, however, would answer, that if such a species were created, it could not continue longer than the primitive stock endured.

The stolen youth would resemble their parents, not those who adopted them, and would soon be the sole constituents of the nation. Yet Lord KAMES thought that the Giagas formed a peculiar species, who continued from generation to generation to kill their children!

Although all organised beings are modified by external influences, yet it is to be kept in view, that their primitive nature is never changed. There is no reason to believe that every kind of apple, pear, or other fruit-tree which we see in our gardens, has been the subject of a distinct creation. These varieties are capable of being produced by degrees. The specific character is constantly the same; and one tree can never be changed into another,—an apple-tree, for instance, into a pear-tree.

The same law of modification prevails

among animals. Their size, colour, and other qualities, are very different in different climates. There are varieties of horses eight times smaller than other races. Some goats have no horns; others have several. The pigs, also, of Scotland, Ireland, and Hungary, are very different, but it would be irrational to admit as many primitive species of these animals as there are varieties. The specific character is always the same, and a pig can never be changed into a sheep.

As the body of man is subjected to the general laws of organization, why should it also not undergo considerable changes, and present great differences of appearance? This matter, on account of its importance, deserves to be examined more at large.

One of the most striking differences perceptible in the human race, is to be

found in the skin and hair, which are in the most intimate relation with each other, and indeed receive their nourishment from the same bloodvessels. They vary in thickness and colour, and evidently depend on climate; and this holds also in the lower animals. Several animals (the ermine and the weazel for instance) change the colour of their hair in summer and winter. The fur of wild animals grows thicker in cold weather; while under the heat of the torrid zone, the hair is coarse.

Among horses and other animals, some individuals of the same species are brown, black, or white, and why should it be thought absurd that there should be also variously coloured men? The only difference in this respect betwixt man and animals, seems to be, that man resists longer than they the influence of external circumstances, and that his skin requires a

greater difference of climate to change its colour. It is a fact, however, that heat and extreme cold thicken the skin of man and darken his colour. We might naturally expect, what is indeed the case, that changes of the skin produced by climate, should take effect in a longer or a shorter time, according to the different degrees of civilisation; for example, savages being exposed to the influence of climate, suffer its full force; while civilized nations obviate, or even greatly prevent its influence.

Among the physical qualities of man, complexion is the most easily changed. The Portuguese in Africa are become black, but they have preserved their original configuration. The Jews in northern countries are fair; they become brown and tawny towards the south, but their configuration does not undergo proportionate changes.

It is difficult to say whether the original colour of man was white or black; but it is certain that white people grow black sooner than negroes become white.

Difference of size and form also does not prove the existence of several species of man, more than that of several animals which vary greatly in this respect. The swine carried from Europe to Cuba acquires double its original magnitude. It is the same with the oxen in Paraguay. Climate, diet, and the manner of living, may produce such differences. Young animals of the same litter, treated with care, or neglected, well fed or reduced to starvation, will be quite different in shape and size. Children, when neglected, are emaciated, sallow, and their features coarse and meagre. The poor, exposed to excessive hardships, are apt to become deformed, and diminutive in their persons:

Luxury and excess also tend to debilitate and disfigure the human constitution.

Determinate feelings, too, when permanent and habitual, change the countenance and external appearance. The most effectual means of producing differences, and of preserving those which exist, is propagation; and on this subject I shall hereafter enter more into details.

Thus, the external differences of mankind may be explained by known natural causes, and are no proofs that there are several original species. A sound philosophy never assigns, without necessity, different causes for similar effects. Small influences, acting constantly, will necessarily produce in time conspicuous changes in mankind; just as a succession of drops of water falling on the hardest rock makes a cavity. The first alteration in the ex-

ternal appearance of man is observed in the countenance, the next in the complexion, and the last in the size and configuration.

It may be added, that man lives everywhere: the flexibility of his body supports different impressions;—no obstacle, neither river nor sea, prevents him from continuing his excursions;—he transplants with him animals and vegetables, and prepares by art what he cannot use in the natural state; and he knows how to shelter himself and other useful beings against noxious influences from without.

The internal structure of the body of man, also, does not indicate that there are several species. To prove that there are, it would be necessary to show that the number of the essential parts is not the same in all; that Europeans, for instance, possess certain parts which Negroes have not. Who-

ever could show, that one part of the brain in Europeans is wanting in Negroes, would prove that there is a natural difference between them ; but so far as I am able to judge, the same essential parts exist in both, subject, however, to modifications.

Another argument to prove that there is only one species of Man, may be founded on the manifestations of the mind. Every where, and at all times, the same primitive faculties, however modified the actions flowing from them may appear, are to be met with. Negroes, in general, are inferior to Europeans ; yet some of the former excel in music, mathematics, and philosophy. BLUMENBACH* and Bishop GREGORY have collected the names of Negroes famous for their talents. HERDER and RAYNAL, in va-

* Goetting. Magazine, t. iv. p. 421.

rious passages of their works, quote instances of extraordinary virtue and morality observed among savages and barbarous nations.

It has been reported, that there are nations without religious feelings; but more exact investigation has shown, that religious ceremonies existed, but had been mistaken for mere social amusements, such as dancing, singing, and fighting. It has frequently happened, that descriptions of savage nations have been given by travellers, who neither knew their language, nor the signification of their manners and customs. Almost all reports of this kind are founded on single observations. How erroneous, therefore, must they be, and how little to be relied on, particularly when they describe the customs of nations hostile to strangers. It is known, that savages frequently steal from foreigners,

while they continue faithful to each other, like several criminals in Europe, who show great attachment and justice towards each other, and rather suffer the greatest torments than betray their companions and friends, but who do not spare either the goods or the lives of other individuals. If a traveller, accustomed to the most brilliant ceremonies of religion, were to meet with a sect of the followers of CONFUCIUS, who have neither temple nor priests, nor any form of external worship, and who adore the Supreme Being in mere inward contemplation, and in the practice of moral virtue, and he had no direct means of communication with them, might he not easily be led to think, that they professed no religion whatever? Hence, it is important to distinguish betwixt the faculties themselves and their application. Attachment, for instance,

no outward display of religion

may act with respect to our native country,—to our friends,—to animals,—or to other objects,—and the primitive impulse is the same in all these instances, although the external applications are very different. Courage may be shown in self-defence, or in defending others. He who is fond of approbation, may adorn himself with ear-rings, with girdles, with chains, or embroidery. Religious people, in like manner, may pay divine honours to a bull, to a serpent, to the sun, to saints, or to the God of Christians;—they may howl to the glory of invisible beings, or worship one Deity, by singing psalms, or by the practice of moral virtue, and all of these acts may flow from the same primitive tendency to veneration.

Finally, propagation is considered as a means of determining whether animals belong to the same or to different species,

according as they can or cannot engender together, or as their issue can or cannot procreate. Tried by this test, also, we must conclude that mankind form but one species.

Revealed history admits the same truth; and it ought to be observed, that natural history can show only the possibility of mankind being derived from one original species, which, by degrees, has undergone various changes; but it cannot prove the reality of this fact, any more than it can ascertain whether the original colour of man was white or black.

Thus, in the following considerations, I shall take it for granted, that mankind is only one genus, comprehending various races, endowed with the same primitive powers of body and mind. As the sense of smell, attachment, or courage, &c. is stronger in one dog, or in one race of

dogs, than in another, so such or such a faculty may be more active in one man, or in one tribe, than in another; but still both races be essentially the same.

With respect to the important question which might be asked here, viz. Whether man receives his faculties at his birth, or whether they are the result of external circumstances, I refer to my work *The Physiognomical System, Chapter on Innateness of the Faculties*. There I have ascertained, that neither in animals nor in man, does education produce any faculties whatever. Birds hatched by those of different species, manifest always the instinct of their parents. The young duck, hatched by a hen, runs towards the water. The cuckoo never sings like the bird that fed it. In the same way, man everywhere and at all times preserves his characteristic nature, and his primitive pow-

ers. Moreover, as some young animals, so some children excel in one talent, or one feeling, and others in other talents or feelings, without any previous instruction. We are entitled to ask those who ascribe every talent and every power to education, Why they have not yet found means of conferring understanding, judgment, and all superior noble feelings? Why are they so often obliged to lament the want of success even in educating their own children? Thus, it must be admitted, that education does not produce any power whatever, either in animals or in man. But from this it is not to be understood, that education has no effect. On the contrary, in the sequel, I shall show its importance, and the means to be employed to excite, to exercise, or to guide the innate powers,—to determine their uses, and to prevent their abuses.

In these considerations, the difference between innate powers and their activity is constantly to be kept in view. The powers are determinate by creation, but their actions are submitted to various conditions, for which they are fully responsible; otherwise there could be no guilt nor merit. Moreover, man would not be answerable for his talents, were they not given to him to be at his disposal as to their employment. More details on this subject are also to be found in the Physiognomical System, in the chapter on Fatalism and Moral Liberty.

The third important point to be elucidated, is, Whether Human Nature is susceptible of perfection, and whether it has improved or degenerated. In speaking of the susceptibility of being perfected, it is not to be understood that a man may lose one faculty, and acquire another; for

the fundamental nature of man being unchangeable in body, as well as in the faculties of the mind, such an event is impossible on earth. The meaning of the proposition, therefore, can only be, whether certain powers are capable of attaining greater or less activity;—whether some of them may prevail over others;—whether the mutual influence of the faculties, and their actions, may be regulated and well conducted. In this latter signification, the answer must be affirmative. Such a perfectibility exists throughout all living beings. Certain qualities of plants may be promoted or impeded. The bodily parts of animals and man are subject to various modifications. Animals are not confined merely to the actions which their preservation requires. They modify their functions, according to the situation in which they live. They are susceptible of a kind of educa-

tion beyond their wants. Hence, monkeys, dogs, horses, bears, &c. can be instructed to play various tricks. They have also a recollection of what has happened to them, and modify their conduct accordingly. An old fox which has escaped several snares, and knows that he is watched, takes greater precautions, and proceeds with more slyness, when he approaches the habitations of man, with a view of stealing poultry. A bird whose nest has been destroyed in a frequented place, conceives the necessity of placing it in future in a more retired situation; and the construction of the second nest is also more solid and more perfect than that of the first. A dog resists its instinct to run after a hare, because it recollects the beating it has previously received on that account. The horse avoids the stone at which it once has stumbled. Similar examples are within

the knowledge of every one, and it is therefore unnecessary to multiply them. Yet this power of modifying their actions is not unbounded in animals, but limited according to their nature. Pigeons and hares, for instance, can never be taught to hunt like falcons and dogs.

Mankind offer the same appearances. The various modifications to which his body is liable, are known. The manifestations of the mind also vary in different persons, even in whole nations. Yet, as far as history informs us, mankind has always been essentially the same. The only difference, observed at different times, has been, that the manifestations of the special powers have been more or less active, modified, and variously employed.

Now, the question is, Whether man, with respect to his feelings and intellect, has improved or degenerated. The im-

provement or degeneracy of mankind, in regard to a knowledge of the external world, the practice of the fine arts, and moral conduct, are particularly to be examined. A detailed elucidation of these points would require a whole volume: it is my intention only to take a general view of them.

It is superfluous to mention, that the moderns enjoy a great superiority over the ancients with respect to every branch of natural history and natural philosophy. The true method of studying Nature, founded on observation and induction, has been recently discovered and introduced. It has forwarded every kind of knowledge in a stupendous degree. It has, however, been unfortunately neglected in the study of man, and hence his nature is but little known. But whatever it was in the power of man's reasoning faculties alone,

unaided by observation, to discover, was discovered by the ancient philosophers.

In regard, again, to morality, it is impossible to establish better principles than have been pointed out in the New Testament. In one respect, however, namely, in regard to the conditions under which the powers of the mind are manifested, the world is not even yet sufficiently instructed. These can be discovered only by observation, and have in our day become the object of a new doctrine.

In the arts of imitation, modern artists find it difficult to surpass the ancient masters. A great obstacle, however, to the improvement of arts, is to be found in the circumstance, that only ancient productions are copied and imitated. Nature is the best model, and she is inexhaustible in modifications. Political economy, and the state of society, improve also in pro-

portion as the laws of Nature are attended to.

With respect to the order of society, and the happiness of mankind, the moral character of man presents a subject of peculiar interest. The subject is a delicate one; but whoever studies man, cannot neglect this consideration; and it is interesting to examine, even in a general way, the moral and religious opinions of nations in their different states of civilisation.

Savages commonly believe in polytheism, and generally consider all Superior Beings as malevolent, and worship them through fear. People in a more cultivated state admit Superior Beings of a mixed nature, like men. The gods of the Greeks, for instance, were supposed to be endowed with all human feelings; they required food and sleep. Jupiter

himself was not free from the human frailties: he was jealous, often cruel and implacable. He had overturned every thing in heaven, and reduced the other gods to be his slaves. The gods of the Romans were not more noble. They were mercenary, and could be bribed by fine temples, games, and more acceptable sacrifices. People of little instruction divided the invisible beings into benevolent and malevolent. Others admitted two principles; one benevolent, the other malevolent; and they acknowledged also many inferior deities, as emanations from the primitive ones. Persons of more cultivated minds believed in one supreme benevolent deity; and in inferior spirits, some benevolent, others malevolent. The most enlightened acknowledged only one Supreme Being, boundless in perfection, and the maker of every creature.

The mode of worship deserves also a peculiar consideration in the history of mankind. It is always conformable to the notions entertained of the nature of the Deity. In order to avert the wrath of the malevolent powers, and to please them, men have made themselves as miserable as possible, by mortifications, flagellations, painful labours, sacred victims, human sacrifices, and suicides. To gain the favour of man-like gods, sweet-smelling herbs, burning incense, oblations, gifts, agreeable impressions on the senses, ceremonies which illustrate a prince at his court, and various sorts of formalities, have been employed.

If we compare the absurdities of Paganism, or even the imperfect doctrines of Judaism, with the purity and sublime principles of true Christianity, we shall perceive that the latter are greatly superior. The Jewish dispensation, indeed,

may be viewed as accommodated in some degree to the Jews, who were a hard-hearted, stiff-necked, stubborn race. But how generous and noble do the principles of Christianity appear, contrasted with the doctrines of Paganism! They prohibit anger, hatred and revenge, and order us not to return evil for evil;—they command forgiveness of every offence seven times in a day, and seventy-times seven, if asked for;—to love our enemies,—to bless them that curse us,—and to do good to them that hate us. They interdict all selfish passions, and declare every one our neighbour. The New Covenant was made for the whole of mankind. CHRIST asked to drink of a woman of Samaria, whilst the Jews had no dealings with that nation. He associated with Jews and Gentiles,—ate with publicans and sinners,—and declared those only who do the will

of his heavenly Father, to be his mother, sister, or brother.

No food is an abomination to Christians. CHRIST said, Not that which enters into the mouth defiles a man; and St PAUL declares to the Romans, "I know and am persuaded by the Lord JESUS, that there is nothing unclean in itself." CHRIST permitted only one wife, and in this respect re-established the law of nature as it was from the beginning.

Before the Christian dispensation, empires were founded by the sword, and by the most cruel and frightful destruction of the vanquished.

CHRIST declared, that he came, not to destroy men's lives, but to save them; that he who exalts himself shall be abased. He made no distinction among persons, and considered love and peace as the aim of all commandments. He only *proposed*

the doctrine of his Heavenly Father for the acceptance of mankind, and did not enforce it by the sword. He directed his disciples only to shake off the dust of their feet in departing out of that house or city where they had not been courteously received, or where their words had not been attended to.

The superiority of the Christian principles above the Jewish law is well known. St PAUL said to the Hebrews (iii.), that “CHRIST is more worthy than MOSES;” and vii. 20, “by so much was CHRIST made a surety of a BETTER Testament;” and viii. 7., “if the first Covenant had been faultless, then should no place have been found for the second.” True Christianity improves the moral and religious character of a Jew; and in this view even a philosopher may speak of his conversion.

Since the Christian rules, unexampled

in ancient literature, have been established, the followers of Christianity have often fallen back to many of the contemptible doctrines of the heathen. Many points of importance have been neglected, and trifles adhered to. Pretended Christians, for instance, have disputed, whether it be permitted or not, to eat meat on certain days, in the same manner as Mahomedans dispute, whether coffee be or be not prohibited in the Alcoran. Notwithstanding these abuses, however, it is certain, that the precepts of moral and religious conduct have improved by degrees; and that many selfish and absurd opinions will be rectified, as soon as human nature shall be better understood. True Christianity will gain, by every step which is made in the knowledge of man.

Another important point to be considered, is, whether education, in the evi-

dent sense of the word, and principally instruction, be useful ; or whether ignorance be more conducive to happiness. A few observations will prove, that education is extremely conducive to civilisation ; and that, if well conducted, it improves both the body and mind. What a difference do we perceive in the actions of all nations, observing them through the different periods of their instruction ! The history of all countries at the beginning, is stigmatised with assassination, parricides, incest, and violation of the most sacred oaths. The selfish passions appear to have enjoyed an overwhelming power ; and all enjoyments sprung from the gratification of the lower propensities. In periods of ignorance, too, all nations confined moral virtue to themselves, and supposed the rest of Nature destined to be their prey. Legislation corresponding

with the national character at the beginning, is sanguinary ; and capital punishment is common. Nay, it falls not on the criminals alone, but also on their relations, and on whole districts. Their religion is founded on terror, their gods are endowed with all the lower feelings and affections, such as selfishness, jealousy, wrath, and fondness of dreadful actions and expiatory sacrifices. If they hope for immortality, the scenes which they expect are conformable to their actual feelings ; triumph over enemies, gratification of lower passions, and sensual pleasures. The whole tendency of the mind is atrocity ; and their actions might almost be denominated a series of horrid crimes. I doubt whether those who consider the savage state so worthy of commendation, would be disposed to give up the comforts of civilisation, and be satisfied with the food,

clothing, habitations and accommodations of Barbarians ; whether they would prefer roots, acorns, nuts, insects and other animals, at the sight of which we shudder, as their food, to the preparations of a skilful cookery ; whether they would be better pleased with clothes made of the skins of animals, of leaves or of grass, than with woollen, cotton, linen, or silk habiliments ? Whether they would like to exchange our comfortable rooms for a hollow-tree, for the cavity of a rock, a den under ground, a hut of reeds, or of turf and branches of trees ? Finally, Whether they would seriously think the rough attempts of savages at painting and sculpture, equal to the statues of PHIDIAS, and the paintings of RAPHAEL ?

In following the history of mankind, we observe, that, in proportion as nations cultivate their moral and intellectual

powers, atrocious actions diminish in number; the manners and pleasures become more refined, the legislation milder, the religion purified from superstition, and that the arts address themselves to the finer emotions of the mind.

By observing also the different classes of society, and the inhabitants of different provinces, we learn, that ignorance is the greatest enemy of morality. Wherever education is neglected, depravity, and every kind of actions which degrade mankind, are the most frequent. Among ignorant persons, *cæteris paribus*, rapacity, cheating, and thieving, drunkenness, and sensual pleasures, are prominent features in the character. During the dark periods of the middle ages, all faith among men seemed to be at an end. Those who are versed in history from the earliest periods down to that last mentioned, will

certainly be aware of the truth of what I have asserted, and will, I hope, join me and all those who contend, that the instruction of all classes is of advantage to mankind.

The last introductory point to be examined, is the little success which has hitherto attended Education. Who has not seen children of the most pious and exemplary parents, indulge in scepticism, and plunge themselves into profanity and vice; and who has not observed, that licentiousness often prevails in the most enlightened and refined classes of society? Who has not observed very limited talents appear in the offspring of men of the greatest genius? The inferences to be drawn from such facts, are, either that the education has not been adapted to the natural capacities of the individual, or that every one is not capable of receiving the full effect of a good education.

It is inconceivable how the champions of education can consider new-born children as blank paper, on which they can mark every impression. Under such a supposition, why are children of the same family so different? Why can teachers not communicate their own talents to every pupil? Why cannot every one, who understands the masterpieces of genius, produce similar effects? Why is not every poet a HOMER,—every musician a HANDEL, a MOZART, a HAYDN,—every historian a TACITUS,—every speaker a DEMOSTHENES,—every painter a RAPHAEL? The rules which lead to perfection being pointed out, it would be easy for every one to put them into practice, if no innate powers were necessary. Experience, however, forces us to decide entirely against such speculative assertions.

Many champions of education wish to persuade us, that the first impressions in early age determine the direction of the mind. I do not deny their influence, but it is less than it is generally supposed to be. Children, in their early years, are almost exclusively entrusted to the care of females, yet boys and girls show from the earliest infancy their distinctive characters; and this difference between the sexes continues through life. A marked variety of tempers and capacities may be observed in children, as soon as they are susceptible of any impression. Children, like adult persons, are differently affected by the same external circumstances. Impressions, also, it is to be observed, are more or less permanent. How often, in the maturity of age, when the activity of the mind is the greatest, does it happen, that we are at one time perfectly acquainted with a sub-

ject, but afterwards forget it, as if we had never known it? How, then, is it possible to believe, that individual impressions, received at a period when the mind is almost inactive, determine the character or the mental capacities of a child for his whole life? It must be allowed, that such an opinion is destitute of all support from experience.

It is a lamentable truth, that hitherto education has succeeded less than we might have wished for. If we examine its influence on the improvement of mankind, a thousand years is like a day that is past. The great cause to which all this failure may be reduced, is our ignorance of the nature of man. Education cannot and will not succeed, as long as we continue to think that children are born alike, and may receive, with equal advantage, every kind of education. If J. J. ROUSSEAU

had had the care of children, he would have detected his erroneous conceptions: he would have observed, that Nature implants certain kinds of feeling; that education only weakens, or invigorates and refines them; that children react on external circumstances, according to their natural dispositions; and that it is necessary to adapt education to the nature of individuals. Hence, the first thing to be done, is to trace back the faculties of children to their origin. Such a knowledge will contribute to the advancement of arts and sciences, and to the improvement of moral conduct, by suggesting suitable means for directing the energies of children to the objects which they are most fitted by nature to attain. "There are few subjects," says DUGALD STEWART, "more hackneyed than that of education, and yet there is none upon which the

opinions of the world are still more divided. Nor is this surprising; for most of those who have speculated concerning it, have confined their attention chiefly to incidental questions about the comparative advantage of public or private instruction, the utility of peculiar language or sciences, without attempting a previous examination of those faculties and principles of the mind, which it is the great object of education to improve*.”

A common error in education is, that every teacher takes himself as a model for his pupils. What he likes and learns with facility, he supposes ought to be equally liked and learned by every other person; while in every child, the feelings and intellectual faculties, though essen-

* Elements of the Philosophy of the Human Mind, p. 62.

tially the same, are modified in quantity and quality. Hitherto, on account of none of the systems of education being founded on a correct analysis of the faculties of man, education has been conducted altogether in a general way; and hence almost every individual who thinks for himself when arrived at the age of maturity, has found it necessary to begin a new course of education, according to his individual character and talents.

Another point, hitherto not sufficiently understood in education, concerns the organic conditions on which the manifestations of the mind depend. This subject is detailed in my work, *The Physiognomical System*.

Thus, the whole system of education will be changed, in proportion as the nature of man becomes known. It will be perceived, that man must be perfected like

other created beings. Till then, education will produce comparatively little effect. Man is the disciple of Nature; and he must submit to the determined sway which prevails in her government. He must submit himself to her; for he errs the moment he ceases to observe, and begins to excogitate. The construction of a system of education cannot be a creative but an imitative process, which must be founded only on the lessons of experience. Here, as in the cultivation of every other science, it is not by the exercise of a sublime and speculative ingenuity, that man arrives at truth, but it is by letting himself down to simple observation,—by rejecting equally the authority of antiquity, and of eminent contemporaries, when in opposition to nature;—by sacrificing every consideration that opposes the evidence of observation, and its legitimate and well established

conclusions;—by being able to renounce all the favourite opinions of infancy, the moment that truth demands the sacrifice;—in short by following only the lights of observation and induction. “Does not our happiness depend,” says a contemporary writer, “on the knowledge of the various relations which man bears to his fellowman and to his God, and the practice of the duties which they impose; and how are we to discover these relations, except by the assistance of reason, operating on experience? Can false views of human nature, and its attributes, increase the happiness of the human race individually; or can political society, framed on such erroneous principles, attain the end for which alone society was framed? ‘Deception and mendacity are always regarded in the common and every day intercourse of life as base and odious,—Is it then only up-

on subjects of the highest importance to man, that he may be deceived without danger or detestation *?" I concur entirely in these sentiments.

* Retrospective Review, No. I. p. 71.

of the subject of the highest intelligence to
man, that he may be directed without
danger or detriment to his health and
well-being in their pursuit.

PART I

THE NATURE OF THE HUMAN MIND

DEFINITIONS

THE HUMAN MIND is that faculty which
enables man to receive, compare, and
combine ideas, and to form judgments
thereon. It is the seat of all our
faculties, and the source of all our
actions. It is the principle of life,
and the seat of the soul. It is the
organ of thought, and the seat of
reason. It is the seat of the
imagination, and the seat of the
emotions. It is the seat of the
will, and the seat of the passions.
It is the seat of the intellect, and
the seat of the spirit. It is the seat
of the mind, and the seat of the
heart. It is the seat of the
soul, and the seat of the body.

PART I.

EDUCATION OF MAN.



DEFINITION.

THE Education of Man, in the most extensive signification of the term, comprehends every thing which is conducive to the cultivation of his nature. If it is asked, What is meant by Human Nature? I reply, that it is not body alone, nor mind alone, nor animal propensities, affections or passions; nor moral feelings, nor intellect; neither is it organisation in general, nor any system of the body in general, nor any par-

ticularity whatever;—but Human Nature, in the proper sense of the words, comprehends all the observable phenomena of life, from the moment of conception to that of death, both in the healthy and diseased state; or, in short, all the manifestations both of the body and of the mind.

In the Introduction, I have stated how far human nature is capable of being improved. There I have mentioned why education has hitherto had so little effect. I shall now examine what is to be done, in order to improve both the body and the mind. The education of the body is called Physical, that of the mind, Moral. It is, however, impossible to decide by observation, whether education modifies the mind itself. We can only show, that we may exercise an influence on the instruments by which the powers of the mind manifest themselves. Hence, the study of the organisation is necessary, even with respect to the moral education of man; and for that reason, I avoid the common division of education into physical and moral. Nevertheless, it is proper to divide

the following considerations also into two Sections. In the first, I shall speak of the conditions which contribute to the greater or less activity of the powers of the body and of the mind; and in the second, of their aim and direction.

SECTION I.

ON THE CONDITIONS OF EXCITEMENT ; OR
THOSE WHICH CONTRIBUTE TO THE ACTI-
VITY OF THE NATURAL POWERS OF THE
BODY AS WELL AS OF THE MIND.

THese important inquiries are not sufficiently understood, and are therefore too generally altogether overlooked. They, however, deserve the most serious attention of every natural philosopher. Our observations upon them, may be divided into four Chapters, corresponding to the natural divisions of the conditions of excitement themselves. The first condition is founded on the Laws of Propagation ; the second on those of the Vital Functions ; the third on Exercise ; and the fourth on the Mutual Influence of the Powers.

CHAPTER I.

ON THE LAWS OF PROPAGATION.

THE developement of the human body is favoured, retarded, or disordered, according to the general laws of organisation, in the same way as that of other living beings. Consequently children participate in the bodily configuration and constitution of their parents, and also in their tendencies to particular manifestations of the mind, seeing that these depend on the structure and parts of the brain. The elucidation of these subjects is indispensable to a sound system of education. Nay, I am convinced by observation, that this condition exerts a greater and more permanent influence than any other which can be introduced with the

view of perfecting mankind. Let us first consider how other organised beings are improved.

Florists, pomologists, and horticulturists, are aware that Nature produces the varieties of plants, and they observe the circumstances which are favourable to the improvement of certain qualities. The first and most important condition is ripe and well-conditioned seed. The second is a fertile and convenient soil. In short, it is a fact, that, in order to improve the vegetable kingdom, propagation is attended to.

In perfecting animals, or in promoting their peculiar qualities, such as the colour or figure of horses, the wool of sheep, the smell of dogs, &c. country people have recourse to propagation. By these means, farmers have succeeded in diminishing or increasing various parts of animals, such as their bones, muscles, &c. We might naturally suppose, that it would be sufficient to mention the fact, that the organisation of man is submitted to the same general laws as that of the lower animals, to induce reasonable beings to take at least the same care of their own off-

spring as of their sheep, pigs, dogs and horses. But as this subject is of the utmost importance, I shall enter into a few details upon it.

For the sake of bodily health, many natural philosophers, a long time ago, insisted on the necessity of a better regulation of marriage. Their benevolent desire was supported by the constant observation, that health depends on organisation, and that the latter is propagated by birth. "Sir JOHN SEBRIGHT" says Dr ADAMS*, "informs us, that if a flock of sheep, in which there is any defect, are permitted to breed in and in, the defect will gradually increase among them; and Colonel HUMPHRIES, by selecting for breeding a marked variety, has succeeded in procuring a flock with deformed bones." Dr ADAMS adds, that if the same causes operate in man, we may impute to it many endemic peculiarities found in certain districts, which have hitherto been imputed to the water, and other localities.

* On the Pretended Hereditary Diseases, p. 33.

Those who have more confidence in facts than in speculative reasoning, cannot doubt that the qualities of the body are hereditary. There are family-faces, family-likenesses; and also single parts, such as bones, muscles, hair and skin, which resemble in parents and in children. The disposition to various disorders, as to gout, scrofula, dropsy, hydrocephalus, consumption, deafness, epilepsy, apoplexy, idiotism, insanity, &c. is frequently the inheritance of birth. There are few families where there is not one part of the body weaker than the rest,—the lungs, for instance, the eyes, the stomach, liver, intestines, or some other viscus.

Children born of healthy parents, and belonging to a strong stock, always bring into the world a system formed by nature to resist the causes of disease; while the children of delicate, sickly parents are overpowered by the least unfavourable circumstance. Medical men know very well, that in curing diseases, nature is oftentimes more powerful than art, and that the latter is ineffectual, if not assisted by the former.

Longevity also depends more on innate constitution than on the skill of physicians. Is it not then astonishing, that this knowledge, as a practical piece of information, is not taught to and disseminated among young people? Indeed, it ought to be familiarly and generally known; not because it is expected that every one would be reasonable enough to regulate his conduct by it, but in order to induce as many as possible to do so. A great number are too selfish to be guided in their own enjoyments by a regard to the condition of their offspring; but many, on the other hand, who reflect on the future, may be induced to avoid, even from a selfish motive, a union with a person who will be likely to embitter their future days. Even the unthinking must perceive, that the enjoyments of life are rendered impossible, when diseases make their ravages in a family; and that love also for the most part ceases, when poverty takes up its abode in the house. Others, who wish to live in their posterity, will, when acquainted with the immutable laws of Nature, submit to them,

in order to lay a foundation for the prosperity of their descendants.

Propagation is highly important, not only with respect to organic life, but also to the manifestations of the mind, since these depend on the nervous system. There are many examples on record, of certain feelings, or intellectual powers, being inherent in whole families. Now, if it be ascertained that the hereditary condition of the brain is the cause, there is a great additional motive to be careful in the choice of a partner in marriage. No person of sense can be indifferent about having selfish or benevolent, stupid or intelligent children.

An objection may be made against the doctrine of hereditary effects resulting from the laws of propagation, viz. That men of great talents often get children of little understanding, and that in large families there are individuals of very different capacities. This observation shews at least that the children are born with different dispositions, and it proves nothing against the laws of propagation. The young ones of ani-

mals that propagate indiscriminately, are also very different. But when the races are pure, and all conditions attended to, the nature of the young can be determined beforehand. The races of mankind are not pure. Let persons of determinate dispositions breed in and in, and the races will become distinct. The condition of the mother is commonly less valued than it ought to be. Men of talents are frequently married to partners of inferior capacities: hence the qualities of the offspring must be uncertain.

Moreover, the age of propagation is not indifferent. Animals are not permitted to propagate at all ages, neither too young nor too old, but in the period of their strength. Men of talents and science often marry when their body, particularly the nervous system, is exhausted by protracted studies and debilitating causes. They are seldom rich from birth, and their condition rarely allows them to choose during the period of their greatest energy; yet they might often accomplish more than they do to the benefit of their offspring, were they better acquainted with

the laws of propagation, and the dependance of the mind on the organisation of the body, and would they submit to appreciate such laws more than fashionable manners and customs.

The age of the parents is of great importance both in regard to their own health, and to the constitution of their children. Young trees which bring forth fruit are weak; animals that propagate their species too early in life, generally do not grow strong. Many women who marry when very young, and bear a very numerous family, become early victims to an exhausted constitution.

Farther, the fruit of young plants is imperfect. The eggs of young birds are small. The progeny of young quadrupeds is feeble and little; and in like manner, living beings, when old, become unfruitful, or produce a weak offspring.

The Laws of Degeneration belong to those of propagation; and they also are general throughout all nature. Plants cultivated on the same spot degenerate. Wheat must alternate with

barley, flax, potatoes, or other plants. Where firs will no longer grow, beeches will succeed. The seed of plants that degenerate, ought not to be taken for propagation, for they at length perish entirely: nor ought the sickly organisation of one tree to be engrafted on another. In this way, we see an explanation why the same sort of fruit-trees dies in whole districts, the external circumstances of which are unfavourable. The sickly condition of the tree is constantly propagated, and it dies at last by the continual and noxious influence from without. All trees, or parts of the same tree, perish a little sooner, or resist a little longer than others, on account of the influence of the branch on which they are engrafted.

The same law of degeneration prevails in the case of animals. Various circumstances weaken their constitution, but the influence of propagation is the greatest. To prevent degeneration, it is necessary to cross the breed, and to renew the blood.

The degeneration of man is also perceived in

families who intermarry among themselves. The smaller the number of choice, the quicker the degeneration takes place. Any bodily or mental affliction which may happen to originate in one individual soon affects such families. This most frequently happens among the rich; and as their manner of living is not conducive to bodily strength, it is quite natural that there should be so many living proofs of the truth of this proposition.

The great influence of propagation is ascertained also by the fact, that it is infinitely more easy by it to keep up natural changes, and even deformities, than to produce them by art. Deaf people often get children with the same defect; while circumcision among the Jews and Mahomedans has not yet become superfluous. It is more probable that a man born without an arm should get children like himself, than that he should do so whose arm has been taken off by the knife of the surgeon.

The laws of propagation embrace still more than a choice according to the beauty of con-

figuration, and to the vigour of body and mind*. The state of health of both parents, and their previous manner of living, contribute to the developement of the embryo. The state of health of the mother, during pregnancy, is likewise of great weight.

It is ascertained that the greater number of first-born children are girls; that in one year more girls, in another more boys are born; that in large families, when the parents marry young, the first-born commonly have less talents than the following; that when old and weak men marry young and vigorous females, the greater number of their children are girls, &c. These effects must have adequate causes, and by more patient attention to the phenomena than has hitherto been paid, some valuable conclusions might be arrived at. May not the particular and transient state of the same parents, at different periods, account, in some degree, for the differences in their children? At all events, the bodily constitution of both parents, in every respect, ought to be attended to. MOSES (Leviticus xii. 2d & 5th) ordered a longer

* *Seminis uterique conditio maximi est momenti.*

period for the purification of a girl than for that of a boy. Is there a natural reason for his having done so? Can any inference be drawn from the observation, that the greatest number of monsters are amongst the female sex?

It is indeed a pity that the laws of propagation are not more attended to. I am convinced, that, by attention to them, not only the condition of single families, but of whole nations, might be improved beyond imagination, in figure, stature, complexion, health, talents, and moral feelings. I consider with ARISTOTLE, that the natural and innate differences of man are the basis of all political economy. He who can convince the world of the importance of the laws of propagation, and induce mankind to conduct themselves accordingly, will do more good to them, and contribute more to their improvement, than all institutions, and all systems of education.

“ It is probable,” says Dr RUSH, “ that the qualities of body and mind, in parents, which produce genius in children, may be fixed and regulated; and it is possible the time may come, when we shall be able to predict with certainty the intellectual character of children, by know-

ing the specific nature of the different intellectual faculties of their parents. The marriages of Danish men with the East Indian women produced children that had the countenances and vigorous minds of Europeans; but no such results appeared in the children of the East Indian women who intermarried with the males of any other European nation*.”

Three successive generations appear to be necessary to impregnate a race to a certain effect. “ Si le goître,” says Dr FODÉRE’, “ n’est qu’ accidentel, et qu’il n’y ait qu’un des parens affecté, les enfans ne naissent pas goitreux. Si de père en fils un goitreux a épousé une goitreuse pendant deux générations, et dans un pays où le goître est endémique, à la troisième génération l’enfant qui naît, n’est pas seulement goitreux, mais il est encore cretin †.”

* “ On the influence of Physical Causes on the Intellectual Faculties, p. 119.

† “ Traité du Goître, et du Cretinisme,” Paris, 1800, p. 69.

The Reverend Dr SMITH, who ascribes particularly the variations of man to external circumstances, says, "that Germans, Swedes, and Frenchmen in different parts of the United States, who live chiefly among themselves, and cultivate the habits and ideas of the countries from which they emigrated, retain, even in our climate, a strong resemblance to their primitive stock. Those, on the contrary, who have not confined themselves to the contracted circle of their countrymen, but have mingled freely with the Anglo-Americans, entered into their manners, and adopted their ideas, have assumed such a likeness to them, that it is not easy now to distinguish, from one another, people who have sprung from such different origins."

On a closer examination, it will be found, that one stock may adopt the manners of another, a Saxon, for instance, the fashions of the French, but that the original features of the tribes will be preserved, as long as they do not intermarry. The genuine races of Highlanders and Lowlanders of Scotland will not lose their

originality by exchanging their countries, but by intermarrying with each other.

The Jews are a striking example, that climate and external influences are less powerful in changing man than propagation. They are dispersed in every country of the globe, and though, owing to the climate they have inhabited, their complexion may have changed, yet, being prohibited by sacred institutions from intermarrying with other nations, they are still distinguishable from other people.

The ancient legislators were very attentive to the laws of propagation. MOSES complains * that the sons of GOD saw the daughters of men, that they were fair, that they took them wives of all which they chose: he divided his people into tribes, but prohibited, on pain of death, the sexual intercourse betwixt near relations.

The Greeks, as appears from their customs philosophy and legislation, had particularly in view the beauty and vigour of the human con-

* Genesis, vi.

stitution. "As we," says PLUTARCH*, "are anxious to get dogs and horses from a good breed, why should we marry the daughters of bad parents?" PLATO spoke against marriages betwixt relations. He, as well as SOLON and ARISTOTLE, considered also the age in which it was best to marry. The ancient philosophers commonly fixed it between eighteen and twenty-four for a woman. Thus, on account of the great influence of the laws of propagation on human happiness, it could be attended only with advantage, that they should be known to every youth.

It may be replied, that these considerations can never become practical rules of conduct for society at large. In the actual situation of things I will not maintain the contrary. But I am convinced, that the laws of Nature will not change to gratify our fancy. If we will not submit to the dictates of the Creator, we have no right to complain of being punished by un-

* "De Nobilitate."

avoidable though disagreeable results. Christian principles are not sufficiently exercised in practice, yet it is not, on this account, considered superfluous to teach them; and he who loves mankind will wish for their promulgation. Now, the laws of propagation are in the same situation. Nay, if observed, they would even tend to prepare mankind to receive the precepts of Christianity.

I find it necessary to obviate an objection which may be made by religious persons, who are not aware that the letter kills, while the spirit vivifies. Some, who are entirely unacquainted with natural causes, and who expect all from supernatural influence, may be offended by so much being ascribed to the laws of organisation. If they reflect, and will be consistent with themselves, they cannot reject any thing that is in nature. For organisation is constituted by the same Almighty Being whom they implore to be propitious. If they will submit to Him, they must acknowledge every law of creation. The primary arrangements of

Nature as certainly proceed from Him, as any subsequent revelation. Shall we then have no recourse to natural means to cure diseases, because St JAMES has admonished us, if any one is sick, to call for the elders of the church, to let them pray over him, anointing him with oil? We read in the Old Testament, that ELIAS prayed that it might not rain, and it rained not on the earth for the space of three years and six months; and he prayed again, and the heavens gave rain, and the earth brought forth her fruit? Shall we therefore not study the laws of vegetation, and cultivate the vegetable kingdom? Shall we neglect to sow, and expect that by means of prayers we shall be permitted to reap? In the same way, if, while we say prayers, we do not at the same time submit to the laws of organisation, supernatural influence alone will not give talents, nor bodily health. These laws have been the first dictated, and must be the first obeyed. A parent who perceives that his child is affected with disease and a weak constitution, and who, while he prays to

GOD for restoration of his health, leaves him in confined air, and under the charge of careless or ignorant servants, has no right to expect that supernatural influence will be exerted in his favour, while he continues to neglect his own duty in contemning the first laws of creation. The Supreme Being gave us understanding that we might perceive these laws; and having perceived them, it is our first duty to obey them as His dictates; and having done so, we may then, but not till then, expect His blessing to attend us. This special obedience is an indispensable condition to the improvement of mankind; and nothing but ignorance, superstition and prejudice can oppose it.

It has been my object in this Chapter to bring under consideration a most important point, which must precede, and which will influence whatever is to be done in education. Yet I do not deny the efficacy of various other conditions which I shall examine in the following pages.

CHAPTER II.

ON THE LAWS OF THE VITAL FUNCTIONS.

IT is reasonable, when we desire the improvement of any living being, to employ all the means which may contribute towards its perfection. We have seen in the preceding Chapter, that man is born sickly or healthy, deformed or well shaped, an idiot or a genius,—in short, that the human being enters life with the greatest modifications of bodily and mental endowments. The innate constitution, then, which depends on both parents, and on the state of the mother during pregnancy, is the basis of all future development.

Being placed in the world, man is subjected in every respect to the general laws of organisation. Organisation is influenced by light, air, climate, nourishment, bodily exercise, rest, sleep,

cleanliness, and excretions. The body of man, like other organised beings, undergoes various changes: it begins, increases, arrives at its full growth, decreases, and dies. There is a certain regularity in the succession of these natural changes; and accordingly, the duration of life is divided into different periods, often called ages.

These changes cannot be entirely prevented, but they may be accelerated or retarded by external influences. The regulation of all the conditions which contribute to the development of the body and of its parts, and to the duration of life, constitutes what is termed Physical Education.

I shall not endeavour to explain Life. I am satisfied to say, that it embraces all the vital functions from conception to death. It is certain that it depends on various conditions, several of which are not yet sufficiently understood. The chemical explanation is not more satisfactory than that founded on mere mechanical laws. Life is more than the effect

of a machine, more than a crystallisation. The life of man is also more than the organisation of a plant, and even more than that of an animal. Some fluids are necessary conditions, such as caloric and the electric fluid. Some ancient and modern physiologists speak of a peculiar Vital Principle, in ancient times often called the Soul of the World;—others have confounded this principle with the immortal soul.

The modern physiologists consider rather the functions of man than the principles of which he is composed. They place together the functions without consciousness, and call them Automatic Life; while the functions with consciousness are known under the name of Animal Life.

It is not yet generally admitted, that both classes of functions depend on the organisation. Physical education, however, evidently rises in importance, if the manifestations of the mind are modified in quantity and quality by the influence of the body.

In this respect various opinions have prevailed, and still prevail. There is an ancient belief

in oriental countries, that the body prevents the soul from communicating with superior beings, and from exercising freely its powers. PYTHAGORAS, PLATO, and almost all metaphysicians, fancied, that in this life thoughts might be manifested without the medium of organisation. The body was considered as a prison of the soul. Hence the great tendency to deliver the immortal soul from the mortal body; hence the spontaneous vexations and torments of the body; and hence many nonsensical ideas of castigation.

This opinion, however ancient it may be, is yet erroneous. Experience, which must constantly guide our reasoning, proves the dependence of the mind on the body during this life. Both classes of functions, then, are influenced by physical education.

The duration of life is commonly divided into Infancy, Adolescence, Adult and Old Age. With respect to physical education, the time from birth to that of full growth, is the most important. It is preparatory for the rest of our days, and has also a great influence on our offspring.

It may be subdivided into several periods, the first of which is that from birth to two years, or to that of the first dentition,—I call it Infancy: The second from two to seven years, or to the second dentition, viz. Childhood: The third from seven years to puberty, viz. Adolescence: The fourth from puberty to full growth, or to the Period of Marriage. Before I enter into details on these periods, I shall notice some general considerations, and begin with Longevity.

It is not probable that the life of man has diminished with the duration of the world. It is more reasonable to suppose, that the years mentioned in the Old Testament were shorter than ours. It is indeed a common observation, that the same term has quite different meanings among different nations, and even in the same nation at different periods of its history. The English and Germans, for instance, measure the distances of localities by miles; but it is known that about six English miles make only one mile in Germany. In the same way,

the expression *year*, did not always denote the same lapse of time. Men, like quadrupeds, commonly live in the state of nature five or six times longer than they grow; and many individuals of the human race arrive still at an age corresponding to these proportions. Life, generally speaking, is shortened by artificial means, rather than by the lapse of time since the creation.

Among the causes which contribute to longevity, the most important is the innate bodily constitution. In this respect, savages have an advantage over civilised nations. The health of the former is more durable, and they do not experience a number of bodily and mental disorders with which the latter are tormented.

A moderate temperature is more conducive to old age than great heat. The latter accelerates the natural changes of organised beings, and brings them sooner to death. Pure, dry and cold air, moderate exercise of all the bodily and mental faculties, a good physical education in general, and quietude of the mind, are all very favourable to longevity.

On the contrary, hereditary dispositions to diseases, a weakly constitution, great and sudden changes of temperature, intemperance, want of bodily exercise, noxious occupations, too great application of the mental powers, misery, unwholesome food, a want of sufficient rest, every kind of debilitating influences, disagreeable affections of the mind, such as jealousy, envy, fear, grief, &c. are hurtful to health.

Nature preserves the species, and also the individuals, for a certain period. Its influence has been spoken of at all times, under the name of *vis plastica* or *vis medicatrix natura*. Yet, however favourable all circumstances may be, the succession of the different ages cannot be prevented, and natural death is at last unavoidable. Physical education can produce only modifications, and can never annihilate the immutable laws of creation.

The organisation of plants and animals which can live in various climates, is extremely modified by the influence of external circumstances. Fruit-trees which have been transplanted from

the south to the north, bring forth the same kind of fruit, but of modified qualities. The grapes of France excel those of England.

LEIBNITZ has already remarked, that plants and animals show the same type in different countries. We may add, that it is the same with men. In Angora, the beard of the men is modified like the hair of animals. In countries where the grass of the meadows is long, the cattle are tall, and animals there have long legs and a slender configuration. Mankind shows a similar make.

The influence of physical education may be examined with respect to the whole body, or to the individual systems, such as the muscles, bloodvessels, bones, nerves, digestive organs, &c. It is certainly and generally known, that climate and the manner of living modify the whole organisation of man. Climate, in its general acceptation, designates not only temperature, but all external influences, particularly air, light, dryness and moisture, and food. A particular effect produced by a high temperature on

living beings, is, that they undergo their natural changes with greater celerity than in colder regions. Annual plants of the south, the aloes, for instance, when carried into northern countries, last many years.

It is quite superfluous to insist on the modifications produced in organised beings, by food, and other external circumstances. Who does not know that the constituent parts of milk, such as butter, cheese, and whey, of the same cow, vary according to the food with which she is nourished; that the flesh of roes, hares, rabbits, fowls, &c. though each sort preserves its specific taste, is greatly modified by the food on which the animal lives.

This principle, however is not sufficiently attended to in physical education. Children are commonly treated according to a general plan, while external circumstances ought to be regulated according to the individual temperament.

In this respect, a very important question may be examined, viz. How far may external circumstances contribute to the developement

of individual parts of the body? It is known that different systems of the body, such as the muscles, the nerves, the digestive organs, &c. do not possess precisely equal activity in the same individual. It would be extremely interesting to ascertain, that such or such a climate, such or such food, &c. is more or less favourable to the improvement of particular systems of the body.

The same degree of excitement, whether of temperature or of food, may stimulate one system, and weaken another. Great heat accelerates the circulation of the blood, and debilitates the digestive organs. As the manifestations of the mind depend on organisation, it is conceivable why even talents and moral feelings depend on the influence of climate and nourishment. All observations of this kind have been made merely with respect to health and the mental operations in general. But as medical men admit that some drugs act more on the nerves, others on the blood-vessels, others on the skin, others on the abdominal or urinary secretions, why should aliments,

and other external influences, not be more or less favourable to individual parts of the body? In this way, nutrition, and the regulation of external circumstances, will increase in importance as they are discovered to contribute, not only to the developement and organic constitution of the body in general, but also to the improvement of single parts.

In this respect, our knowledge is by no means satisfactory; yet every one will feel the importance of these considerations, and wish for positive observations. This interesting subject, indeed, deserves the attention, not only of medical men, but of all those who have the charge of education.

I shall now add some ideas concerning the regulation of the vital functions, during the time from birth to the period of full growth, or marriage.

PERIOD I.

FROM BIRTH TO THE AGE OF TWO YEARS, OR
INFANCY.

IN this age, the mortality of children is the greatest; and hence care ought to be bestowed on their treatment, proportionate to the dangers to which they are exposed. Let us then see what is to be done, with a view to regulating external influences upon them. I have already stated, that the most important requisite to health and prosperity, is a good innate constitution. Among the external circumstances after birth, the most essential are Temperature and Food.

Temperature.

Without a sufficient degree of caloric, no act of vegetation or animalisation can take place. Before birth, the child is constantly exposed to

the temperature of a lukewarm bath. Is it then reasonable to think, that immediately after birth a low temperature should be most suited to its health? In new-born children, it frequently happens, that circulation in the external vessels of the skin is impeded by the influence of cold air, and that from this circumstance a kind of jaundice arises. In more advanced years, great changes of temperature are hurtful to health. In hot climates, tetanus is often the result of sudden refrigeration. Besides, we see the natural instinct of birds leads them to cover their young with their wings. How, then, is it possible to fancy with J. J. ROUSSEAU, that new-born babes may receive benefit when exposed to cold, or when bathed in ice-cold water, or in snow? Such a treatment, it is true, has been defended by an appeal to the example of northern nations. But it has been overlooked, that in those cold countries the whole animal economy of the parents is different, and that the children participate in their bodily constitutions. The mothers in northern regions digest things

which the delicate women of the south could not take without injury. It would, however, be as reasonable to feed a southern mother on fish-oil, as to bathe her tender offspring in ice-cold water. It cannot be too often repeated, that the error is prodigiously great to overlook the innate dispositions, and to neglect the laws of Nature. The bad effect of cold-bathing upon new-born children is now ascertained, and this nonsense has been given up. It is not, however, my opinion that young children ought to be brought up as in a hot-house. Man is obliged to bear various temperatures: hence he should be accustomed to them; but this should be done by degrees. The weaker and the more delicate children are, the more care is requisite.

Food.

It is scarcely imaginable how the simple proceedings of Nature should be neglected, and fantastical dreams substituted in their place. How was it possible to doubt, whether, during

the first days, the milk of the mother were wholesome to the suckling? Calves, puppies, and the young of all quadrupeds, suck immediately after birth. Why will man alone disdain the laws of Nature, which takes so much care for the preservation of the species? How was it possible to think, that honey, syrup of rhubarb, or even wine, was more wholesome to young babes than their mother's milk, which at the beginning is thin, watery, and fit to evacuate the meconium collected in the child's intestines, and which, after a few days, becomes thicker and more nutritious. Nothing but ignorance would endeavour to govern nature. Thus, the mother, after having taken rest from her labours, and some restoring nourishment, should, as soon as she has got milk, give suck to her child. In cases only where she has got no milk, light artificial nourishment ought to be given, till Nature supplies a better food.

Much has been said upon the question, whether the child is better nourished by his mother's milk or by that of another nurse, or by

heterogeneous substances. Nature must decide. Experience shows, that, *cæteris paribus*, a plant succeeds better if it be not transplanted from one spot to another. Moreover, that young trees transplanted from a fertile soil into a barren one, languish or perish; while, on the other hand, if left as they were, they grow luxuriantly. Young birds may be nourished with eggs, viz. with substances on which they lived in the embryo state. Young mammalia also may be well fed upon milk and eggs; and why should it not be the same with young children?

If the mother be healthy, and her milk nourishing, it will agree the best with the digestive powers of the child; and by giving suck, the mother will be freed from various complaints, noticed by many medical writers as the result of neglecting the first duty of a mother. In many cases, however, it is better for the mother, for the child, or for both, to feed the child on the milk of a nurse; or, if this be impossible, by other alimentary substances. Many mothers of a delicate constitution are weakened and fall

into consumption in consequence of giving suck. Many children also perish in such cases from want of sufficient nourishment. A mother is certainly blameable, if, from a love of dissipation, and perpetual amusement, she persuades herself that she is sent into the world merely to pass through it in the most easy manner. But in the above-mentioned examples, it is most advisable to have recourse to the milk of a healthy nurse, who, as far as possible, should resemble the mother in age, temperament, and in the period of her delivery. If new-born children are given to nurses who have been delivered some time before, artificial means, such as syrup of rhubarb, or chiccory, generally become necessary, to evacuate the meconium; or we may act on the babe by the medium of the nurse, in giving her alimentary substances that make her milk thin and clear, or even that are slightly purgative.

The milk of a wet-nurse varies according to her age, her bodily constitution, to the food she takes, and according to her manner of living in general. She must avoid every thing which

disturbs digestion, particularly strong spices, spiritous liquors, and disagreeable affections of the mind. The suckling participates in her bodily disorders. He is liable through her to vomiting, to hiccough, to pain of the belly, diarrhœa, uneasiness, to convulsive motions, and various other complaints.

Bad digestion, and all symptoms which result from it, are frequently caused by feeding the infant immediately after birth with artificial aliments, such as panada, pap, &c. New-born children ought to live for the three first months only on the milk of the mother, or of a sound nurse. By degrees, they may be accustomed to some other food, according to their temperament and digestive powers, beginning with liquids, such as milk and sugar, broth, boiled biscuit, rice-cream, &c. and so go on to solids. The younger the child is, the less nourishment should be given at once, and the oftener repeated: older children may take more food, and at greater intervals.

The nurse's milk certainly has great influence on the developement of the suckling. Those,

however, who think that he imbibes the moral character of his nurse with her milk, are mistaken. If it were true, that a child brought up upon goat's milk was fond of jumping, that another fed with swine's milk was dirty, it would follow that adult people ought also to adopt the character of the animals on whose flesh they live. Men and women who live in the same manner, would be endowed with the same affective and intellectual faculties. Nor could it happen, that different children, nourished by the same mother, should show quite different characters, even before they had taken any heterogeneous food. Thus, the nurse's milk will contribute to the nourishment and developement of the instruments of the mind; but it will not give rise to determinate qualities. Her moral character may change her milk with respect to its healthy condition, but it cannot produce talents or feelings. It is, however, certain, that the innate powers of children are more or less exercised and directed by the nurse's temper, as I shall detail hereafter.

Air.

Atmospheric air is indispensable to human life. By its physical properties and constituent parts, it has an influence on all the vital functions. Its transparency is necessary to vision, or to the passage of light: its fluidity permits the free motion of the body in it. In virtue of this quality it admits also of being changed or renewed. Its elasticity in propagating its vibrations assists the sense of hearing. Its weight compresses the fluid and solid parts of our organisation. Moreover, as the temperature of the atmosphere is commonly below that of our body, the air receives the superfluity of caloric. Generally, however, we are obliged to guard against the disagreeable sensations of cold caused by the too great privation of caloric.

The constituent parts of the atmosphere are extremely important to the body. Its oxygen and caloric are essential to the sustenance of life. Its azote, hydrogen, carbonic gas, water, elec-

tric fluid, and the various exhalations of plants and animals, have a great influence on the functions of organised bodies. Certain conditions of the atmosphere cause plants of different kinds to perish. Some winds, or conditions of weather, produce epidemic diseases among animals and mankind. In some persons, the digestive powers are disturbed at the approach of a storm. Persons whose limbs have been injured by wounds, can foretel the changes of the weather by the pains they feel. Nervous and delicate constitutions perceive the slightest difference in the state of the atmosphere. Many of them know by their bodily sensations whether the wind blows from the north, east or west.

New-born children, according to their innate temperaments, are more or less benefited or disturbed by the condition of the atmosphere. Some constitutions require a dry and others a moist air. It is, however, a general rule, that it should be pure, and by no means impregnated with smoke, or any other noxious exhalations.

Light.

Organised bodies in general require the influence of light for their developement and health. It changes the colour of plants and animals, and the complexion of man. Plants, when deprived of light, grow pale and yellow. Worms and insects confined to dark places remain white. Those who spend their lives in their closets, have a pale and yellowish complexion. The want of light weakens the organisation. It is then affected with scurvy or putrid complaints, or it grows fat, and the liver enlarges. Many patients become worse about sunset, and during night. It follows, that dark habitations, narrow streets, high houses, little windows, and whatever shuts out light from dwelling-places, is unwholesome.

Light awakes us from sleep: it excites all functions of the body, particularly those of the skin. Its sudden impression excites sternutation. Too much light produces headach, in-

flammation of the eyes, of the skin, of the throat, and of the brain.

The eyes of new-born children should not be exposed to a strong light at once. When they begin to see, they ought to be placed so that the light is before them, since they always turn their eyes towards it.

Cleanliness.

The skin has a great influence on the preservation of health, by its absorption and excretion. Its pores must be kept open by washing the body, and by changing the swaddling-clothes and linen whenever they are unclean. According to the condition of the skin, it may be washed with lukewarm water only, or with water and wine, to strengthen it, or rubbed over with some oily substance if it be dry and rough.

Some parts, such as the folds of the neck, behind the ears, the interior of the legs, &c. which are liable to be inflamed, deserve particular attention. They may be washed with a

solution of alum, or powdered with *pulvis lycopodii*, or besmeared with cacao-butter, oil, or any other pure greasy substance. I have already mentioned, that children should be accustomed by degrees to a lower temperature: hence the water or the bath employed as the means of cleanliness, must gradually be used colder and colder. The body, like the face, might be exposed by degrees to the atmosphere.

Sleep, Watching, Rest, and Bodily Exercise.

Before birth, children seem to sleep almost continually. After birth, the younger the infant, the more sleep he requires. Children should never be awakened; let them sleep as long as they please. It is, however, wrong to employ soporiferous means to produce sleep. They may be soon accustomed to awake and to fall asleep at a certain hour.

The free exercise of their limbs is very advantageous to them. No part of the body ought to be pressed. It was an absurd custom to tie

the tender creatures, and to impede all their motions. It is particularly necessary to attend to the head, and not to let it fall backward, since the nerves of the spinal cord may suffer from pressure, on account of the cartilaginous state of the vertebral processes.

We ought not to be uneasy when children cry a little. By crying, the lungs are distended and strengthened, the eyes and nostrils are cleaned, and the circulation of the blood is promoted. Children ought never to be lifted up by one part only, such as by one hand or one arm. Luxations easily result from this practice. Delicate and fat children should not be placed too early on their legs. Curvations of the spine and hip bones may be thereby produced. The thorax and shoulders are often injured by leading-strings, which, in consequence, ought to be abolished. It is true, that many children are strong enough to resist, but delicate ones must frequently suffer by them. Too violent shaking may injure the stomach and brain, and produce vomiting, principally at the

moment when the stomach is full. Let the body be exercised, but always with precaution.

PERIOD II.

FROM THE AGE OF TWO YEARS TO THAT OF SEVEN, OR CHILDHOOD.

BEFORE I consider the particularities of this period, it will be interesting to advert to a few circumstances with respect to dentition. At first, the natural food of children is liquid; but about the seventh month, instruments which are fit to assist the digestion of solid aliments, viz. the teeth, appear. The developement of these organs is often the cause of various complaints. The saliva is generally secreted copiously, frequent sneezing occurs, the gums grow red and hot, sometimes they are swollen, one or both cheeks are red; the child carries his hands, and every thing he holds, into his mouth, and presses the gums against it. At

the end, white spots are seen where the teeth appear. Commonly the two middle incisors of the lower jaw first cut through the substance of the gums. A little while after, the corresponding incisory teeth of the upper jaw show themselves, then the lateral incisors, the eye-teeth, and the lateral grinders. When the small molar teeth have come through at the age of about two years, the first dentition is complete, and the life of the child, which before was precarious, is then more secure; for it is ascertained that a third part of the children born dies before the age of twenty-four months.

The growth of teeth, though a natural operation, causes various disorders in the vital functions of children. Diarrhœas and convulsions are the most fatal accidents attending difficult dentition. The state of the jaws alone, or, by sympathy of several other parts, sometimes of the whole body, is inflammatory. Hence the treatment of such children must be conformable: As their constitutions, however, are extremely modified, a physician ought to be

entrusted with the particular care of them. The general rule is, that every kind of stimulus ought to be avoided. Tepid bathing is an excellent antiphlogistic.

It may be observed in general, that in infancy the vital motions tend particularly toward the head, and that, therefore, this part is the principal seat of the afflictions peculiar to this age.

In order to favour the cutting through of the teeth, the gums may be rubbed with sugar or bits of althea-root, moistened with honey or syrup, and kept between the jaws. The nurse may also introduce her little finger, moistened with honey, between the gums of the child, to soften them, and to relieve the pains of the young creature. Sometimes little incisions are made into the gums with evident advantage.

To the twenty teeth of the first dentition two new grinders in each jaw are added at about the end of the fourth year. They differ from those that preceded them in this, that they are destined to remain throughout life, whilst the

primitive or milk-teeth are lost at seven years of age, in the same order in which they appeared, and are replaced by new teeth, better formed, and provided with longer and more perfect roots. Towards the ninth year two new large grinders come forth beyond the others. There are then twenty-eight teeth. Between eighteen and thirty, or sometimes still later, the *dentes sapientiæ*, two in each jaw, complete the second dentition.

Dentition, like all other acts of the living economy, is subject to endless variations. There are instances of children that have come into the world with one or two incisors, and there are often supernumerary teeth. It is difficult to say why the primitive teeth are detached and replaced by others, which have remained so long buried within the alveolar processes. Teeth of a third set have been known to be cut in very old people.

Generally speaking, teeth are not taken all the care of which their importance demands. They ought at least to be kept clean. Those

who neglect this duty, offend against the first requisition of nature; and if they are punished by pains in the teeth, they receive only their desert. The condition of the teeth certainly depends on the whole constitution of the body; and, hence, in many cases, the advice of a good dentist, who understands not only the operative part of his art, but also the animal economy, is to be recommended.

The teeth are in close relation with nourishment, and this deserves a particular attention. The necessity of taking nutritive substances is generally known and indicated by hunger and thirst.

Nature, which has assigned to different animals their different aliments, has, in this respect, allowed to man the greatest variety. He is almost omnivorous, and he alone understands the art of cookery, by which he facilitates digestion. Yet nourishment must be modified in quantity and quality according to age, to the bodily constitution, to climate, to season, and to the manner of living.

The influence of different kinds of food on the whole constitution is evident, from the modified flesh of animals of the same species, fed on various aliments.

In children, the functions of nutrition are quicker; they die sooner of inanition than adult persons; they require more frequent feeding, and a larger quantity of food, as they not only change the matter of their body, but increase also.

As children grow stronger, they will digest substances of a heterogeneous and more solid nature. In general, the more simple and plain, the better are the aliments; and every food which digests is wholesome. It is, however, known, that lymphatic constitutions require nutritive and stimulating substances; that nervous temperaments suffer from stimuli, and stand in need of light and simple aliments; and that weak bowels do not bear vegetables, fruit, and paste, these aliments giving rise to worms and scrofulous diseases. Such bowels

then must be strengthened by animal food, steel-water, some wine and bitters.

In cold climates animal food is necessary to man; he grows pale and languishing on vegetables. In hot countries, on the contrary, fruit and vegetables nourish sufficiently, their nature being quite different from that of plants in northern regions. This is evident, since the spices we take to assist digestion, belong to the vegetables which grow in southern climates. A cold dry air excites the appetite, while a hot and moist atmosphere weakens the digestive organs.

The alvine and cutaneous excretions are in intimate connection with nutrition. Noxious particles, when they remain in the intestines, are absorbed and brought into circulation. The bowels being constipated, the bloodvessels are compressed, the circulation is impeded, and piles are produced. The blood is carried to the brain, and causes headach. Thus, the excretions must be taken into consideration and regulated. They vary in quantity and quality

according to age, temperament, nutrition, weather and season. Perspiration is more considerable in youth than in old age, more in hot than in cold weather, more in irritable than in inert temperaments. Children suffer from being kept too warm. Yet too sudden and too great changes of temperature produce in them, as well as in adult persons, catarrhal affections, coughing, inflammation, diarrhœas, &c.

The skin ought to be kept clean, exposed to the air, and thus rendered less sensible to external impressions. With respect to clothing, the general rule is, that no part of the body ought to be pressed. Weak organs may be supported, and the whole body defended against cold, but all the movements of the body ought to be free and easy. It is a false taste to hurt the health with a view to increase beauty.

A sedentary life is adverse to health in general, particularly to that of children. They require more bodily exercise, and more sleep than adults.

During childhood, as well as in infancy, the regulation of the vital functions is the most important point of education. A good and healthy organisation is the basis of all employment and of all enjoyment. Many parents, however, are anxious to cultivate the mind at the expence of the body. They think that they cannot instruct their offspring early enough to read and to write. The bodily constitution and health are overlooked. Children are shut up, forced to sit quiet, and to breathe an inclosed air. This error is the greater, the more delicate the children are, and the more premature their mental powers. The bodily powers of such children are sooner exhausted, their brain is liable to inflammation and serous effusion; and a premature death is frequently the consequence of such a violation of nature. It is indeed to be lamented, that the influence of the physical on the moral part of Man is not sufficiently understood. There are parents who will pay masters very dearly, in hope of giving excellency to their children, but who will hesi-

tate to spend the tenth part to procure them bodily health. They, by an absurd infatuation, take their own constitutions as a measure of those of their children, and because they themselves in advanced life can support confinement and intense application with little injury to health, they conclude that their young and delicate children can do the same. Such notions are altogether erroneous. The advantages of a sound body are incalculable for the individuals themselves, their friends, and their posterity. Body and mind ought to be cultivated in harmony, and neither of them at the expence of the other. Health should be the basis, and instruction the ornament of education. The developement of the body will assist the manifestations of the mind, and a good moral education will contribute to bodily health. The organs of the mental operations, when they are too soon and too much exercised, suffer and become unfit for their functions. This explains the reason why young geniuses often descend at a later age into the class of

common men. Indeed, experience shows, that among children of almost equal dispositions, those who are brought up without particular care, and begin to read and to write, when their bodily constitution has acquired some solidity, soon overtake those who are dragged early to their spelling-books. No school education, strictly speaking, ought to begin before seven years of age. I shall, however, explain, in the following chapter, on the laws of exercise, that many ideas and notions may be communicated to children by other means than books. When education shall become practical and applicable to the future destination of individuals, children will be less plagued with nothings, but they will be made answerable not only for their natural gifts, but also for the preservation and cultivation of their bodily constitution, since vigour in it is indispensable to enjoyment and usefulness. They will be made acquainted with the natural laws of nutrition, and with their influence on health. This knowledge will be of greater use than to forbid

eating meat on certain days. Teachers, indeed, ought to know, that nothing is unclean or an abomination in itself, but becomes so by being ill used. Man must eat and drink to live, but he ought to avoid all unwholesome food, and whatever disturbs his health.

The influence of the laws of the vital functions is so great, that those who direct mankind, ought to be permitted to interfere to regulate them in many respects. The Mosaic law may serve as a fine specimen. All ancient legislators paid great attention to these laws, as well as to those of propagation. At all events, they ought to be taught in proportion as children can understand them.

The influence of the laws of propagation may be shown first in plants, then in animals, and, at the end, with respect to mankind. Many parents are cautious and fearful of speaking of such notions to their children, and do not think of the anxiety with which children look for information of that kind, and of the benefit they may derive from it. Such information, when

given by the parents, will be received with confidence and respect. Moreover, this knowledge may become advantageous to mankind at large; for some young persons will possess reflection enough to attend to their bodily health, from the consideration that their constitution will be communicated to their offspring. I know positively, that such a proceeding has been more effectual and beneficial, than endeavouring to prevent children from acquiring any knowledge of that kind, or to conceal the effects of the unorderly satisfaction of physical love. This propensity deserves the same attention which we pay to hunger and thirst. Both are active without our will; and their activity must therefore be directed. We must have recourse to the understanding as far as possible, to regulate the actions, and employ natural means of correction against natural faults. How can we expect that children should suppress a strong internal feeling, without being acquainted with the bad consequences of its abuses, and with its destination? The dreadful effects of Onanism may be shown

to those who are inclined to this aberration ; at first with respect to their own health, and afterwards in relation also to their offspring.

Man must submit to the laws of the vital functions during his whole life ; but this submission must be particularly attended to from birth to the age of complete developement, since the time of growth is preparatory for the rest of life.

An additional observation may be mentioned, viz. that the vital functions, like all others, admit of great modifications, nay, even idiosyncrasies. Some persons succeed under all circumstances ; they digest whatever they eat ; others cannot digest particular aliments, such as mutton, pigeon, cauliflower. These, and all other particularities, can only be observed, but can never be explained. In regard to them, every one must be his own physician. The knowledge of them is necessary ; but from such individual observations no general inference can be drawn. DEMOSTHENES and HALLER were kept in a state of regular excitement by drink-

ing nothing but water. Coffee was the favourite stimulus of VOLTAIRE, and tea that of Dr JOHNSON. SIR ISAAC NEWTON lived upon vegetables when he was employed in composing his famous treatise on Optics. HOBBS sat in his study, enveloped in the smoke of tobacco, &c.

During the age of preparation, that is, from birth to the state of full growth, a third kind of laws is to be kept in view, and these shall be considered in the following pages.

CHAPTER III.

ON THE LAWS OF EXERCISE.

These laws embrace what is called Education in a more limited sense. Many errors are caused by the true meaning of the word Exercise not being sufficiently understood. I employ this expression as synonymous with putting into action, and distinguish Exercise from Habit; the latter being the result of the former.

Habit has two significations; it sometimes indicates the result of diminished activity, and at other times a greater facility of acting. A power being too active, becomes fatigued, diminishes, and is soon exhausted. Moreover, all natural powers become accustomed to external impressions, and the longer the latter are applied, the former become the less affected by them. The

mimosa sensitiva, when shaken for a certain time, ceases to fold its leaves. In the same way, each sort of impression on the organisation loses its effect by frequent repetition. Even noxious impressions, when repeated, are less felt than they were at first. In this sense MITHRIDATES accustomed his stomach and bowels to poisonous substances. The attendants and nurses of patients become in a certain degree insensible to contagious diseases in hospitals. The mind itself shows less energy at each repetition of the same function. It becomes accustomed even to misfortune and painful situations.

Organised beings adapt themselves in a surprising degree to external impressions, and a change is frequently less advantageous than might have been expected. Prisoners, who have been confined for many years to dungeons, or unwholesome habitations, fall sick when they obtain their liberty. Many morbid, but accustomed affections, such as old sores and exudations, &c. ought to be removed with precaution. Body and mind successively take a turn which ought to be changed

only by degrees, for sudden and great alterations do harm.

All changes which nature produces are successive; and art ought to imitate her proceedings. It is the same in diatetic rules, and in the manner of feeling and thinking. Drunkards cannot leave off their bad habits suddenly without injuring their health. Those who are near starving from inanition, will perish if too much nourishment be given; and too much light dazles those who have lived long in darkness. The bad effects of great and sudden changes of temperature on inanimate bodies, such as glass, as also on plants, animals, and man, are generally known. It is sufficient to call the attention of the reader to them. Those who are accustomed to certain mental occupations, feel great reluctance to give them up. In the same way, great and sudden changes of political, moral, and religious opinions, are not borne with indifference. Habit is a second nature, physically and morally speaking.

The living generation, if not prepared for it, generally rejects every reform. It is only in process of time that the adherents to any new doctrine become numerous; and any doctrine, though false, when once admitted, will be replaced by another and a better only by degrees. Yet it is natural that the more agreeable a doctrine is, the sooner it will gain ground, and that a precept which commands resignation will be submitted to, in proportion to the reward it promises. Christianity assigns eternal happiness as the reward for temporal conflicts; and it was adopted by fishermen sooner than by the rich.

The law of modifying mankind, or of producing changes, is seldom understood by reformers. They are commonly too hasty; though, at all times, experience has shewn the danger and harm of such a proceeding. When changes are to be made, let them be gradual; the greater the alterations you wish for are, the slower must be your method of proceeding; keeping, however, constantly the aim in view.

The precipitancy of common reformers can be excused only by their ignorance of human nature, and by their erroneous opinion, that it is sufficient to point out errors, and to propose principles, in order to perfect man, without considering that he must by degrees be prepared for, and accustomed to them.

The facility of accommodating man to new impressions greatly depends on age. The period of growth is particularly favourable to it. The older we are, the less susceptible are we of changes. It is therefore not astonishing, that all new doctrines have been received and propagated by youth and new generations.

The law of accommodation never annihilates the general laws of life. The one is subordinate to the other. No power of accommodation can prevent the successive changes of age. And besides, every individual being born with a different constitution, and with different dispositions, is not equally capable of accommodating himself to circumstances, and hence each will present some modification, though the external

influences are the same. This is the case in the automatic and in animal functions. Notwithstanding these restrictions, however, the law of accommodation is extremely important in the education both of individuals and of nations. Its influence is incalculably great.

The second meaning of Habit is an increased facility of acting in a certain manner. In this acceptation of the word, it is still more interesting to education than in the former. It deserves a detailed elucidation.

The law that exercise strengthens powers, is quite general throughout nature; and extends even to inanimate bodies. Musical instruments being played on by masters in the art, improve. The power of a magnet to support weight may be increased, by gradually appending to it more. Every power, both in automatic and animal life, may be exercised, and thereby gains in activity. There is something analogous even in the diseased state. Each organic part, having once been affected by any disorder, is liable to relapses; in the same way as, according to the

first meaning of habit, by repetition and continuation many diseases are exhausted.

The digestive organs may not only be accustomed to various aliments, but they become also more active by being satisfied. In persons who spit out the saliva, the glands secrete more abundantly. All muscles which are exercised increase in strength. Smiths, and those who use their arms, acquire more force than those who seldom employ them. Bodily exercise in general strengthens; and a sedentary life weakens the constitution.

The influence of exercise on the functions of the five senses, is generally known and admitted. The sense of feeling often acquires a very high degree of perfection in persons who are blind. In the Physiognomical System, speaking of the Generalities of the external senses, I have quoted many examples which prove, that they become more active by exercise.

It is the same with the internal faculties manifested by means of the different parts of the brain. Each power, if it be sufficiently exer-

aised, grows more energetic. The same faculty neglected, or cultivated, shows different degrees of activity.

In this chapter on the Laws of Exercise, I take for granted that all dispositions are innate. The details of this important proposition may be found in the Physiognomical System.

The law of exercise is the basis of education in general; but, with respect to its application, great changes will be made, when the nature of Man, and the primitive faculties of the Mind, are better understood. Hitherto philosophers have admitted a few general powers, and have derived from them all particular manifestations. The greater number of them consider the intellect as the cause of the feelings. Accordingly, they confine education to the Understanding, and do not think of cultivating the Feelings themselves.

This, however, is a great error. The primitive powers of the Mind must be ascertained; and as they exist independently of each other, so every one must be exercised for itself. The

legs will not be strengthened by reading treatises on muscular motion. The digestive organs will not act with more energy in those who know all the theories which have prevailed on digestion, and who are even able to explain the causes of hunger and thirst. Let such persons have but little to eat and to drink, and give to others who have never heard of any theory of alimentation, wholesome food in abundant quantity, and every intelligent reader will perceive whose appetite and digestive functions will be exercised to the best advantage.

Let any one study the principles of optics merely in books and in descriptions; let him learn by heart all the theories of colours, but let him never see any colour, nor feel their harmony. He may, like a blind man, recollect all the expressions used in painting, but without practical instruction his faculty of colouring will not improve.

Who would pretend to cultivate the musical talent only by reading discourses about the principles of melody and harmony? Is it not ne-

cessary for this purpose to perform tunes, or to hear them performed by others, either in singing or in playing on a musical instrument ?

It is the same with all intellectual faculties. Each must be exercised or put into action for itself. Thus, to cultivate the power of Numeration, the numbers must be shown in real objects. To exercise the power of Locality, it is not enough to know the names of each town, river, sea, &c. but their respective situations must be known. Some children easily learn names and geographical descriptions by heart, but feel great difficulty in learning local situations ; while others present to themselves, in their own minds, an exact image of localities the names of which they have forgotten. When children are obliged to trace maps, it is not always those who know the localities best that have the greatest power of tracing them on paper. The fundamental faculties are not sufficiently separated in the study of geography. A perfect knowledge of it requires the exercise of Individuality, of Form, Size, Locality, and Language.

In order to draw maps, Constructiveness is required in addition. The latter power will be assisted by Order and Numeration.

The intellectual faculties of man have improved less by education than they might have done, in consequence of the primitive powers of the understanding not being known, and of the difference between sensations and perceptions on the one hand, and the artificial signs, either sounds or figures, which express them, on the other, not being attended to.

It is a great fault to proceed as if the signs could produce sensations and perceptions, while they can only call those ideas into recollection, which have pre-existed in the mind. The general principle, in communicating every kind of positive knowledge of the world, is to excite, first, sensations and perceptions, and then to denote them by particular signs. Thus we shall avoid the great mistake to which we are accustomed from infancy, viz. of teaching words without a meaning.

Each intellectual faculty, then, must be ex-

exercised by practical application, in the same way as the sense of hearing is exercised by hearing, that of smelling by smelling, that of sight by seeing. Moreover, the vocal or written signs are to be used only as means of communication, of recollection and tradition; but they cannot be considered as the cause of any idea or sensation.

With respect to the Feelings, education is still more defective. It is commonly believed that it is more difficult to cultivate the propensities and sentiments than the intellectual powers. It is even stated, that the feelings cannot be taught. This proposition, however, is not clearly stated. The feelings cannot be taught, if by this proposition we mean, that they may be given by education; in this sense also understanding cannot be communicated. Both intellect and feelings are given by nature, these last may be exercised in the same manner as the intellect, not by the action of the faculty of language, or by learning signs, or by exercising the verbal memory, but by putting the feelings

themselves into action. I even think that it is much easier to cultivate the feelings than the intellectual powers.

I cannot too frequently repeat, that the Feelings do not result from intellect, any more than intellect is the result of the feelings. No one is benevolent, just, timid, courageous, haughty or affectionate, in proportion to his understanding, nor has he penetration on account of his feelings. Moreover, each affective, as well as each intellectual faculty, must, and may be exercised for itself. Man learns to be courageous, circumspect, ambitious, just, or benevolent, as he learns to sing, to calculate, to measure, to speak, and to reflect. When often exposed to danger, he learns to meet death without fear. By habit he becomes indifferent to destruction.

Thus, bring men into favourable situations, calculated to call forth their feelings, and these will be strengthened. In order to cultivate benevolence, one should not frequent only the society of rich and opulent persons, and learn by heart descriptions of charity; we must experi-

ence misery ourselves, and contemplate the painful situations of others. There are more poor willing to give charity from their necessity, than rich from their superfluity. If all our whims and fancies have generally been satisfied, the feeling of obedience and justice towards others is less excited, than if our wishes have been contradicted and regulated. Moral feelings will not improve by frequenting places of debauchery.

The principle in question explains the ancient proverb : *Verba movent, exempla trahunt* ; and also the influence of bad or good society. Society, however, cannot be, as it is often considered, the *cause* of any faculty ; it presents only an opportunity to the innate powers to act, or excites them to do so.

In acknowledging the great influence of exercise, I repeat, that its effects will not be the same on every person, for the effects depend on the natural dispositions. Those who are virtuous from nature, will sooner learn to practise moral principles, than those in whom the lower

propensities predominate. He who has very little justice, will with great difficulty learn to be just in the highest degree. Yet it is always true, that a proper degree of exercise strengthens the functions of each power.

The proper degree of exercise is an important point in education. Too much activity weakens, or even exhausts the faculties, both feelings and intellect. I have already stated, that too early geniuses often become ordinary men when grown up; that the mental operations, when too active, are frequently deranged; and that it is necessary to keep up the balance between body and mind, and between the individual faculties.

Besides attending to the law that each faculty, affective as well as intellectual, must be exercised for itself by practical application, and that proper exercise strengthens the functions; we must not omit another consideration, viz. that the primitive power is not to be confounded with its application. The latter varies, and is modified according to age and external cir-

cumstances. Inattention to this difference, produces more bad effects than many persons suppose. They complain, for instance, of the vanity of adult persons, while they continue to nourish this feeling in every child they meet with. He who knows that the Love of Approbation is a fundamental feeling; that it exists in different degrees of strength in different individuals, and that exercise encreases its activity, will not excite it too much in infancy, for fear that, in later life, it should produce abuses. He will perceive, that flattery of every kind excites this feeling; that praising a child for his figure, his hair, his voice, his clothes, his manner of dancing, &c. will put into action, and encrease his Love of Approbation, and prepare for him a source of misfortune. As equity was a principal object of the Areopagus of Athens, that virtue was considered as indispensable in the members in all situations. He who killed a bird that looked for shelter in his house could not become a member, and a member who played on a word, was degraded, because such a practice might do harm.

to truth. The same vigilance ought at all times to be preserved, not to cultivate to excess the propensities of children, which may, in after life, render them unhappy.

Ignorance of the fundamental powers of the Mind, may be observed in all the institutions of society. The plan of whole universities is founded on erroneous suppositions, and on the want of distinction between the powers and their application. All teachers agree, that the reason of Man ought to be exercised by education. But what shall we do, in order to accomplish that end? Perhaps we see one man of great depth of mind, who is eminent as a mathematician. The inference is immediately drawn, that every child ought to study mathematics, in order to acquire great reflecting powers; and not even the theologian is to be excepted, as if mathematical and moral reasoning were founded on the same principles.

Another person, also endowed with great reasoning powers, is perhaps a great philologist, and, particularly, an excellent Greek and Latin

scholar. Therefore, every one is compelled to learn Latin and Greek, with the view of giving him a powerful mind, as if learning words and phrases were the same as acquiring sensations and perceptions of all kinds, and reasoning on them. Happily the time of sophistry is past, and positive knowledge is now esteemed. Experience shows, that philology does not improve arts and sciences; nor mathematics the moral character of man.

It is objected, that the great mathematician and the great linguist, excel by their philosophical minds. This is certain; but they did not become good reasoners, one by studying mathematics, and the other by learning Latin and Greek. There are philosophical heads who cannot become great mathematicians, nor great linguists. The reflecting powers of man are fundamental, and may be employed in prosecuting any branch of knowledge, and whoever is great in general reasoning, must possess them; but they are by no means the exclusive attribute of mathematicians or of philologists.

In the same way, as each faculty exists in itself, and may be combined with others, so each may be exercised alone or in connection with others. We may exercise the faculty of Form, Size, or any other, without learning signs to denote our ideas; and we may learn signs by heart, without understanding their significations; or Language may also be exercised at the same time with other faculties. It is useful to put into simultaneous, or closely successive action, all the faculties which have a mutual influence on each other. This rule, then, explains the whole doctrine of Mnemonics; that is, the activity of one power excites that of one or several others. In the next chapter, this proposition will be more detailed. Here, my object is to fix the attention of teachers a little more upon the great fault of confounding together signs and ideas, or of thinking that mere words can produce notions.

School education begins with teaching printed and written signs, without explaining their significations, and even the instruction we get in

common colleges, is more a communication of signs than ideas. Children are admired and rewarded in proportion as they know signs. How glorious is it for a child to know how to communicate an idea in Greek, Latin, perhaps in Hebrew, or in many modern languages ! The most tedious study for children, is certainly that of the dead languages. I am convinced, that thereby many children are disgusted from learning things to which they would have attended with pleasure, had they been taught them in their own language in a practical way. Many others are drilled by indefatigable pains to become classical scholars, and nevertheless fail to distinguish themselves. Some good Latin and Greek scholars, when they come to practical business, are left behind by fellow students, who at school were undervalued. The quantity of Latin words crammed into the heads of the students, does not give them the primitive power of reflection, nor does it serve to cultivate attention. On the contrary, that constrained and yawning study, renders their conceptions slow and indolent.

The spirit of the ancient languages, however, is declared to be superior to that of the modern. I allow this to be the case, but I do not find that the English style is improved by learning the Greek. It is known, that literal translations are miserably bad, and yet young scholars are taught to translate, word for word, faithful to their dictionaries. Hence those who do not make a peculiar study of their own language, will not improve in it by learning, in this manner, Greek and Latin. Is it not, then, a pity to hear, what I have been told by the managers of one of the first institutions of Ireland, that it was easier to find ten teachers for Latin and Greek, than one for the English language, though they proposed double the salary to the latter. Who can assure us that the Greek orators acquired their superiority by their acquaintance with foreign languages; or is it not obvious, on the other hand, that they learned ideas and expressed them in their mother tongue?

It is farther said, that it is interesting to know Latin and Greek, in order to understand the

etymology of modern languages. This is true, but, with this view, the English ought to study also the German, Dutch, French and Danish, since their language is composed of words borrowed from all these nations.

After all, I am persuaded that the advantage does not repay the trouble of prosecuting such studies, and that they occasion an enormous waste of time and labour. I had rather learn ten ideas in a given time, than ten different signs which express one and the same idea. We should never sacrifice positive knowledge and reflection to the acquisition of a variety of signs. We should begin to acquire notions and that language which is the most necessary for us to converse in. When I was examined, in order to my becoming a licentiate of the college of physicians of London, it would have been more suitable to have enquired whether I spoke the English language sufficiently, than whether I understood the Latin, the English being indispensable to the practice of medicine in and about London, because, no physician examines

his patients in Latin, any more than a barrister defends his clients, or a preacher exhorts his congregation in that language.

It is said, that a man who knows Latin, has received a liberal education; yet it is a lamentable thing that we should pretend to judge of a person's useful attainments by his knowledge of ancient languages. I wish that the medical profession may be cultivated by men of superior talents, but I hope that a knowledge of Latin and Greek will not continue to be the touchstone of deciding who is, or is not, fit for practising this difficult and important art. Few surgeons and physicians, who are good classical scholars, will, from that circumstance, equal JOHN HUNTER in useful knowledge, and in improving the healing art; and yet he was not prepared by the study of ancient languages for the excellence he attained.

We seldom learn to speak Latin and Greek, or we soon lose the habit of doing so. Thus, we learn these languages in order to understand the contents of ancient books. This is well, but then we ought, for the same reason, to study all

modern languages; at least, to act fully up to this principle, medical men ought to take that trouble, since, beyond doubt, all branches of natural history, anatomy, physiology, and pathology, are more advanced now than they were at the time of the Greeks and Romans; and, of course, more knowledge is to be obtained on those subjects from publications in the modern languages of Europe, than in the languages of Greece and Rome. Formerly, when scientific books of all nations were published in Latin, a knowledge of it was necessary; but since the works of every nation appear in the mother tongue, the same degree of importance can no longer be attached to it. If we are contented with extracts and translations of modern works, why should we not be the same with respect to the ancient? Moreover, the greater number of professional men, who are much occupied in practical life, have scarcely time to read what is written in their own language. Their knowledge of Latin and Greek, therefore, is quite useless to them and to the art.

I think, that every one who has the natural talent and abundance of leisure, may be allowed to study the ancient languages, as well as the modern, if so inclined ; but that a knowledge of them ought not to be required as indispensable from every student. It seems to me very unwise to begin our college education with them.

It is replied, that childhood is the most fit period for learning languages,—that children must be trained up to the tedious study of ancient tongues, because, at a later period, they would not submit to the same trouble. The second part of the proposition is supported by no authority, except that of the prevailing opinion, that the study of Latin is a necessary accomplishment ; it falls to the ground as soon as we feel its uselessness. It is undoubtedly true, that youth is the fittest period for learning languages, but let us learn those first which are the most important to our future life. Now, the modern languages appear to me to be the most useful. Above all stands our mother tongue ;

we ought, therefore, to begin with it. The parts of speech are the same in all languages, and may be learnt in the modern as well as in the ancient. By the grammar of the former, children are prepared for learning that of the latter, as well as *vice versa*.

The order of instruction in school education ought to follow the order of nature, in bringing the faculties into activity. Children acquire notions before they make themselves acquainted with signs to indicate them. They know the objects themselves sooner than their qualities and mutual relations; they know the qualities of those objects sooner than the modes of the actions. Accordingly, their language begins with nouns, and verbs in the infinitive mode. By degrees, they learn signs to indicate their acquired notions of various kinds. Their language, then, evidently shows, that their faculties do not appear simultaneously. It is, indeed, an important point in education, to know that the faculties of the mind begin to act successively, viz. in proportion as the organs on which

their manifestations depend, are developed. Hence, they ought to be exercised in the same order; and the knowledge of the periods of developement of the respective organs, is as necessary as a knowledge of the functions of the primitive faculties; because it is certain that no faculty can be exercised without the assistance of its organ. This latter principle is detailed in the physiognomical system. It is general in organic and animal life.

It ought to be here considered, that education, as far as exercise goes, begins earlier in life than is commonly believed. The vital functions, the hours of sleep, of appetite, of the urinary and alvine excretions, may be soon regulated. Children are easily accustomed not to fall asleep, except when carried on the arms or shaken in a cradle. They begin to make acquaintance with the external world when a few weeks old. It is by degrees that they taste and feel, hear and see; that they learn to distinguish their nurse, or those who take care of them, from strangers, and the existence of external objects.

When they become attentive to the things around them, we ought to show them repeatedly a great number of various objects, and exercise as much as possible their external senses. Children are soon tired with the same object, but pleased with new impressions, as is the case also with the greater number of adult persons. Thus, it is not a matter of indifference, whether a child be carried quietly on the arm, or whether its attention be excited towards external objects. Yet it ought always to be understood, that the effect will greatly depend on the natural dispositions of the individual infant. I consider it as by no means indifferent in whose society young children are kept; not that I think that children absolutely acquire the character and talents of those who are around them, but because their society will be favourable or unfavourable to the exercise of the innate dispositions. He who is an excellent companion or teacher for one child, may be the contrary for another. The differences of innate dispositions alone, explain why different children, brought up by

the same persons, turn out quite differently. Indeed, the fact that the dispositions are innate, cannot be insisted on too much. We must say with HUME *, that the influence of education would be miraculously great, could it create but one sense, and that this miracle is reserved to our Maker; that education may cherish and improve the plants of Nature's formation, but cannot introduce any original plant. HELVETIUS, who considered man as the result of education alone, was obliged to allow that "une folie passée rarement éclaire les hommes sur une folie présente." Innate dispositions, however, may be exercised on playthings, or on any other objects, and they will gain strength by exercise.

Among the intellectual faculties, those of individuality, form, phenomena, comparison, and language, appear first. Children soon know many individual objects and facts, and conceive general notions; they call, for instance, every

* Essays on Morality, 3d Edit. p. 93.

young being, child. Then the faculties of size, colouring, locality, number, order, time and tune appear successively. The qualities of objects, and their relations, ought to be taught later than the objects and their phenomena.

Among the feelings or affective faculties, those of attachment, cautiousness, love of approbation, covetiveness, combativeness, secretiveness, destructiveness, firmness, benevolence, justice, and imitation, are very early active. Those of veneration and amativeness appear much later.

Let it not be forgotten, that from the earliest age, the feelings, as well as the intellectual faculties, may be educated, and that young children show no less difference in their characters than in their talents. They are patient or obstinate, indolent or lively, timid or courageous, attached to, or careless about others, &c. Let those powers which are naturally too active be quieted, and their activity prevented, while those that do not act with energy enough, ought to be excited in a practical manner.

The knowledge of the means of exciting the powers is very important, and not sufficiently understood. Obstinacy will be increased by unseasonable vexations, while just and quiet resistance, or fear, may suppress it. Timid children must be early accustomed to the society of strangers, bold ones may be brought up alone. The immense error, that words and precepts are sufficient to call the internal feelings, and intellectual faculties, into active exercise, must be abandoned. The sight of a person wounded, or in danger, makes a greater impression on the mind than reading that thousands have been killed in a battle. The higher feelings of a large audience are more moved by a dramatic representation than by a monotonous sermon. Natural language, being the result of active feelings, has more effect than artificial signs. We are more likely to laugh or smile on looking at a gay face, than on hearing the word gaiety mentioned. In general, impressions on the senses have a great effect. This effect is proportionate to the assistance

which the senses give to the internal faculties. I refer particularly to what is said of the mediate functions of the external senses, in the physiognomical system. In this way, the influence of religious ceremonies on common people, is easily explained. Music, and representations of objects and facts in paintings and sculpture, may excite various kinds of feelings, the inferior as well as the superior. It is true, that these means may be abused; but I think it wrong on that account to reject them altogether. Let the impressions on the senses be adapted to the feelings we wish to excite, and these will be exercised. Church-music certainly should be different from that of the ball-room, but music itself ought not, therefore, to be considered as useless in the exciting religious feelings. By means of music, the soldier may be excited to fight, and the Christian to adore his CREATOR. The great point is, not to confound the means with the aim, and not to consider the first as the second. Religious ceremonies are nothing but means to become morally good; and if they do

not tend to that purpose, they lead us into error. The practice of them will not improve the moral conduct any more than learning the commandments by heart will do so, if, at the same time, we indulge the lower feelings in practical life. The effect of music also is different in different individuals; but it is a great instance of ignorant bigotry and intolerance, in persons to exclaim against its use in religion, because they themselves are unfortunately insensible to its charms.

Practical application is the end we ought to have in view, in directing the exercise of each primitive faculty, and it is of the utmost importance to know, that the acquirement and repetition of artificial signs alone do not exercise the individual powers of the Mind. School education, and domestic instruction, ought to be founded on the same principles, viz. Feelings and Intellectual Faculties ought to be cultivated first, and signs to be learnt, in order to communicate them. But no sign should be taught without explaining its meaning.

The signs are oral, viz. pronounced, or writ-

ten, and printed. We commence with learning the oral or vocal signs. Their number increases in proportion to the activity of the innate faculties of the body and Mind. Children, then, ought not to be taught to pronounce any word, without teaching them at the same time to understand it.

As every family has not the means of giving sufficient education to their children, they are sent to schools or colleges, to be instructed. Public institutions, in consequence, ought to be established, with a view to give notions first, and signs afterwards, in proportion to the notions acquired. It is evident, that the objects to be taught must vary, according to the situations of the scholars, whether they be destined for agriculture, commerce, or any of the learned professions. Articles which compose the first necessities of life, the most common objects and events, Forms, Measures, Weights, Colours, Coins in use in the country, the general division of beings into minerals, vegetables, and animals, the great and common

phenomena of nature, &c. may be taught every where. Those notions which are particularly interesting to country people, such as the rearing of cattle, or cultivating fruit-trees and other plants, &c. may be given where necessary. In general, the information given ought to be useful. The feelings also ought to be exercised as far as they are necessary; but it is not enough to *speak* of Charity to teach it. Teachers must excite the feeling by practical examples. Whatever is spoken of, must be shown in nature at first. It is useless to speak of things which children have neither seen, heard, felt, tasted, nor smelt. They cannot understand them. They do not know any more of them than those who are born blind do of colours. In the practical way, an immense number of useful notions might be given to children in a short space of time. The whole tendency of their intellect is to acquire positive knowledge, while teachers, in direct opposition to nature, very absurdly torment them with words without meaning, or with things they cannot understand.

Thus, in teaching languages or vocal signs, it is essential to combine notions with words, and to show to children that the latter are merely signs. Moreover, in teaching words, the whole grammar of the mother-language might be taught. Children will understand that each being has a name as well as each substance, each form, dimension, colour, &c. The qualities of objects will be learnt at the same time with the words which express them. Children may also be rendered attentive to the different degrees of the adjectives. The verbs may be explained in proportion as children become acquainted with phenomena or facts. At the same time, the different kinds of notions may be pointed out to children, and they may thus become acquainted with the primitive powers of Man, without any peculiar study.

When children are advanced in the acquirements of notions, and of words or spoken signs, they must also learn written and printed ones. These, then, are to be compared with the former, or with the sounds of which they have

already acquired some knowledge. First, children ought to learn those printed and written signs which are employed to express constantly the same sounds; in the German language, for instance, *a, o, u, b, d, g, l, m, n, p, s, w, &c.*; then the signs which are different, but express the same sounds; as, in the German, *x* and *eks*;—*f* and *v*;—*i* and *y*;—*z* and *tz*:—finally, the signs which designate different sounds, such as in the German *c, e, h, &c.* When the printed and written signs of single sounds are known, then those of compound ones may next be taught.

To assist the power of language, the faculties of Individuality and Form are usually employed at the same time. The figures of animals are marked under the letters of the alphabet; an Ape, for instance, is placed under A; a Bat under B; a Cat under C, &c.; yet no animal should be named that is not perfectly known to the children who learn the signs. It would be desirable, therefore, to exhibit the animal itself, where it is not familiarly known,

or a very exact representation of it. Children might, at the same time, when they learn the printed signs, exercise their fingers in copying the letters of the signs, or what is the same thing, in writing them in sand, as is the practice when they are instructed after the plan of BELL or LANCASTER.

It is clear that the printed and written signs or letters in any language, ought to be formed in the same manner, and not as in the German, in which the written and printed characters are of different shapes. This practice creates a difficulty which is altogether useless.

The printed and written signs should be taught in the same order as the sounds are communicated, and a sign should never be taught without indicating the idea that is expressed by it. We ought to begin with single sounds and single letters; then to go to monosyllables, and by degrees to polysyllables; and these should be pronounced and compared with the printed and written signs. Ale, Ape, Bed, Bank, Cat, Cold, &c.;—Apple, Bacon, Body, Bitter, &c.—Appetite, Candle-stick, Candle-holder, &c.—

As we are accustomed from infancy to connect sounds with the printed and written characters which represent them, we never see the latter without repeating at the same time the former. Did we never learn sounds, without acquiring at the same time a positive knowledge of the things they express, we should always think of the related notions when we heard or saw the signs, and then learning would be much more agreeable, easy, and profitable.

The same proceeding is necessary with respect to both the intellectual and affective faculties. As we ought to perceive the external objects indicated, before we learn the signs of them, either vocal, printed or written, so we ought to experience the feelings first, before we learn the words by which they are expressed. Hunger and Thirst, Warmth, Cold, Anger, Fear, &c. must be felt before their signs can be fully understood. If education be conducted in this way, moral and religious principles will produce more effect on mankind than they have done hitherto. Then the moral faculties will

be called into active exercise themselves, and our efforts to cultivate the Mind will not be limited to the faculty of language only, or that which learns artificial signs.

I have stated, that very young children ought not to be obliged to sit still in an apartment all the day, as is sometimes the case in common school education. Particular places, in healthy situations, might be instituted, where children could come together to play, and at intervals to learn things in nature, and their names, objects and their qualities, instead of sending them out only to take a walk, or to breathe pure air. Parents might thus have the advantage of having their children kept out of harm's way, and the young creatures themselves would not be compelled to suffer the distresses necessarily experienced when restrained from moving their limbs, nor be tired by unreasonable learning. They would be pleased with acquiring the knowledge of things and of words to express them, and at the same time, they might be accustomed to order and obedience. They will also learn the signs

which express the feelings, and their relations, in proportion as the feelings are excited in themselves. Gymnastic exercises also might be combined with mental instruction. The principal object of such schools should be bodily strength, order, cleanliness, notions of things, and oral signs*.

With respect to exercise, it is very important to know, that, during the climateric years when the body increases most rapidly, the mental powers are weaker. Hence, at that period, more care ought to be taken of the body than of the Mind. Its faculties will resume their activity, when the body has acquired its solidity.

* The schools for children in Mr OWEN's establishment at New Lanark, exhibit, to a certain extent, the practical application of these principles, and no one can observe the happiness and intelligence which reigns among the children there, without wishing the mode of instruction still farther extended.

Increased or diminished energy is dependent not only on the periods of growth, but all powers are liable to be occasionally more or less fatigued. It is, therefore, advisable to exercise one power after another. If any one be too much excited, it is injured, or even exhausted; if it remain too long inactive it is weakened.

Teachers may easily perceive the disadvantages of too long a cessation from study in the effects of vacation on their pupils. The latter always find some difficulty in returning to application and order. Intermission is necessary as well as exercise, but neither ought to be of too long a duration. They are relative, and education requires to be amended in this respect. A long vacation is more favourable to the teachers than to the students. The former, it is true, want rest, but they might alternate, for the same reason as the objects to be taught must be changed from time to time. Education should never be tedious, nor too long interrupted; different faculties should be put

successively into action, which produces a kind of relaxation, and sufficient care ought always to be taken that the bodily constitution does not suffer by pressing too keenly the progress of mental instruction.

The feelings also, (attachment to parents excepted), cannot be more, or better, cultivated any where than they may be at schools. Children, who return for months to their family, are rather spoiled, during that time, than improved in order and obedience. They are indulged in their caprices, and see conduct practised in direct opposition to what they are taught at school to regard as meritorious. The frequent and long interruptions of practising the theoretical rules, prevent them from becoming altogether accustomed to them, and they wish for nothing more earnestly than that the time of learning might be over, to be permitted to act in opposition to what they have been taught, and to forget the ideas they have had so much difficulty in acquiring.

These considerations on the effects of exercise, afford an opportunity of speaking of the

method of mutual instruction. It is inconceivable how its advantages can be contested. I rather excuse those who contend for the beneficial effects of ignorance, or those who object, that it is a means of teaching in too short a time, than those who acknowledge the benefit of general information, and yet hesitate to employ this method. Its superiority is too evident to be long impeded by its novelty.

It is my decided opinion, that this method ought to be used in all branches of knowledge, which may be acquired by the influence of teachers, or which may be taught. Even those who are destined to improve arts and sciences will gain by it. The reason of this is very simple, and founded on the influence of exercise; while at the same time this method has the additional recommendation of being the least expensive mode of instruction. This advantage is certainly of importance, but I shall examine only the benefit which result from exercise.

If there be many children or students together, the school hours are not sufficient to ex-

amine every one. Young persons, however, who are not examined, are less attentive to their studies than those who are; their faults, not being remarked, are not corrected, and only a few are noticed. In large classes all that can be expected at present is, that the teacher should explain every thing distinctly, and repeat it with a few scholars. He addresses himself commonly to those who learn quickly. Should it happen that the master speaks to others of less talents, the better heads, knowing their lesson, cease to pay attention, or at least are soon wearied of doing so. But were the better students obliged to repeat the lesson with the others, they would experience that we learn by teaching; they would feel inclined to go over and over the same thing with those entrusted to them for instruction, while, in the common way, they cease to repeat their lessons, when left alone. At the same time the students of less capacities will be more attentive, and, on account of the constant repetition, they will remember what was lost at the mere explanation of the master.

Let us examine any branch of education whatever, and we shall find that the advantages of this method are always the same. We may take a mathematical problem for the sake of example. Suppose the rules to have been taught, and that they are to be applied. Those scholars who possess mathematical talents in a high degree, will soon finish their problem, and will be obliged to wait in irksome idleness till many others, who cannot follow so quickly, have done. If the former, only, are called for by the master to resolve the problem, the others hear it, but it is not attended with the same advantage to them, as if they were called to work for themselves. If, on the contrary, the scholars, with little mathematical genius, be chiefly examined, those who excel in that talent will lose their time, and neglect what they know, while their attention would be excited if they were employed in teaching their condisciples. It is the same with spelling, writing, drawing, dancing, learning history, geography, languages, in short, with every branch of knowledge that is taught.

The practice of the common method can be excused only by the supposition, that all pupils are endowed with the same degree of abilities. As, however, daily experience shows the contrary, it ought no longer to be tolerated, if the object be to take the greatest possible advantage of the period of education. The new method is particularly useful in schools where all classes of children are collected together in the same room, and where, in the common method of teaching, while one class is examined the others are doing nothing. Children are in general required to learn by themselves, but few only are capable of this exertion. According to the new method, all classes go on at the same time, and the same subject is repeated till every child knows it.

In colleges, where each class is separated, the necessity of the new method is less felt; yet, the above-mentioned reasons induce me to think, that it should be employed in all large classes, where the pupils, on account of their different degrees of capacities, naturally form themselves into several subdivisions.

The superiority of the new method, ought to determine the directors of instruction, to make a new classification in colleges, according to the subjects to be taught. There should be one professor for each branch, one for history and geography, one for the mother tongue, one for Latin, one for Greek, one for poetry, one for mathematics, &c. The pupils who study the same branch might be brought together, but divided into different classes; those, for instance, who study history and geography together, but divided into several classes. A similar arrangement should prevail among the students of Latin, Greek, mathematics, &c. The professor of each branch might put all the classes of his branch into action at the same time, in the same manner as is done in the schools for children. Monitors might take his place in the inferior classes. In this way, the pupils would make more progress than they commonly do. It is not necessary to state how many professors might be instituted, for there might be as many branches as are found to be requisite.

The principal object I here contend for is, that the better students should instruct the inferior ones, when the masters are not sufficient for the purpose. Emulation would induce the monitors to employ their leisure moments in learning new subjects. Moreover, the time which the masters give to explanation is short; that employed by the scholars in learning occupying a greater portion. This portion of time will be filled up to more advantage by the method of mutual instruction, than if every one is left to himself alone; and those who instruct others will, in this way, derive even the greatest advantage. This method, being new, will meet with adversaries; but whoever will set an example of using it in the higher branches of knowledge, will find its superiority the same as it is already ascertained to be in teaching the first elements of education. The fundamental principle implied in the method of mutual instruction, is one and the same for whatever is taught to many pupils at once. At colleges, those who are very zealous form private classes for repetition among themselves, and others who have means, pay repeat-

ers. The advantage of repetition, then, being evident, it ought to be more generally practised than it is in public instruction. The oftener the pupils are examined, the more they will learn. The usefulness of frequent examination and repetition is explained by the laws of exercise.

It may be asked, whether exercising the affective and intellectual powers, makes the respective organs increase? Each part of the body, being properly exercised, encreases and acquires more strength. The fact is known to be so, with respect to the muscles of woodcutters, smiths, runners, &c. Now, the brain and its parts are subject to all the laws of organization; they are nourished like the arms and legs. Cerebral activity, therefore, determines the blood towards the head, in the same way as the blood is carried to any other part when irritated, and this law of the organization may enable us to account for the development of certain parts of the brain of whole nations, and to explain national characters.

The growth of the organs, however, is not

the most important advantage to be derived from proper exercise, for it is certain that organic parts, such as the muscles, the senses, the brain, &c., do not encrease in size in proportion to their exercise. The muscles which move the fingers in a musician, for instance, who plays on a piano forte, will acquire more facility and agility than size by the exercise. If we walk little during winter, and take more bodily exercise in the spring, we are easily fatigued at the beginning, but, by degrees, we can make greater excursions without suffering by them. Yet the muscles do not grow in proportion as walking becomes easy. In the same way, the size of the organ of tune will not augment in proportion to its being exercised, but its fibres will act with more facility.

An additional consideration ought to be attended to, with respect to the periods when the manifestations of the faculties appear and disappear, or encrease and decrease. Some are active early in life, and continue longer so than others which appear later. Taste acts sooner and later than sight. Cautiousness, Benevo-

lence, and several other feelings, show themselves long before physical love, and last longer than it. The powers, therefore, ought to be cultivated at the period of their natural activity.

There is some regularity in the appearance and disappearance of the faculties, yet there are many exceptions and modifications, as in all natural operations. Nature is immutable only with respect to the relation of cause and effect; but she modifies the phenomena in infinite varieties. It happens usually, that those powers that act strongly, appear early and last long. The intellectual faculties, and several feelings, commonly decrease in old age. Several persons, however, are particularly fortunate in preserving the energy of their mind to a great age. But the greater number of old people are deceived, if they take themselves to be still what they were when young.

I finish this chapter by repeating the principal points which have been detailed in it. Exercising is the same as putting into action; each faculty must be exercised for itself; exercise

should take place in proportion as the respective organs of the faculties are developed ; it will produce more or less effect, according to the innate dispositions ; too much or too little exercise does harm, but applied in a proper degree, it makes the organs encrease in size, modifies their internal constitution, and produces greater activity and facility.

CHAPTER IV.

ON THE MUTUAL INFLUENCE OF THE
FACULTIES.

THE fourth condition which contributes to increase the activity of the faculties, is their Mutual Influence. Each power may be active by its internal energy, or by its being excited by one or several other faculties. In the same way, each power may be inactive either by its want of energy, or by the influence of other faculties. This consideration is of great importance, and deserves every attention in practical education. A knowledge of the primitive faculties of the mind, of the natural connection of their organs, and of the individual dispositions of him who is to be educated, is requisite to en-

able the teacher to reap all the advantages possible, from the mutual influence of the faculties.

It is a general law, that organic parts which contribute to the same function excite one another. The organs of smell and taste, the nerves of hunger and thirst, and the digestive power, are in intimate connection. Smell and taste often whet appetite; and the appetite excites the sense of taste. It is therefore justly said, that hunger is the best cook. The internal feelings are equally subject to mutual influence. Amativeness, or philoprogenitiveness, frequently excite combativeness, viz. male animals fight more when under the influence of desire than at other periods. Females defend their young ones with more courage than any other object. Covetiveness and cautiousness, excite secretiveness to act. Attachment may put cautiousness into action. Firmness may be assisted by Hope and Justice; in short, each feeling may be stimulated by one or several others.

Mutual influence exists, also, with respect to the intellectual faculties, and is called Associa-

tion of Ideas. Those persons, however, who consider association as a primitive power, are mistaken, for the activity of at least two powers, whose functions are associated, is necessarily implied in its very existence. Now, this mutual influence takes place among the Feelings as well as among the faculties of the understanding, and among feelings and intellectual faculties promiscuously; that is, one or several feelings may excite intellectual operations, and *vice versa*.

The mutual influence of the faculties is the basis of what is called Mnemonics, or of the art of strengthening memory. This art is very ancient, but in consequence of its principles not being sufficiently understood, it has been rejected by some, and extolled to excess by others. The great errors committed in mnemonics, resemble those committed in all branches of education, and in all sorts of institutions. Teachers of every sort look upon themselves as the standard for the whole of mankind, and commonly

overlook the differences of the innate dispositions and talents of different individuals.

The most common kind of mnemonics is founded on language ; that is, words recall individual notions. Places may do the same. We sometimes resolve upon doing a thing in a distant place ; but after setting out to go there, we forget our design, and recollect it only on returning to the place where the resolution was first made. The most active powers furnish the best means of mnemonics, or of calling other faculties into action. Many teachers of mnemonics have recourse to Locality ; they combine ideas with places, and in thinking of the latter they remember the former. It seems that the ancient orators employed these means, in order to learn their discourses with greater facility. This proceeding appears to be indicated by the expressions denoting the divisions of the subject, such as in the first, second, and third place, &c. The power of Locality may indeed, if it be strong, assist the other faculties. Persons endowed with it, may divide and subdivide, in their

minds, a given place, and put into each compartment a particular notion, and the idea will be called to recollection, in thinking of the corner where it has been lodged.

This mode of proceeding, however, will be of little use to those who possess the faculty of locality only in a small degree. But they perhaps are endowed with the power of Form in a high degree, and then they will combine a notion with a figure with great facility ; or we may, with other mnemonists, have recourse to several faculties at the same time, to fix the recollection of an object.

It is wrong to overlook the advantage of this proceeding in education, but it must also be considered, that any particular mode of association useful to one may be useless to another, on account of the differences in the innate faculties. The general rule is to exercise, at the same time, as many faculties as possible in combination with each other, and even with the senses. The activity of one or several faculties, may excite the peculiar action of mind we wish

for. The smell of a flower may recall the place where we perceived it first, or many particular circumstances connected with it. The powers of Comparison and of Causality, are often usefully employed to this purpose. Some persons cannot learn by heart what they do not understand. Others who have Imitation and Ideality large, recollect easily things *represented* with ideality. Every one remembers best those phenomena, or those points in history, which are in the most intimate relation with his strongest feelings and intellectual faculties. These faculties enter into action with the greatest facility, reproduce their sensations, and excite the other faculties.

The strongest illustration of the effects of mutual influence among the faculties, is to be seen in the effect of emulation in children, and the desire of distinction among men. Many students learn more, in consequence of excitement produced by emulation, than by the innate activity of their understandings. The love of approbation, indeed, may excite every other

power. Soldiers do not always behave bravely, from the desire to fight alone; but sometimes they do so from love of glory. Some men of talents ruin their health by continued study, as frequently from a desire of distinction as from a strong passion for the study itself.

Covetiveness, or a desire of gain, is another great cause of excitement of other faculties. Its influence, and that of the Love of Approbation, are of such power, that many philosophers have considered these two motives as sufficient to explain all particular manifestations of the mind. But however strong their energy may be, they never produce powers, they only excite the innate faculties to act. This fact ought to be specially attended to. If two boys possess the same natural endowment of the faculty of Language, but the one double the Love of Approbation of the other, the latter, by the influence of the latter faculty, may be rendered the more excellent scholar of the two. But if the Love of Approbation is equal in both, and

Language is naturally more powerful in the one, the latter will undoubtedly excel.

The mutual influence of the faculties being also a mean by which we may direct their employment, I shall enter more into detail on this subject in the next Section, where I speak of the Motives of our Actions.

From the considerations unfolded in the preceding Chapters, we draw the conclusions that Education ought to be founded on the knowledge of Man ; that the true principles of education ought not to be confounded with school-learning ; that great improvements remain to be made even with respect to instruction in arts and sciences, and that the education of the Feelings, which I consider as the most important, and place far above that of the Understanding, will require to be quite newly modelled.

It is admitted that several views developed in this work are not new, but there is a difference

betwixt knowing a fact, and knowing the principle of it, and Phrenology alone can reduce to a science and system the observations which had formerly been made. This assertion will be farther confirmed in the following pages.

SECTION II.

ON THE DIRECTION OF THE FACULTIES.

AFTER having examined the conditions which contribute to the greater or less activity of the manifestations of the Mind, I shall consider the direction which ought to be given to the faculties. In the same way as, in the first Section, I have held it established by Phrenology, that all dispositions are innate ; so I suppose here, that my ideas on the moral nature of Man, as detailed in the Physiognomical System, are known. Phrenology shews that there is a natural arrangement among the faculties, and this circumstance is the foundation of the moral character of Man. To understand fully the ideas

unfolded in this Section, it is necessary to be acquainted also with the sphere of activity of each special faculty of the Mind, and with the modifications of their manifestations. This information likewise is communicated in the work referred to.

In employing and directing the faculties of Mankind, we ought to proceed according to fixed and ascertained principles; the first and most important of which is, That human actions are objects of moral regulation: The second is, That each faculty has a tendency to act; the Third concerns the knowledge of the Motives or sources of our actions; and the fourth the Difference of natural gifts. I shall, therefore, divide this Section into four Chapters.

CHAPTER I.

ON THE IMPORTANCE OF MORALITY.

I shall here mention only, that, according to my ideas of the moral character of Man, his actions ought to be subordinate, or conformable to the whole of the faculties proper to mankind, and that all actions which are in contradiction to these faculties are bad. The point which I wish now to impress on the minds of my readers is, that human nature is so constituted by the CREATOR, that morality is as necessary to the prosperity of Mankind, as oxygen to combustion, caloric to vegetation, and respiration to human life.

The primary virtues, essential to the existence of society, are withdrawn from our elec-

tion and choice, nor are they left to be directed only by so weak a principle as reason; they are identified with human nature by the dictates of creation. Submission alone to the indispensable laws of morality is left to our choice. In doing so only can we contribute to the improvement of Mankind.

It is objected, that the just often perishes in his righteousness, while the wicked often thrives in his iniquity; but shall we infer from this, that morality is less necessary to prosperity than I maintain? Christianity promises future rewards for every sort of righteousness, such being the will of the CREATOR. But, I maintain also, that morality is necessary in this life, not because I believe, as many do, that wicked persons are tormented by their consciences, a notion which I have endeavoured to explode in treating of the faculty and organ of Conscientiousness in the Physiognomical System; but because I really think, that the world is so constituted, that morality is indispensable to the general happiness of Mankind.

One power may triumph over another for a certain time, and the animal over man in single individuals; but such a state cannot become general, nor everlasting, because the animal powers, from their tendency to the gratification of Selfishness, would, if predominant, upset society; while the powers proper to Mankind, are eminently conservative, and calculated to promote general happiness.

I admit, that individuals and whole nations will perish, if they make use only of the faculties proper to Man *. As long as mankind remains as at present constituted, these faculties

* The faculties common to Man and the lower animals are Amativeness, Philoprogenitiveness, Inhabitiveness, Adhesiveness, Combativeness, Destructiveness, Constructiveness, Secretiveness, Self-Esteem, Love of Approbation, Cautiousness, Benevolence.

The faculties proper to Man are those of the sentiments of Veneration, Hope, Ideality, Conscientiousness, and Firmness. Several of the Knowing or perceptive faculties are common to Man and animals. The reflecting faculties Comparison, Causality, and Wit, are proper to Man.

will stand in need of the assistance of the animal powers, to avoid being destroyed. But history furnishes examples, that wherever mere animal faculties have governed, the sovereignty did not last. Morality and understanding are the two first principles of politics, and ought to be combined with the actions of every faculty.

I am sorry to observe, that the cultivation of the understanding constitutes the principal object of education; and that the pupils of public establishments smile with pity at praise given for good behaviour. I am well aware, that children of excellent conduct often do not excel in intellect; but we find also, that many young and old individuals of great understanding do not always behave as they ought to do. These persons convert their intellects into scourges of society, and are the greatest enemies to the happiness of the race. Both moral and intellectual endowments are important, and therefore ought to be cultivated. By neglecting both, societies and even nations will come to an end.

If we examine Mankind at large, we shall find that general happiness is founded more on morality than on intellect. Establishments of Charity, for relieving distress, are more beneficial to society than colleges for the study of mathematics under the government of conquerors. Morality ought to be the aim, and understanding but a means of attaining it. Those, however, who know my ideas on the primitive powers of Man, and on their moral arrangement, will know that I distinguish morality from religious creeds; that my God is a God of union, who wishes to save and not to destroy; and that, in my opinion charity, or general love, is the greatest of virtues. They will perceive that I do not agree with teachers who place the love of their country, and that of glory, above the love of Mankind; and that I maintain the authority and the advantage of the Christian principle, which commands us to love every one as our neighbour. CHRIST called *him* his brother who did the will of his Father. I allow, that we owe obligations to our parents,

and to our country ; indeed I admit that there is a primitive feeling of attachment to all beings around us. But this propensity is given also to the lower animals, and is far inferior to general love. He who considers the wants of the poor, and the causes of those wants ; the deserts of the poor, and the possibility of improving their situation ; who will never encourage idleness and disorder ; who considers attachment as a quality of secondary weight ; who relieves him first that deserves it best ; and who prefers his countrymen only in so far as they are equally meritorious, is far nobler than those who are influenced by the love of their country or by a religious creed alone, to the neglect of this universal Benevolence.

It is a touchstone of superiority among the faculties that their influence is more universal. The animal feelings contribute to the preservation of individuals, of societies, and in a certain degree of the species. Human feelings alone place Society above Individuals, and Species above Societies. They coincide with the pro-

ceedings of nature. Individuals perish, while Nations continue; and these disappear while Mankind is preserved. The faculties which produce such effects, must be important in proportion.

When I state that the sphere of the faculties proper to Man is more general than that of the animal powers, this must not be confounded with the other proposition; that a faculty is more or less generally bestowed by nature. The meaning of the latter is, that a faculty exists in a greater or smaller number of species, while the former denotes that the influence of a faculty extends over more beings. Amativeness is very general, while Charity is confined to Mankind; but the effect of this latter feeling embraces all beings, while that of the former is infinitely more limited.

Thus, in all actions, Morality is to be kept in view as the aim and end. Man, by superior powers, is the lord of the terrestrial creation; but human feelings command him not to abuse other beings. Animal propensities excite Man

to kill animals, in order to live on them; but the superior feelings forbid us to torment them. It seems to me, that Man is too proud in thinking that all nature is created merely for his sake.

All sects of religion must agree that morality is necessary to the welfare of the human race, however different their opinions may be about the modes of attaining it. But I have no hesitation in declaring against any creed that undermines Charity, and which teaches children that those who do not believe as they themselves do, and that those who wish to adopt different means in order to please their MAKER, are damned. As Christianity evidently tends to unite all Men in the presence of GOD, it appears to me that we are entitled to reject every interpretation of any passage of Christianity which does not agree with general peace. The superiority of the Christian principles of morality, is proved and recommended by their good effects. Feelings cannot be forced upon us; and those of faith and religion are not to be

acquired by reading, and learning questions and answers by heart. Whoever feels Veneration, will direct it to the Cause of all Causes, in contemplating His Almighty power and unlimited bounty. Modified ideas about the means of pleasing God are natural, and present a large field for teaching tolerance and mutual forbearance. Various formalities are considered as agreeable to God; but history informs us, that many of those, used by different sects, are borrowed from paganism. Every one ought to be permitted to do as he thinks right, unless the general happiness of mankind be disturbed by it. I think that he is too proud who believes that he can add to, or exalt the happiness of his CREATOR, to whose dictates all that man can do is to submit. In submitting to his dictates, we practise the true and undefiled religion, viz. in this way we shew that we are tied to God, and obey his will. Thus, it is an important point, in teaching religion, never to confound the *aim* with the *means*. The former is universal happiness, and loving our neigh-

bour as one's self. The means which lead to it are various, and differences of opinion in regard to them are to be expected. It is a great error to look for happiness from Divine influence, while the natural means of producing it appointed by nature to be observed, are neglected, as I have already attempted to show.

CHAPTER II.

EACH FACULTY TENDS TO ACTION.

The faculties are innate and active in different degrees; but each desires to be satisfied. The acts done to procure its satisfaction may be morally good or bad, that is, conformable or contrary to the whole of the faculties proper to Man. The whole faculties implanted by nature appear to me to be necessary, and it would be wrong to endeavour to annihilate the inferior ones, or to neglect them in the institutions of society. In this Chapter I shall state first a few general considerations, and then subjoin some details concerning the primitive powers.

In the greater number of persons, the lower

faculties are the most active, and several of them more so than others. Not only single individuals, but the sexes, as also whole nations, and the inhabitants of certain provinces, vary with respect to the faculties which are most active. The primitive dispositions must first be studied, and each power must then be cultivated in harmony with the dictates of general morality, and with the particular situation of the nation, sex or individual in question. In those children whose character is strongly marked by the love of approbation, this feeling should not be nourished by education. Emulation indeed, ought to be conducted with judgment. If this feeling be predominant in nations, it becomes the cause of great mischief. It is certainly a great fault to encourage it continually, and to hold out glory as the principal reward of every action. If, among other nations, Self-esteem be the strongest feeling, children ought to be accustomed to hear what others say of them, and to be spoken to freely on their own faults.

No strong feeling can be overcome at once ; its activity will appear in one way or another, and the object of the teacher or governor ought to be to make the best use of it. The love of approbation, for instance, may lead to war or peace, to idleness or industry, to vice or virtue, according to the object approved of by the directors. Has not every crime been committed, and every virtue exercised, under pretence of glorifying God ?

On account of the differences in the innate faculties, education must be modified in many respects for nations, as well as for individuals and sexes. The improvement of mankind has been greatly retarded by the erroneous notion of our being born alike in feelings and understanding, and of our being capable of becoming whatever teachers please. The inhabitants of cities cannot digest the food on which savages will thrive ; and civilised nations stand in need of principles which cannot enter into the brains of ignorant and uncivilized persons. There are many examples in history, where nations have

been ungrateful to their governors, who have endeavoured to improve their condition. New-born children cannot bear too much light at once; and the mind, like the eyes, must be accustomed by degrees to new impressions. On the other hand, governments are wrong if they retard the attainment of the degree of civilization which their nations require. Directors of all kinds are mistaken in thinking, that the special tendency of primitive faculties can be prohibited by mere commandment. No institution, having for its object the annihilation of amativeness, covetiveness, the love of approbation, or any other feelings, given by nature, can be permanent. Its duration would be shortened, in proportion as such feelings were more active. On the other hand, as soon as our understanding is arrived at a higher degree of cultivation, such institutions as are adapted to dark ages will no longer suffice.

I repeat, that the faculties proper to Man should govern every where, and that the powers common to Man and animals, should be encou-

raged only in so far as they contribute to the great end of the happiness of human nature. The animal powers, when subordinate, may do good ; but they produce much evil, as soon as their gratification becomes the aim of life. It is remarkable that all institutions, true Christianity excepted, are founded on selfish principles, and by far the greater number of the motives, which they propose to mankind, originate in the animal feelings.

In education, the regulation of the mode in which gratifications are sought, is of great importance. Each faculty when active, wishes to be satisfied, and will excite those powers which may become the means of its gratification. Suppose, for example, that we have a desire to be distinguished, we may fight, destroy, calculate, cultivate arts, &c. according as distinction is likely to follow the performance of such and such actions. To gain eternal happiness, we may do and we may omit various things, according as we are taught that it is to result from the one or the other. The gratification.

of individual faculties may even become a means of obviating their abuses. Covetiveness, for instance, may be prevented from stealing and cheating, &c. by placing before the mind the consequences of illegal actions, and by showing, that the best calculated selfishness is that which is combined with honesty.

The gratification of our natural biases is a source of pleasure, the contrary is a punishment. The idle are pleased by vacancy; the dainty-mouthed by cakes and sweetmeats; the vain by decorations, fine clothes, &c.; the mechanician by ingeniously contrived instruments; the painter by colours. All natural gifts which are not requisite to our profession, are objects only of recreation, and may, as well as the love of Approbation or Covetiveness, excite and direct other powers, the difference between aim and means being constantly attended to. It is certainly a pity, that, in common education, the satisfaction of the inferior faculties is generally represented as the aim of our existence, and of the whole of our actions.

A question which has been often repeated by philosophers, may be asked, viz. Whether it is better to have many or few wants? Want is here synonymous with Desire, or the tendency of individual faculties to seek gratification; and there are as many sorts of wants or desires as there are primitive powers.

To answer this question, we must bear in mind, that the satisfaction of each desire gives pleasure; that there are as many sorts of pleasure as there are faculties, and that desires and pleasures are proportionate to the activity of the powers; moreover, that the pains, displeasures, or states of dissatisfaction, are also as numerous as, and proportionate to the activity of, the faculties. Thus, wants or active faculties may render us happy or unhappy.

In order to prepare happiness for ourselves, let us exercise those faculties which we have the power of gratifying; the activity of those which we cannot satisfy should be checked. It is always to be understood, that morality ought to be kept in view, and that no animal power ought to be

permitted to become predominant. Ostentation must be subordinate to Justice. To spend our superfluities on purposes useful to society, is preferable to employing them in the gratification of any animal propensity.

The employment of the faculties is so important in education, that the knowledge of the proper ways to attain this end is not only necessary to teachers and governors, but it should become an object of instruction for every person. Each faculty might be treated of in a separate chapter.

We must eat and drink, because we are excited to do so by hunger and thirst. But the laws of digestion and nutrition might be explained, the respective organs shown, and the necessity of submitting to the dictates of creation taught. Every one may learn the general rules of *HYGEIA*. Let children know, that they must eat to live, but that they do not live to eat and to drink ; let them feel the advantages of sobriety, and the consequences of indigestion. They should see the vice of gluttony and drunkenness

in nature, but must be accustomed to temperance, and to the moderate use of every sort of food. By degrees, they may be rendered attentive to the quantity and quality of aliments necessary to be taken, and to those which do not agree with their digestive organs. It is important that they should be able to resist the desire to eat of every dish that is placed on the table.

It is a great fault of parents and teachers to preach sobriety, and themselves to give a contrary example. The example is more effectual than the precept. I think it also wrong to give dainties and liquors to children as rewards, for it is in this manner that they are taught to value them. They may enjoy the sense of taste, but they ought not to be governed by it.

In speaking of hunger and thirst, food, beverage, and nutrition, a great deal of knowledge may be given to children at table, with respect to the natural history of the three kingdoms, and with respect to chemistry and physiology. Parents might direct the conversation towards

convenient subjects, and enter into farther explanations after dinner. Certainly this supposes the parents themselves to be well informed, which, however, is too frequently not the case. The duty of instruction devolves particularly on the mother; and if there be several children, the elder may inform the younger.

Is not the great curiosity of children a hint of Nature, that they ought to be made acquainted with many subjects. Why do we not rather cherish than suppress it? We should always answer, even when questions are put to which delicacy does not allow us to reply. In such cases, we may find an excuse by observing, that they are not yet able to understand the thing. This will be believed, if we show them the reality of such an excuse in other examples. But they must never be told they ought not to know such things. A formal denial will excite their curiosity.

The objects which concern cookery, and eating and drinking, may be learnt first, then playthings, and so on. The conversation may be

gin with questions about the origin, usefulness, and preparations of aliments. Each object will offer a large field of information for children of different ages. I suppose, for example's sake, that potatoes are placed on the table, the mother may ask, To what kingdom of natural history do they belong? According to the age of the children, various questions may be added. After the first notions are communicated, the mother may continue to inquire about the parts of the plant which we eat under the name Potatoes. The discussion again will require to be more or less detailed, according to the capacities of the children. Whatever cannot be shown at home, could be noticed on taking walks into the fields or elsewhere. In what country are potatoes indigenous? How are they cultivated? &c.

Another time, the mother may begin a conversation concerning bread. Children may learn the difference between rye, wheat, oats, &c.; the manner of grinding corn, of baking bread, &c. In this way, every article may be made an object of instruction and amusement. Children

will learn ideas and combine them; they will know every thing around them, and will feel a desire to know it. They will at the same time learn to think when they speak, and to express no ideas without reflecting on them.

Bodily exercise is another important point in education. Muscular activity is greater in childhood than in any later age. It is necessary to the development of the body and to health. To keep children quiet is acting against nature. The body and the intellectual faculties, however, may be exercised at the same time. Playing is to be considered as a mere change of occupation, and many things may be taught by means of it, to dance, for instance, to climb, to leap, to swim, to go on horseback, to fence, &c. The muscles of the arms, or legs, or trunk, may be exercised according to the utility of such exercise in any future situation, or according to their local weakness. All gymnastic amusements serve to these purposes. It is to be understood, that bodily exercise ought to be proportionate to the innate strength and progres-

sive growth of the individuals. It is said, that **MILO** carried on his shoulders a calf day by day, till it was full grown. But it is not every one that can imitate his example.

On the play ground, children may be made acquainted with a great number of objects, their physical qualities, such as form, dimensions, weight, colour, distances, phenomena of hydraulics, mechanics and chemistry. Nothing, for instance, is more easy than to teach what is called gravity, affinity, attraction. Let children collect stones of different specific weight, let them make figures in the sand, such as circles, triangles, squares. They will do it with less pleasure when their attention is to be confined to the benches. It is known, that girls, in amusing themselves with dolls, exercise many faculties necessary to their future condition in life.

The external senses deserve particular attention. Though they are not sufficient to make us acquainted with the external world, they are, nevertheless, indispensable means to acquire distinct perceptions; and exercise strengthens them.

Blind people show how much the sense of touch can be improved. Let children become acquainted with external objects by experience: For those who feel an aversion to touch innoxious insects, for instance, a lizard, a frog, a crawfish, or even velvet and other tactile objects, an early habit of doing so would be advisable. It is the same with regard to a dislike to certain smells, tastes, colours or sounds. The ears ought to be exercised to bear the noise of a gun, of thunder, &c.

Each person has something particular in his voice. Children ought to be accustomed to speak loud, and to pronounce all possible sounds and articulations, even those of such foreign languages as they will be obliged to learn. Almost every language has its particular sounds which we pronounce with difficulty, if we have not been early accustomed to them. Nations who have the greatest number of sounds in their speech, learn the most easily to pronounce foreign languages, since they know their articulations, by having met with similar sounds in their own language.

The French and English having no guttural sounds in their language, find it difficult to imitate them in the German. The Germans, on the contrary, who have not the sounds of *j* and *v* of the French, acquire them with difficulty. The inhabitants of Otaheite cannot pronounce the name of *Cook*, they always say *Toutou*.

As to the internal powers, it is a great fault in education, to think exclusively of the intellectual faculties, and to try to conduct mankind by precepts. It never should be forgotten, that children, as well as adult persons, always act by feelings, and that charity and justice are no sciences. Precepts alone have no more effect on feelings than on understanding. To say, be just, patient, and benevolent, will neither produce nor exercise justice, patience, nor benevolence, any more than we should understand mathematics, chemistry or philosophy, if we were only exhorted to study them. Precepts must be put into execution, and this alone is of practical use. Two ideas, then, must be well understood; first, that the faculties which give

feelings, and those which constitute intellect, exist independently of each other; and, secondly, that they act in different degrees of force in children as well as adults. In this sense, we may say with DE LA MOTTE, that the child is already a man, and the man still a child. It is the same idea which DE LA BRUYERE on characters* has detailed, in stating, that children, like adults, are affectionate or selfish, courageous or timid, candid or disingenuous, lazy or industrious, benevolent or envious, peaceable or quarrelsome, unsteady or persevering, humble or proud, just or unjust. The powers are, indeed, the same in children and adults; they are only applied to different objects. The same person, when a child, may be jealous or envious about sweetmeats, and when adult, about places of honour. The same faculty renders a child self-willed, a boy disobedient, and a man mutinous. Mr COMBE has well expressed the same idea; "The child, says he, who trembles at

* T. II. chap. xi.

the threat of being shut up in a dark closet, who exhibits to us with delight his new suit of clothes; who fights about a marble; or who covets his neighbour's top, is under the influence of the same faculties which, in future years, may make him tremble under the anticipation of a fall of stocks; make him desire to be invested with a star and garter; contend for an island or a kingdom, or lead him to covet his neighbour's property *." Hence the individual tendencies must be observed, impeded, or encouraged and directed. A young girl, whom I know, was prohibited from being imperious to servants and common people; she continued to amuse herself with giving orders to such of her playthings as represented servants, and with scolding them. When she was told that she committed a fault, she excused herself by saying, that it was merely a play. But the parents were intelligent enough not to confound the feeling of self-esteem with any ob-

* Essays on Phrenology, p. 315.

ject of its satisfaction, and this amusement was equally interdicted.

If any inferior feeling be too energetic, avoid every circumstance that may put it into action. Accordingly, never vex quarrelsome or obstinate children, and at length yield to them and let them have their own way ; never desire such children to do what is unjust ; make every demand on them quietly, but never yield. They must learn the necessity of being obedient, as well as others, to order and justice, and this is the way to teach them.

It is essential to know which faculties assist each other, and which act in opposition, in order to direct the actions and omissions of man. Attachment may be applied to men, animals, and things. It will generally rest on objects, whereby the other feelings may be satisfied at the same time, or, at least, not prevented from being so. Attachment is assisted by mildness and cautiousness in the character. Children with these feelings, in order that they may not be deceived in their dealings with man, should

be made acquainted with the difference of men, and with the various motives of their actions.

Courage is not given to indulge quarrelsomeness and anger, nor to effect gratification of vengeance. Its aim is to defend what is absolutely just. If not active enough, it ought to be encouraged, not only by words, but by exposing the individual to situations which may appear annoying or even dangerous. Timid children will become less fearful by being accustomed to society. If courage be too strong, its bad consequences may be shown; and, according to circumstances, attachment, selfishness, the love of approbation, or the moral feelings, may be opposed as motives to restrain it.

Selfishness and the love of approbation, act with the most different appearances, according to their combinations with other faculties, and to external circumstances. It is known, and I have already mentioned, that their activity has been considered, by some philosophers, as sufficient to explain all the actions of man, and to them, as its source, even talents have been at-

tributed. Indeed, whenever we omit any thing, in order to gain any earthly or heavenly enjoyment, selfishness is active, and whenever we wish to be approved of, the love of approbation comes into play. The tendencies of these two powers are easily distinguished in children; but I repeat, that their preponderance produces great mischief in society; that they are too much cultivated in common education, and that it is an error, the evil consequences of which are incalculable, to represent them as the chief aim of our existence, while they ought to be only secondary motives. I have seen children endowed with a great deal of pride and love of approbation, who became quite intoxicated by being praised, and, certainly from this excitement, committed new faults, and sometimes became intolerable for several days.

It is very important to examine whether selfishness and the love of approbation produce talents; and whether the satisfaction of these two feelings should be the aim of all our actions? Is it true, that arts and sciences originate

and improve in proportion as they are patronised by pecuniary rewards and honour? In Greece, the masterpieces of poetry, eloquence, history, and philosophy, were not the result of patronage. The successors of ALEXANDER the Great encouraged the learned, yet sciences lost their grandeur and originality. Only commentaries, compilations, and imitations became numerous. In reading history, we meet with many great men who found their reward in the cultivation of the sciences and the arts themselves, and who were even persecuted on their account. Many others have persevered in contributing to the improvement of arts and sciences, only until they met with rewards and honours; and it was fortunate if this did not happen too soon, as it appeared they worked only for them, and became idle when their aim was attained.

If individuals, because they possess some talents, are to receive the privilege of deciding on the value of every scientific production, their elevation to distinction becomes a great obstacle to the progress of arts and sciences, because the

learned themselves are not free from selfish passions, and, like the vulgar, are ready to hinder others from attaining similar enjoyments and honours. Few are disposed to acknowledge the superiority of others.

True patronage consists in not preventing talents from exercising themselves, as long as absolute justice towards mankind is not injured; in rewarding productions according to their influence on the general welfare, and in rewarding only services actually performed. It is a great fault to give to regular professors the exclusive right of teaching, and it is still a greater fault to permit them to delegate their duties to any substitute they may choose. If the services of a professor be useful to society in other avocations, and he cannot attend to his scientific pursuits, his professorship ought to be transferred to the person who, next to him, cultivates that branch with pleasure and success.

I shall not enter more into detail, in order to prove that reward and distinction cannot *produce* talents, though they are of great weight

in exciting and directing the actions of all the faculties. On the other hand, I infer from history, that mankind will suffer, and that all institutions will remain imperfect, as long as selfishness and glory are the aim of our actions; or, in other words, as long as places are looked for with a zeal in proportion to the profit they bring, and to the distinction they bestow on the possessor. All our actions ought to tend to the common benefit and honour of mankind. Nothing but the place we occupy in society, and fitness for its duties, should give distinction. It should be considered as every man's duty, to do all that he is capable of doing for the general happiness of those among whom he lives. Private interest, when exclusively pursued, is the greatest enemy of morality. Whoever contends for it as the chief aim of our existence, acts after the impulse of his animal nature;—he is not a man.

Selfishness, it is true, has greatly contributed to abolish various kinds of injustice, for every one is ready to resist his oppressor. In reli-

gious and civil legislation, privileges are more and more limited, and the rights of man become more equal than they were in ancient times. We no longer believe that all mankind is made for the sake of a few. Indeed, as long as there is any thing to gain, there will be many who will contend for independence, out of mere selfishness; but the principle from which they act, though hitherto auxiliary to the common good, cannot be applauded; for it would lead them to tyrannize in their turn, if they had the power.

Mankind cannot become happy, if selfishness be not replaced, or at least mitigated, by a superior motive of action. He who pursues his own advantage only, so far as he can do so without injuring another, is just; he who gives up his superfluity rather than to do harm to another, is noble; he who works only for the common welfare is the most noble, and no one, but him, deserves that name.

A great step towards perfection, would be the full and practical admission of the principle that every one has the right to employ his ta-

lents to the utmost for his own benefit, as far as he can do it without injuring others. This system of government is certainly far superior to that of exclusive privileges of any kind :—Many battles, however, will be fought betwixt selfishness and bigotry, on the one hand, and reason and sound principle on the other, before it is generally admitted and followed.

It must be added, however, that the adoption even of this principle cannot be expected to obviate misery, on the one side, and luxury, with all its fatal consequences, on the other, for this simple reason, that the natural endowments of individuals are very different, and hence those who have more talents will govern the others in one way or another. While selfishness continues to be the motive of their actions, the highly gifted will employ the weak to advance their own ends. The poor will be constantly dependent on the rich, and will serve them as the only thing they can do to live. Supremacy will, of necessity, fall on single individuals. Nations also, through selfishness,

interfere with each other, and war becomes unavoidable. The fortunate commander finds satellites whose advantage it is to serve him, as workmen serve the manufacturer; he avails himself of their talents, and tells his countrymen that peace, and obedience to his will, are essential to their happiness. Is not this the state of Man as far as history informs us? And this must continue to be his state, wherever personal welfare is the only rule of conduct. Tyranny causes revolutions; revolutions, again, are productive of tyranny; and all this has its origin in selfishness. There is no possibility of changing this permanent circle of events in mankind, except by subordinating private interest to common advantage.

This doctrine is not new, for it is the basis of Christianity; but it has been dreadfully abused at different times, even by pretended teachers of morality. Happy is a nation whose governors follow it even in a limited degree. It is nowhere practised in its full vigour, for, like every doctrine, it must be taught long before it

will be applied in practical life ; but it ought at least to be generally propagated, and its good effects shewn to every one who is capable of appreciating them.

The faculty of Firmness greatly assists the activity of every other power, but it also produces many disorders, particularly if it be naturally strong, and if parents, in order to form the character of their children, as they say, allow them the gratification of every fancy. Such beings are exasperated by the least resistance in future life, and become frequently unhappy. Mere opposition stimulates firmness, particularly if it be combined with self-esteem, or love of approbation.

Firmness alone will never produce great actions. It only causes the active faculties to persevere. Hence the same person may persevere much in one respect, and very little in another. It has particular influence on self-esteem, the love of approbation, justice and veneration. Ideality, and the want of order and time, are in opposition to perseverance.

The direction of some other feelings is extremely important; those of amativeness, for instance, and of religion. These feelings appear commonly later, sometimes, however, earlier in life.

The longer the difference of the sexes can be concealed from children, the better. But as soon as children are inclined to abuse their persons, let them know the dreadful consequences of such a vice on the whole body, and on the manifestations of the mind. The picture may be varied, according to the knowledge of the child, and to the bad effects which are already visible in him. Every thing which excites nervous irritability, and accelerates the circulation of the blood, must be avoided. Bodily exercise, however, cannot be dispensed with, as it is necessary to produce sleep. If the functions of propagation be known, the influence of the vice, not only on him, but on generations to come, may be detailed. Many ideas of this kind are mentioned in books on physical education. I refer to them, mentioning again, that a

too anxious taciturnity of parents concerning these points, will rather do harm than good, because the propensity is innate, and acts without restraint, if its destination, and the consequences of its abuses, be not clearly shown to children. Being informed of its importance, they will more readily resist, and submit to those means which seem necessary to restrain it.

The regulation of the religious feelings also is of great importance to society. It is known how very different the ways of worshipping have been, from human sacrifices to adoration from veneration, motives of charity, or a feeling of truth. It is remarkable that at all times continency has been considered as agreeable to God. The priests of the ancient Egyptians avoided wine and wives. The Levites were obliged to avoid the intercourse with females during the time of their sacerdotal service. In Ceylon and Siam the priests are prohibited from marrying. The Roman Church requires an observance of a similar law.

Religious precepts of various kinds, and the

most opposite opinions, when proposed as the will of God, have been listened to. The majority of mankind is credulous. Say that it is necessary to sacrifice animals, to burn perfume, to ring bells, to fast, to sing, to make prostrations, to dance, to whip the body, or to do various other things in honour of God, and man will comply. Even those who reflect for themselves, and admit the revelation of Christian principles, will differ in their explication of them. The question, then, is often put, Who can decide which is the true religion? As the tree is known by its fruit, so is the man by his actions, and a doctrine by its effects. I think that the touchstone of every principle, religious and moral, is the same, viz. its tendency to promote the common happiness of mankind. It is absurd, and even blasphemous, to hold out any doctrine as coming from God, the manifest tendency of which is to inflict evil. I adopt, therefore, only that explanation of every passage of Christianity which favours general love.

There are religious people who agree with

respect to principles, but vary as to the particular applications of them. They insist much on some, and are indifferent about other points; and sometimes follow the absurdities of their own imaginations. Others admit the principles, and say that they believe in them, but care very little for their practice; whereas the least portion of intelligence and honesty might enable them to perceive, that the practice is better than the mere assertion of belief.

In education, three things ought particularly to be attended to; first, The objects taught must be suitable to the station of those instructed; secondly, The application to be made of the knowledge communicated must be next attended to; and, thirdly, The necessary means for attaining the end pointed out must be considered. With respect to the first point, the choice of objects to be taught, there can be little difficulty in deciding between the advantages of communicating a knowledge of signs or of ideas; of fabulous tales or examples of moral conduct; of teaching habitual charity or

vice. In the next place, Children ought to be taught that moral conduct is the aim and end of their existence, and that morality is indispensable to the welfare of individuals and of society. And, in the third place, As moralists of all civilised nations agree in wishing for the improvement of mankind, they ought not to reject any means of attaining that end, except those which have been tried and found ineffectual. These must be given up, of whatever date and authority they may be, and only those that prove useful be employed.

Thus, the feelings ought to be directed as their aim to practical life, and to the promotion of the general welfare; and the intellectual faculties must be applied to the acquisition of positive knowledge, which is to be procured by experience. The reflecting faculties cannot be raised to perfection at pleasure, by the voice of authority, any more than the feelings. We have seen that each faculty requires a great deal of exercise to enable it to act with facility, and hence it is prejudicial to allow so much

time for relaxation. If, in public schools, the third part of the year be given up to idleness, this may be necessary, because the objects to be taught are few, and because the faculties employed are fatigued, and require rest or vacation-days. But these might be filled up by the useful employment of other faculties.

Natural history, mechanical and chemical experiments, are well suited to the capacities of youth, and would delight many. Others would be pleased with architecture, painting, music, geography, theatrical performances, military evolutions, &c. They would not wish for a better recreation. The great error is, that all children are obliged to learn the same things; the boys Latin and Greek, and the girls music or drawing. Out of the prodigious number of girls who learn these arts, how few are there, who, after they become mistresses of their own time, and after they have the choice of their own amusements, continue to practise them for the pure pleasure they afford. Many of them, who take pleasure in good music, are better

pleased with hearing others than in performing themselves. How often are the labours of years, and the expenditure of large sums of money, lost in this way? What a pity, that we are obliged to learn so many things for no end but to forget them.

Accomplishments ought to be distinguished from necessary and useful instruction. The latter is often neglected, and things are taught for which children have no taste, such as drawing, for instance, while they never would take a pencil in their hand from choice. How glad are they, therefore, when the time for lessons and masters is over, when they are of age, and their education is finished. Many women, possessed of such accomplishments, never touch the heart of a Man. They find a partner only for their money. The result of such a union is daily seen. Leisure-time alone should be filled up by accomplishments, and whoever does not cultivate them from his own impulse, should not cultivate them at all.

Order is of great importance in our affairs.

Children ought to be accustomed to take care of whatever belongs to them, and young females should be exercised in keeping the family-accounts. Order in conduct does not depend only on the understanding, but it requires also experience. This cannot be infused into the Mind, but must be acquired by practice. Every one should learn to employ his own powers, and to regulate his own conduct, and for that purpose he should be placed into various situations, and left to his own resources. This is particularly necessary to boys. Girls are more dependent, and, in many respects, they may be accustomed to trust to the experience of others, and to conform to the customs of society. Their faults are of greater consequence than those of boys to their station in society; for repentance and tears will not wash out the errors and criminal conduct of girls.

Refined manners are a great ornament, and ought always to be attended to. All odd motions or attitudes, and awkward gestures,

should be watched and prevented from becoming habitual.

It is highly important to cultivate the reflecting faculties with particular care. Let children be taught, if possible, to understand what they say and do, and to express their own ideas with precision. I have already mentioned, that those persons are mistaken, who think that reasoning can be improved only by the study of mathematics. The fact is, that studying any branch accurately, applying judgment to it, and reflecting on the relations of Cause and Effect which it exhibits, will cultivate the reasoning powers with equal effect. Comparison and Causality, then, ought to be exercised in all children, and at every time, in important and in trifling things. Some children have great difficulty in reasoning. The first attempt in these, as in other cases, is the most difficult part of the work. We should therefore allow them time, and be pleased that they should rather acquire one distinct idea, than confused notions of many different things.

The erroneous method of instruction generally pursued, is the cause why every one, when at the end of his school-education, must become his own teacher. Those who have not talent or courage enough to do so, remain within the circle of mediocrity, and are mere followers in the paths of others. Yet copying, or merely imitating others, is the death of arts and sciences.

I conclude this Chapter with repeating, that each faculty tends to act; that each faculty may be used and abused; that all faculties ought to be employed in augmenting the common happiness; and that moral conduct and reflection are the principal means of producing it; but that precepts alone will not change and improve mankind. Their influence is little in comparison to that of social intercourse. The manners of the world, the spirit of families and of parties, customs and received opinions, are often opposite to those which we are taught at school. We hear sobriety praised, and in our families we find luxury; disinterested conduct

is highly spoken of in our books, but we live in the midst of a crowd of busy creatures, whose most anxious thoughts are directed towards gain and vanity; and we observe, that respect and consideration are paid to others in proportion to their wealth.

School-education is then soon forgotten. Whoever has an influence on society, ought to contribute all in his power to cause the same spirit to prevail in education, in legislation, in social intercourse, in writings, and in arts and sciences.

CHAPTER III.

THERE IS NO ACTION WITHOUT A MOTIVE.

THE principle that no action takes place without a motive, is the same as that there is no effect without a cause. Yet the nature of the motives of our actions, and their origin, are not sufficiently understood.

As long as it is believed that education can create faculties, the whole of mankind will be treated in the same manner, and the same motives will be proposed to all men. But when we know the influence of innate dispositions, we perceive the necessity of having recourse in each person to his natural powers, and of fortifying or guiding them by cultivation.

I take it for granted, that the cultivation of the faculties proper to Man is the aim of his existence; for they alone constitute moral rectitude, and general happiness, and submission to the laws of creation. In the physiognomical system, the primitive powers are detailed, as well as my ideas on moral good. I here repeat, that the faculties, inferior and superior, viz. animal and human, furnish the motives of our actions. Consequently the motives are different like the faculties themselves; but the proper aim or object of our actions is only one.

The superior faculties furnish the aim of our conduct, and when they act by themselves from their internal energy, they do so with pleasure, and constitute the kingdom of love. But, whenever they must be excited in any way, or when the energy of the inferior faculties requires to be moderated, then government and obedience, or the rule of the law, begins. As the inferior faculties, however, exist in human nature, and stand in need of constant regulation, it is evi-

dent, that CHRIST, although in his own person He fulfilled the law, could not abolish it. Its existence is the will of His Heavenly Father, for the constitution of human nature evidently requires it.

The motives arising from the superior faculties of man, are also termed Religious and Moral; *religious*, as far as we stand in relation to GOD, and *moral*, in so far as it is our duty to act in such or such a manner with respect to mankind. This matter, on account of its importance and influence on the happiness of man, deserves every elucidation.

There can be no doubt that our Maker has bound us by laws which must be obeyed. These laws are established by nature, and have been confirmed by revelation. Man is a moral being, and the law of his natural morality has been confirmed by Christianity.

The order of considering these topics is, *first* to determine to what purpose man has been made; whether for the sake of GOD, or for his own sake? Various opinions prevail on this sub-

ject; but it is obvious that the CREATOR cannot stand in need of the assistance of man for the promotion of His happiness. Man, therefore, can perform no duty more acceptable towards GOD, than to obey his will or his laws. In the *next* place, every thing tends to prove, that the general welfare of mankind is the aim of human existence. *3dly*, The aim has been too frequently forgotten, and, by human ignorance and perversity, various means, which were intended only to contribute towards it, have been represented as themselves the object of human life.

Children may soon be made to comprehend that they cannot change the laws of nature, and to see the necessity of submitting to them. When they understand the tendency of these laws, they will feel respect and veneration for that Almighty Being who instituted them, and for His allwise appointments. It will be a matter of greater difficulty to make every one comprehend and honestly love the general good as the aim of our existence, though it is conforma-

ble equally to the law, natural and revealed. This desire for the common welfare of mankind, is not strong enough in us, to allow us to depend on it as a sufficient motive of itself to direct our conduct, and, accordingly, various means have been, and still must be employed, in order to direct our actions towards this point. A knowledge of the different motives of our actions, then, is indispensable. If the moral law be written in the heart of a man, that is, if the faculties of Justice and Benevolence be naturally most powerful in him, let us appeal to them. If he be more disposed to obey, because it is commanded by the revealed law, that is, if his Hope and Veneration be naturally the most powerful faculties, let us not reject these motives. The aim is to be attained, the means may vary.

If the superior motives of man, his natural charity, his religious faith, and his reasoning powers, are not sufficient to direct his actions, inferior motives must be employed, such as love of approbation, covetiveness, reward and punishment, fear, &c. Many persons are prevented

from stealing, through the fear of hell or the criminal code.

The kingdom of fear and selfishness is infinitely more extensive than that of love. The former has existed, exists, and will long continue to exist. I have already endeavoured to show, that the latter cannot come, as long as selfishness and the love of approbation are presented as the aim of our existence. While these are considered as the objects of human existence, conquerors will prevail over other conquerors, like BRENNUS, who sent wine from Italy to his countrymen, saying, If you like this wine, come and help me to conquer the country where it grows.

It is essential for a teacher also, to know that different motives may produce the same action in different persons. One child may behave well through attachment to his parents; another through fear, or the love of approbation; a third through selfish views, or a feeling of duty.

Moreover, it ought to be kept in view as a principle in moral and intellectual education,

that children do many things by mere imitation. They often adopt the manner of thinking and acting of those with whom they live. They consider as good that which they hear praised and see done by their parents. For this reason we know by the children whether we are liked or disliked in a family. This propensity to imitate will produce most effect in children whose natural character is not very determinate, and then it may be applied with advantage as a means of instruction. Parents become the best moral teachers; but let their moral conduct agree with their precepts, if they expect to produce any effect by their teaching. If they show in words an abhorrence of vice, let not their actions be stained by impurity. When they teach their children to avoid bad company, and to esteem virtue and excellence above the distinctions of wealth and rank, let them not be encircled themselves in fashion and vanity. If they exhort them to order, truth, candour, and charity, let them prove their sincerity by their own actions.

Children, at an early age, are often capable

of feeling moral distinctions, but we cannot always reason with them. Parents and teachers should be just in what they require of them, and then never yield to any resistance or remonstrance whatever on the part of the child. A habit of submission is of the utmost consequence to the improvement of children.

Children like what is conformable to their natural dispositions. If their powers are very active, they may be allowed to follow their dictates, and to determine their own future situation in life. But, if parents wish to bring them up to professions which they themselves like, and not according to the natural gifts of the children, or if children are not distinguished by their talents, they must be encouraged, by various means, and sometimes even forced, to exertion, and to make a choice of employment. Without this, many children would become careless and idle. It becomes necessary to impose tasks whenever the natural dispositions do not induce children to attain the knowledge requisite for their profession. It is an error to allow idleness

and free hours as a reward, because this implies that learning is a punishment. It is not very judicious, neither, to conduct education, so that Kings' birth-days and holydays are liked, because they exempt children from attending school. This is nearly as bad in principle, as compelling them to learn verses or write versions by way of punishment. Certainly a better mode of chastisement might be found. This kind of punishment is similar to that inflicted by some priests who, as a penance, command a repetition of certain prayers.

Although I am obliged to allow, on the one hand, that few persons can be guided by the superior feelings alone, and that reasoning is seldom of any great weight as a motive of conduct, and although it is obvious, on the other hand, that the greater number of persons are actuated by inferior motives, and even by commandment and by fear, yet I would recommend, that the propriety of making use of all possible motives to produce virtuous conduct, should be kept constantly in view, and that every motive should be employ-

ed, beginning with the most noble and elevated, and ending with the lowest, viz. impressions on the sense of feeling, and the sensations of hunger and thirst. The laws of nature being invariable, and appearing wise and salutary to reason, those who understand them and feel their importance, will submit to them with perfect resignation, and may serve as models to others. Those who cannot comprehend these laws or perceive their utility, may be restrained by disagreeable impressions on their senses, or by subjecting them to the pains of hunger.

if not elect, namely, those who, from the felicity of their natural constitution, desire only what is good, who act from love, and show pure morality in all their actions. In these happy beings, the superior feelings predominate much over those common to man and animals.

The rest of mankind, by far the greater number, are obliged to combat against the activity of the inferior feelings, and stand in need of the law to direct and restrain them. Three subdivisions of this latter class may be considered. The first embraces those who have one or several of the inferior as well as one or several of the superior feelings very active. These persons may be great in vice or in virtue, according as they follow the dictates of their inferior or superior faculties.

In the second order, may be reckoned those in whom certain inferior faculties are very active, and all the superior very weak. Such individuals are exposed to the danger of being overwhelmed by vice, in proportion to the weak-

ness of the superior motives. This disproportion is clearly stated by Christianity.

In the third class are placed by far the greater number of mankind, namely, those individuals in whom all the faculties are middling; such persons act according to education and external circumstances, and follow the moral and religious principles which they are taught, without examination. Some philosophers, founding on them as instances, have been led to maintain, that man does every thing by imitation. Its influence is certainly very considerable. We may say with Mr COMBE *, “As a general rule, whatever you wish your child to be or do, be that or do that to him. If you wish him to be outrageous, to be cruel, to be quarrelsome, be outrageous, cruel, and quarrelsome to him. If you wish him to be humane and polite, be humane and polite to him. If you wish him to be just and pious, be just and devout before him.” This influence of example is explained

* Essays on Phrenology, p. 322.

by the law of Exercise, and, as formerly noticed, will be the greatest in those whose dispositions are least preponderant in one way or another. The great mass of mankind, indeed, cannot be left to their own guidance; common people, when tempted, easily yield; education, therefore, in all its details, legislation, and all public institutions, ought to contribute to accustom them to regularity and order. But the rulers of mankind must never forget their own duty, and expect the lower minds to be obedient. Power is given, not for the selfish gratification of those who are invested with authority, but to promote the general happiness of the race.

With respect to understanding, it is also certain, that few are endowed with a mind so comprehensive, as to enable them to learn whatever they please, and to embrace the principles of universal knowledge. Some are given rather to deep reflection than to great learning; others have less reflection, but much talent for acquiring erudition; and, in the last place, the great-

er number do not excel in any department of knowledge, of art, or of science whatever; but may learn any thing that is necessary to qualify them to become useful members of society.

The preceding facts being ascertained by observation, we may examine the question, Whether the same kind of education will equally suit every individual of mankind?

The aim in educating all must be the same, namely, to render them virtuous and intelligent; but as the natural endowment of individuals is different, all persons are not capable of the same improvement, and every one cannot be induced by the same motives to pursue the same end.

The faculties proper to man, being the aim of all our actions, should be cultivated in every person as much as possible. There will be found, however, a difference with respect to the energy of these, as well as of the other faculties in different individuals. Nature, by her endowment, constitutes some characters moral, and others religious. The latter will act more from

faith, the former from duty. Now, the law, "Love thy neighbour as thyself," must be constantly held up to both, as the object of their exertions, and obedience to it required, even of those who do not feel inclined to do so.

If the superior motives be not sufficiently strong to produce this obedience, the lower faculties must be employed. The influence of the latter powers, then, is double; they constitute motives themselves, and they also assist the superior feelings to arrive at their gratification. Among the lower motives, selfishness and fear are the most generally energetic, and no legislation can exclude the use of them.

Thus, a true system of education cannot be founded on single views, or established according to single individuals; it must be adapted to human nature. Whoever will direct man, ought not to hold out only one motive of action. He who endeavours to change every person into a philosopher, and he who will never reason with any one is equally mistaken. A preacher who invites others to become morally good, will

err when he trusts entirely to the motives which govern his own actions, not being aware that sometimes such motives make no impression on others. It is the *aim* only of our actions which cannot change, but all faculties, and even bodily sensations, may become motives conducive to its attainment. Moral preachers ought to bring forward all possible reasons to touch all their auditors, and make them feel that which they are susceptible of. They ought to be particularly careful to be understood, and they should speak by examples. Moreover, their precepts must be confirmed by their own actions. He who teaches order and cleanliness, must be orderly and cleanly himself. The preacher of peace and charity, must not deny these principles by his actions. Purity of morals is an indispensable requisite in moral teachers. Those who say, Follow my words, but not my actions, are unfit for their situation, and ought to be replaced by more worthy subjects.

I must be allowed to call the attention of reflecting men to the great error of philosophy,

viz. that feelings result from understanding, or from precepts. The feelings, as well as, and even still more than, the intellectual faculties, ought to be considered before children are destined to certain professions, or adults to certain places.

To bring up a child endowed with great animal propensities, such as Amativeness, Combaticiveness, Covetiveness, Self-esteem, &c. to the church, whatever his intellect may be, is the height of error and absurdity. Nothing has done greater harm to society, than placing individuals in professions and situations for which they are unfit, not only through the want of some necessary faculties, but also through the inordinate activity of some of the opposite ones. Strong amativeness or cruelty produces mischief in a Roman Catholic priest, as does the love of domination in the representative of a free nation, corruptibility in a judge, fear in a general *, &c.

* One great advantage of Phrenology is, that it makes the

The feelings, then, ought to be exercised with a view to the future destination of children. Combativeness is to the soldier what Veneration is to the clergyman ; but, in both, benevolence and justice should be exercised. Moreover, the effect of the natural endowment of the feelings, in influencing conduct, is not sufficiently considered in the choice of persons to rule or to lead society. This highly important point can be perceived, in all its magnitude, by those only who are convinced, that the faculties which produce feelings, are natural gifts differing in every individual ; that they are independent of intellect, and are the principal cause of our actions. In this way, fishermen, who are highly gifted in natural sentiments, may be better moralists

natural endowment known to us ; and we may hope, that men will not willingly and knowingly place in pulpits, those who are the slaves of amativeness or covetiveness : or in schools, those who are under the sole dominion of destructiveness or self-esteem. Indeed, the knowledge of character afforded by this system, will have a tendency to deter such individuals from seeking after such situations.

than high priests, mathematicians, orators, or philosophers, who excel only in intellect, and whose sentiments are weak compared with their inferior propensities.

An opposite error, but not less hurtful to society than the preceding, is committed by those who despise and neglect the cultivation of the intellectual faculties. Some religious persons of this kind, have endeavoured to put aside all temporal concerns, and have become hermits. Others torture their body, in order to be agreeable to their CREATOR. Others represent a knowledge of the truths of Christianity, as contained in the Bible, as a substitute for all other information. Our ignorance of human nature is the cause of such mistakes. The faculties which produce feelings, constitute only one part of our nature; the other part is intellectual, and the feelings work in darkness if not enlightened by the understanding.

Intellectual education is frequently misconducted from ignorance, as well as that of the feelings. The basis, however, of the direction

of both is in nature the same. A plurality of intellectual powers exists, and they are possessed in different degrees of strength by different individuals. Some, however, are so essential to conduct, that they must, like certain feelings, be exercised in every one. I mean the reflecting faculties. These are important in every situation. They are necessary to understanding and clear conceptions. They also may be employed in all other intellectual operations, while the knowing faculties are applicable only to certain kinds of employment.

It has been already stated, that all our learning ought to be useful. Let us obtain positive notions instead of mere signs, which convey no meaning. No one has excelled, nor will excel, as a deep thinker, as a great minister, general, lawyer, physician, or moralist, merely because he is a good classical scholar. Great men are no doubt frequently skilled in the classics; and it would certainly be astonishing if their natural capacities, which enabled them to become great, did not enable them also to become good Latin

scholars, seeing that they are obliged to spend more time and labour in learning Latin than in any other pursuit. But it should never be forgotten, that the talent for learning artificial signs is a primitive one, and that it may or may not be combined in any individual with a great endowment of other intellectual powers, and hence that it is wrong to consider it as the standard of understanding in general. It is high time, says Dr RUSH *, to distinguish between a philosopher and a scholar, between things and words. We may be good scholars, and know nothing of Man and things. A mere scholar can call a horse or a cow by different names, but he frequently knows nothing of the qualities and uses of these valuable animals. "A boy of eight years old, with the Latin grammar in his hand, asked his father who made the Latin language, and for what it was made? Another boy, of eleven years of age, wished he had not been born, because of the trouble which he found in

* *Essays Literary, Moral and Philosophical. Phil. 1806.*

learning Latin." It is certain, as Dr RUSH also says, that many sprightly boys, of excellent capacities for useful knowledge, have been so disgusted with the dead languages, as to retreat from the drudgery of schools to low company, whereby they have become bad members of society.

The exclusive study of the ancient languages must retard the progress of the arts and sciences. Whoever takes an interest in their improvement must declare against it. Philology ought to be considered as a particular branch of instruction, in the same way as Chemistry, Botany, &c. Useful and practical knowledge ought to be the principal object of intellectual education. During the time we spend in learning the words in which VIRGIL delivers the erroneous opinion, that bees originate from putrefaction, we might learn, with greater advantage, the natural history, treatment, and usefulness of this insect itself. In countries where vines are planted, it is more useful to teach children how to cultivate them, and how to

make wine, than the expressions which HORACE employs to inform us, that he liked a good glass of wine. Instead of learning Mythology in Latin and Greek, we had better make ourselves acquainted with the history of the different religious creeds, and of true Christianity, by reading in our mother-tongue. Of what use is it to us to know what words the Greeks used when they spoke, since we never converse in Greek?

In the chapter on Exercise, in the first section of this work, I have given some other reasons, which tend to shew the impropriety of obliging all students to learn the ancient languages, and to consider this talent as the first test of genius.

Intellectual education may be divided into General and Professional; and these may be subdivided both into several classes, not according to age and time, but according to the objects to be taught, and those to be learnt; for, in point of fact, some children learn double what others do in a given time, and succeed better in one branch than in another. They should remain

in each class as long as, and no longer than, is necessary to acquire sufficient knowledge of the branch there taught. There should be one professor for each branch, and each class should be conducted according to the plan of mutual instruction.

I have laid it down as a fundamental rule, and it ought never to be forgotten, that each sign should have its meaning explained. Children ought constantly to be admonished, that they use artificial signs as means of communication or recollection, and that sensations, feelings, notions and reflections, must precede, and can be acquired only by the activity of the faculties themselves.

I reckon the knowledge of as many objects and beings as possible, viz. of the three kingdoms of natural history, of their physical and chemical qualities, of the vital phenomena, of history, geography, geology, and cosmography, of anthropology, our mother-tongue, printed and written signs, calculation, and, final-

ly, moral and religious principles, to be essential to a general intellectual education.

Elementary ideas, or outlines of these objects, are sufficient for children. During the college education, these branches ought to be extended and detailed, but to be always taught by the way of mutual instruction.

The natural dispositions are not sufficiently attended to, neither in general nor in professional education. It is a common complaint that arts and sciences do not improve as much as might be wished for. This proves at least that education does not produce talents, but I think, on the other hand, that Nature has given many capacities which education suppresses. Many children are punished for exercising their natural gifts. Because all boys must learn Latin, he who has little talent for it, but great inclination to draw, will, whenever the master turns his eyes away, exercise his natural bias, and, when perceived, will at least be scolded. The consequence will be, that at the end he will know but very little Latin, while his innate talent of

drawing has been prevented from being exercised. How different would every one be, were he brought up according to his natural gifts. It is the greatest misfortune for mankind to educate children and youth in an indiscriminate manner. We may say, indeed, that in consequence of absurd views in the selection of the objects taught, and in the manner of teaching, learning has hitherto been tiresome, unprofitable, and even disgusting in no ordinary degree.

The mistakes committed are particularly great in professional education. It is a lamentable truth, that few persons stand in the situations for which nature particularly fitted them. This soldier ought to have been a clergyman; that clergyman a soldier; and here we see a shoemaker who was intended for a poet; and there an advocate who was designed for a shoemaker. The first indication of improvement in this respect will appear, when human nature shall be so far known, that none will be promoted to the degree of a leading man, who is not

fit for the station, and when men will perceive that he who is fit for one place is not on that account necessarily fit for all others. We ought to remember constantly, that the gifts of nature are different, and that precepts and rules neither bring forth talents nor moral conduct.

There is an example on record, which proves the importance of employing every one according to his talents. The society of the Jesuits rose in a short time to an extraordinary height and influence. Several causes contributed to this result; but the principal one certainly was, that they were employed in conducting education, distinguished the genius of their pupils, chose for their order only those who excelled in talents, and employed each individual according to his natural dispositions. No society will acquire an equal influence that expects to do so from teaching alone.

Moreover, their regulations were calculated to contribute to their excellence. They were under a leading general, who nominated with-

out controul all functionaries of the order, and could remove them at pleasure. To him the reports of the subordinate societies were submitted. These reports were minute and circumstantial in the highest degree, containing exact information of the characters of the novices, and professed members, their talents, dispositions, and prevailing tendencies, and, above all, their knowledge of human nature, and experience in affairs. Thus, the general could appoint to each man his station and his reward, could elevate and degrade, exclude and retain, and allot the chief duties to the highest abilities.

I am far from defending this society and its tendencies. I argue only in favour of their sagacity, in employing every member according to his abilities.

If every one were employed according to his natural gifts, a double advantage would result: arts and sciences would be cultivated with more success, and many persons would be better pleased with their station in life. It is certain, that

it is not always the profession to which we are forced by circumstances, that makes us happy. Many would be satisfied with a smaller income, if they were allowed to follow their natural bias. Even people of independent fortune are still dependent on the general arrangement of education. They are drilled for years, and soon forget that which they learnt by compulsion.

The second error of professional education is, that we are plagued with a great deal of useless knowledge, while the most important objects are overlooked. Of what use are poetry or mathematics to a clergyman, while his attention is scarcely called to human nature, and to the organic conditions on which the manifestations of the mind depend? None of the unprofitable studies ought to be compulsory. Yet as every kind of knowledge is useful, no branch of it should be neglected, and therefore Latin and Greek might, with propriety, continue to be taught, if we make it requisite for those only to learn them who have the inclination to do so, or

whose professions require such knowledge. No one can learn every thing, and it is wrong to oblige pupils to learn that which is useless in their practical situation in life.

The third error of professional as well as of general education, consists in the method of teaching. It is high time to change a proceeding founded on the erroneous idea that words excite or convey notions. Children learn languages without ideas, and natural history by mere descriptions; and those who teach them in this manner, if they think at all about the matter, must proceed on the belief that every word communicated necessarily excites, in the mind of the pupil, the idea which they mean it to convey. This, however, is an extravagant error; for words can excite only ideas already acquired, and if no previous ideas have been formed, they are mere unmeaning sounds. In the same way, in the study of medicine, we are frequently told a great deal about various diseases; of external appearances; of different conditions of the pulse or skin, &c. before we

see such things in nature. The result is, that the time and labour we spend in acquiring such theoretical knowledge are, in a great measure, lost. Let us first see Nature, and then hear descriptions. A medical student, who has never seen a patient, but studied the theory of diseases, will be as little acquainted with them as with minerals of which he has only read the descriptions.

Thus, in the study of Medicine, it is not only wrong to compel the students, as is the case at certain Universities, to learn the auxiliary sciences in detail, such as Mineralogy, Botany, Zoology and Chemistry, since a perfect and practical knowledge of each of these branches would require several years; but it is also a great error to begin with theoretical lectures.

Moreover, the individual branches of medical education are too much separated. The instruction begins commonly with Anatomy, without the pupil being taught to think of the use of any particular part. At certain universities, they spend the greater part of the time

in studying Osteology and Myology, (the knowledge of the bones and muscles); they must learn the name of each bony ridge and edge; but may hurry over, and be satisfied, if they please, with very superficial notions of the viscera and nerves, which certainly are more important to medical men than those of the bones. Operative surgeons alone stand in need of a very exact knowledge of the bones and bloodvessels.

Physiology and Anatomy ought never to be separated from each other: We learn the structure with more ease and pleasure when at the same time we are taught its uses. In the same way we ought to begin with the more necessary functions, and go on to those of less importance. When well acquainted with anatomy and physiology, medical students ought to see patients, and the different morbid symptoms; they should learn to distinguish diseases, to become attentive to modifications according to age, temperament, climate, season, and manner of living, and to learn the mode of treatment in a practical way:—Then the pupils will feel an in-

terest in studying the *Materia Medica*, or the substances used out of the three kingdoms of nature, and also the chemical preparations and doses.

It is very obvious that all professional education is defective, and that it will not be well regulated before human nature is better understood, and the primitive faculties of the mind, and the conditions of their manifestations, more perfectly known. We shall then no longer be obliged to learn merely for the school, or, as we commonly say, for the examinations. We shall then acquire only practical knowledge, and no one will find it necessary to begin his own plan of useful learning when he has finished his studies at the university. Indeed, nothing can be more tedious for students, than to attend *ex officio* lectures of mere theoretical schoolmen.

Here we might with propriety consider the qualifications of teachers, which are certainly of great importance. But it is not my intention to speak of them at present. Pupils are well

aware, that great abuses are committed in this respect; that it is not always the most worthy who fills the chair. I merely notice, that there is a difference between the possessing of knowledge and the capacity of communicating it to others, and that some persons of more knowledge are sometimes less skillful in teaching, than others of less information, in the same way as the best students of theoretical knowledge have not always the best practical skill.

The common method of teaching arts is not better than that of cultivating sciences. Let us suppose, for the sake of example, that those only who have natural talents and tendencies to the pursuits, apply themselves to drawing and painting. We may ask, how are they generally taught? They are confined to copying the antiques as the only models of beauty and perfection, instead of representing and imitating nature. This mode ^{or} of proceeding is a great obstacle to the improvement of the arts. In this way the modern artists will be only copyists, and never can acquire any claim to origi-

nality. Moreover, for what reason shall we admire all that is ancient? The ancients had no exclusive privilege of genius, nor did they necessarily exhaust all the sources of excellence, so as to leave to posterity no resource but to copy them. On the contrary, there are many antiques that have no merit but their age. The only criterion, then, of greater or less perfection in works of art, is their resemblance to nature. Now, if the ancients have brought forth masterpieces in imitating nature, why should not we do the same, since nature, though infinite in her modifications, is constant in her laws? Let us imitate the method of the ancient artists, but not copy their productions. They represented nature, and imitated her varieties; they gave to each strong hero, strong muscles, yet different in proportion and size, just as we find in nature; why should our artists copy only the statue of HERCULES, in order to indicate bodily strength? Why should they in general confine themselves only to one and the same configuration and attitude for particular per-

sonages? All musicians might be equally, and, with the same right, requested to follow only the productions of one or several great composers; and all music which is not like that of HANDEL, MOZART or HAYDN, be declared to be good for nothing.

Even on the supposition that education, in all its details, is well understood, and its principles practised, still there will be but a few individuals, who will unite all the faculties necessary to such or such a situation. The individual painters will be rare, who unite in a high degree the faculties of Constructiveness, Configuration or Form, Size, Colouring, Imitation, Individuality, Comparison, and Causality. In all professions we now, and shall in future, meet with individuals endowed with one or several of the necessary gifts; but it is difficult to find all the faculties united in an eminent degree in one person. The same intellectual faculties, combined with self-esteem and courage, or deprived of the assistance of these

powers, will produce very different consequences. The combinations of the primitive powers are innumerable, and might properly become the subject of a particular treatise on talents and characters.

CHAPTER V.

EDUCATION OF THE SEXES.

THE question naturally occurs, whether both sexes are to be educated in the same manner, and placed in the same situations in practical life? Hitherto this has not been the case. Women call men usurpers and tyrants; and these, on the contrary, boast of natural and positive rights of superiority. I shall consider, in the first place, in a general way, the condition of women as it was, and as it is, and then examine what natural claims they have to equality. Education ought to be regulated according to the determination of the latter point.

The condition of women is very miserable

among barbarous nations; they are slaves. Wherever bodily strength and animal feelings predominate, they are sadly off. They are purchased, and divorce is permitted. The Jews were privileged to divorce their wives without being obliged to assign a reason*.

Among civilized nations, as long as the code of morality is dictated by the lower feelings, females are looked on as means of gratifying the selfish passions of men. The ancient Greeks, and the European nations, during the dark ages, treated them with every indignity. Polygamy is intimately connected with the custom of purchasing wives. It prevailed originally every where, and exists still in many countries. In China, the wives are sold at marriages, and not permitted to make any choice of their own. By polygamy, however, some men usurp the right of others, a custom which is contrary to nature, since more boys are born than girls; or are we authorised to admit that the contrary

* Deut. xxiv.

happens in Asia? The pure spirit of Christianity abolished this odious practice, and re-establish the primitive law of nature.

The female sex has risen by a slow progress to higher and higher degrees of estimation in Europe. Females are respected wherever moral feelings are esteemed. Where this is the case, they are valued as friends; but still they are either considered as weak and delicate creatures, and are pitied and assisted, since it is thought a duty to compassionate and to assist the feeble, or they are treated as simple and useful housewives.

Where a taste for beautiful forms and elegance of manners prevails, the females are considered as agreeable companions, and often become mistresses.

Women are best treated, when polite manners and moral feelings are cultivated. Then they live with men under the decent form of matrimony. Their gentle and insinuating manners are highly appreciated, and they are considered as intimate and faithful friends.

Yet there is no society where the two sexes stand altogether in an equal situation. Is this difference founded on nature, or the result of the selfishness of men? Women speak of vindicating their natural rights; they call it tyranny to deny them a share in civil and political affairs, to force them to remain immured in their families, &c. MARY WOLSTONCROFT has taken great pains to show, that both sexes are by nature equal. She was obliged to admit the actual inferiority of her sex; but still she endeavoured to prove, that women are degraded only by want of education, and by external circumstances; and that men, through jealousy, purposely neglect the cultivation of girls. Male writers, on the contrary, maintain, that nature has made the two sexes different, though concordant, so as to produce together a delicious harmony; that she has prepared them for their future destinations, by a particular modification of feelings and intellectual faculties given to each, and avoided rivalry between them, by giving them different dispositions.

It is to be understood, that I do not speak of single individuals. There are women who resemble men, and *vice versa*. MARY WOLLSTONCRAFT speaks of her own manner of feeling and thinking, which resembled that of a man. She contends particularly for the power of generalising ideas, of drawing comprehensive conclusions from individual observations, a power which seems to her the only requisite of an immortal being; a power which is commonly denied to women, and often considered as inconsistent with the female character. I allow that this power exists in some women stronger than in many men; but MARY WOLLSTONCRAFT would accuse herself, and speak against her sex, if she would draw general inferences from her own individual feelings. As I am of the decided opinion, that the two sexes, in the actual state of things, are naturally different in their dispositions, I shall contrast them in a summary view. They possess essentially the same powers of mind, the whole difference consists in the degrees in which they have them.

The form of the female body is rounded, and indicates rather delicacy and beauty than strength and solidity. Let us be allowed, says MARY WOLLSTONCRAFT, to take the same exercise as boys, not only during infancy, but also during youth, and we shall arrive at the same perfection of body. I admit, that in girls, confined to close rooms, and prohibited from taking sufficient exercise, the muscles are relaxed, and the digestive powers destroyed. It would certainly be advisable to take the greatest care of the bodily constitution, and to adopt a manner of living which would secure females against the immense train of nervous complaints that afflict them under the present system ; but I am also fully convinced, that although the same physical education were given to the muscular system of both sexes, each would preserve its peculiarities, because the functions, those at least which characterise the sex, are different in each. Country-people furnish a certain proof of the truth of this assertion ; boys and girls are brought up in the same way, but it is superflu-

ous to say which sex is the strongest, and which has recourse to the other when muscular strength is required.

Farther, women are exposed to many little disorders unknown to the male sex. In fulfilling their duty as mothers, they are exposed to great sufferings, and causes of weakness. Mankind is treated in this, as in many other respects, like all viviparous animals. Though the manner of living be the same in both sexes, the females are smaller and weaker than the males.

Some of the feelings necessary to the preservation of the species are stronger in men, and others of them stronger in women. In animals, the male pursues, the female yields, and so it is in mankind. Among all nations men court, and women are courted. As to the love of offspring, the two sexes shew a decided difference. Female children delight to dress and undress a baby, to take every possible care of a doll, to get an infant in their arms, to carry it, to sing and to walk about, staggering under the weight.

Boys seldom think of such a pastime. They have more inclination to noisy amusements, to run about, to ride upon a stick by way of a horse; they delight in a top, a ball, a drum, &c. Since the suckling mother must stay with the child, and provide for its wants, nature has taken care that she should be pleased with doing so. Indeed many mothers have this feeling too strong, they cannot manage their children properly; they spoil them, become unjust towards other persons on their account, and sacrifice truth and every thing for their sake. This is seldom the case with fathers; they are commonly obliged to inflict the deserved punishments, and to be the judges in all disputes.

MARY WOLLSTONCROFT denies, that women from birth, independently of education, have a fondness for dolls. She quotes her own feelings, and ventures to affirm, that the doll will never excite the attention of a girl, unless confinement allows her no alternative. "Girls and boys," says she, "would play harmlessly to-

gether, if the distinction of sex were not inculcated long before nature makes any difference." MARY WOLLSTONCRAFT is very wrong to take herself as the standard of her sex, while general observations show, that throughout nature the love of offspring is stronger in females than in males.

Another feeling more energetic in women than in men, is Attachment. This feeling is not the result of their weak state, but is given by nature. Many women have sacrificed to it their happiness and welfare. Females commonly wish to possess, exclusively, the friendship of others, and often complain of the want of friendship in men, since they are not so exclusively governed by it. The circumstance of this feeling being so energetic and prevailing in women, is an additional motive why seduction should be more severely punished. I fear that many legislators wink at this crime, from the circumstance of their not being themselves so prone to strong attachments as women.

There are still some other feelings more ac-

tive in women than in men, which essentially enter into the formation of the female character. It is, however, difficult to say whether they contribute to their happiness, since it often happens, that, if they be not satisfied, they become sources of unhappiness to them.

One of the most prevailing sentiments of females is the Love of Approbation. They show it from their earliest infancy in dressing, walking, speaking, &c. &c. They are constantly desirous of knowing what others say of them; they are fond of distinctions of every kind, of decorations and external show. Young girls, who are scarcely capable of understanding what is said to them, may be governed by talking to them of what other people think of their behaviour. This motive has not the same effect with boys. Many females are intoxicated by the love of approbation, they cannot distinguish true merit from false flattery, nay, they would be pleased with adoration. They try to make impressions on others by various means. Some would suffer pain in order to be pitied, rather than remain unnoticed.

No man will object indiscriminately against the feeling which causes a desire of pleasing ; it is the source of many pleasures in society ; but its too great activity, combined with some other sentiments, and not directed by reflection, makes many women weak and fastidious, or mere objects of amusement, by their pretty nothings and infantine airs. It is still worse, if such fine ladies be full of capricious fancies. Females who are governed only by this feeling, will remain alluring objects for a moment, but they will not obtain a durable interest in the affections of a sensible man. It follows, that the sentiment of the love of approbation being in general too strong in women, does not stand in need of being exercised ; it only requires to be directed.

Females naturally have less courage than men, and more circumspection. Fear, therefore, ought not to be cherished in them ; but it ought to be treated as cowardice. To fear a cat, a mouse, an insect, a little noise, &c. degrades a rational being, and looks as infantine as

the most insignificant airs, and indicates altogether a false susceptibility of mind. The ardour with which some females amuse themselves in hunting, shooting, and gaming, appears, on the other hand, equally objectionable. In short, while coarseness in females is to be avoided; delicacy and refinement of taste must not be confounded with weakness.

The conduct of females, in general, is unstable; their opinions are often wavering; they think too much of incidental occurrences; of actual events; they wish to enjoy immediately; are moved by momentary impressions; do not like to work for a future period; while men have more frequently the end in view. Females undertake many things; they are warm by fits and starts, but their warmth is soon exhausted.

Indeed, hitherto the greatest enemies of the female sex reside in their own feelings. Many civilized women please, rather than inspire with respect. They prefer alluring manners to permanent friendship. Many are charming, ro-

mantic, vain, or fine sentimental ladies. They are occupied with trifling things, mere beings of sensibility and pleasure, refined by novels, poetry and gallantry ; but they should never forget, that they will always be considered as insignificant when they wish only to be fine ladies, and do not fulfil the duties which nature has assigned to them.

Thus, the feelings and their combinations in women, tend much to make them dependent. To be independent, it is not sufficient to be endowed with the feelings of duty and justice as principal motives ; these must also be combined with indifference about the opinion of others when unjust, with courage and perseverance, in order to resist difficulties and obstacles, and to attend only to the aim, and to think of the necessary means.

In order to understand perfectly the great phenomenon observed at all times, that one half of the human species has excluded the other half from all participation in government, it is necessary to compare also the understanding of the two sexes.

The intellectual faculties, though, like the feelings, essentially the same in both sexes, are widely different in power in the two, and men undoubtedly enjoy the superiority. I by no means say, that women are made to be the toys of men, much less their slaves; and I wish that their understanding may be more cultivated than it usually is. But whoever will attend to female education, will find that they acquire many notions of individual things; that they excel in the recitation of anecdotes and descriptions of manners, in the epistolary style; that they are admirable in details, but dwell on effects, without tracing them back to their causes. In arts and sciences females rarely show themselves masters, they most commonly remain apprentices. Those female authors who defend their sex, maintain that their education is neglected, and that on this account alone they are inferior, for they are all obliged to admit the actual inferiority of the fair sex. Yet there can be no doubt that more girls than boys learn music, drawing, and painting, and that many

females cultivate these arts exclusively. Why then, we may ask, do their compositions so rarely equal those of men? Whenever great combinations, deep reflection, discrimination, and general abstraction are required, when principles and laws are to be established, females in general remain behind.

Thus, there is a natural difference between the two sexes, not in the number, but in the degrees of the primitive powers of the Mind. Some are stronger in women, others stronger in men, and both sexes seem to be destined to different occupations in society. Indeed no education will change the nature of the innate dispositions. Let, then, each sex, and each individual, be cultivated and employed in those things for which he is fit. The claim to justice is equal in man and woman; their duties only are different. Females are not destined in any circumstances to be slaves, or mere patient drudges, nor are their duties limited to those of chaste wives and good managers of their families only; women are required also to direct the education of their chil-

dren, and to be agreeable and intelligent companions to their husbands. Let their understandings, then, be cultivated by useful knowledge; by the study of the human mind, and the principles of education, and of their duties in the direction of their families; let their intellects be improved by the study of history and of arts and sciences. Girls commonly learn only objects of secondary importance, mere accomplishments; and hence, when they arrive at the age of being united to a husband, they are seldom capable of supporting permanent friendship, by the elevation of their minds, and the steady practice of the domestic virtues. They do not know how to guide themselves, and still less their offspring, their servants, and household affairs. Indeed, if the fair sex go on as they have done hitherto, they cannot repine that they have no share in political concerns. If their minds do not take a more serious and more solid turn, they may govern in drawing-rooms, where delicate feelings and polite manners are attended to, but they will have no permanent influence on society at large.

I beg leave, however, to repeat, that I admit individual exceptions, and speak only of the sex in general. I even think, that legislators are wrong to take it for granted, that the intellect of men is, in every case, superior to that of women. Some females contribute more than their husbands to the fortune of the family: Is it then not unjust to permit the husband to spend what the wife has gained, and to deprive her of power, when, in point of fact, she might manage affairs to the advantage of her family and of herself?

I cannot perceive any arrangement of nature that can lead me to expect, that women will cease to be considered as subordinate to men. Let them endeavour, if they please, to acquire the same degree of talent, but till they have acquired it, let them cherish order, and exercise the virtues of their actual condition in society, rather than attempt to rise into a sphere for which they are not at present fitted.

CHAPTER VI.

ON PUBLIC AND PRIVATE EDUCATION.

VARIOUS opinions are entertained upon the question, whether Public or Private education be preferable. The term Education is here taken in a limited sense ; and besides, I refer only to the actual state of things. The answer would be easy, if education were what it ought to be. The greatest number of parents cannot adopt the private mode of education for want of pecuniary means. This chapter, then, concerns chiefly the richer classes of society.

There are advantages and disadvantages on both sides. Generally speaking, in private edu-

education, moral conduct and religious principles may be more carefully taught, and the natural dispositions better exercised. But here we must suppose the governors to be of superior ability. Such persons, however, are not so easily found. Very often, private teachers and servants kindle inferior propensities, which would remain inactive were the children sent to public schools. The education of boys and girls must be conducted in a different manner, particularly in large towns. There, boarding-schools become necessary. And if in these the moral conduct be particularly attended to, they will combine the advantages of a public and private education. In them, physical education can be better attended to than at home; common playgrounds and bodily exercise can be more easily procured. Such abodes are commonly in healthy situations, and better teachers may also be provided. It is of advantage to children to afford them opportunities of comparing their talents with those of others. When alone, they easily think themselves above all other children,

but when together, they often feel their inferiority. The less intercourse we have with others, the sooner are we satisfied with ourselves. This happens with children as well as with adults. Those who have travelled with reflection and without prejudice, lose in many respects their national pride. They find that every where there are good and bad, ignorant and well informed persons. Whoever remains confined to his own small circle, thinks all other society inferior, partly through a natural attachment to his accustomed manners, and partly through his not knowing what others are, or what advantages they possess.

Knowledge of the world, of different characters, of manners and social intercourse, is an important point in education. It is easily acquired in public institutions. Children soon learn to distinguish between the different manners of feeling and thinking of their companions.

Greater uniformity in manners, more mutual attachment and general benevolence, more order

and greater readiness to obey and to depend on their superiors, may result from public education. The feelings, in general, in this way, may be more easily exercised and directed, because society is indispensable to that purpose, and private education can never afford the same opportunity. Finally, the great effect of emulation is entirely lost in private instruction.

Thus, even in the actual state of things, public institutions are preferable, and they will be far superior, if once regulated according to sound principles and adapted to human nature.

Conclusion.

The great object of education is, not to create, but to prepare, to develope, and to direct the natural dispositions and intellectual faculties. The nature of the faculties, and the conditions on which their manifestations depend, must be *known*, to enable us to cultivate and direct them. The difference between the feelings and intel-

lectual faculties, is particularly to be attended to. Moreover, if the means of excitement and those of direction be employed, as I have detailed them, arts and sciences will improve, moral evil will diminish, and mankind will become more happy. I do not flatter myself, however, that in the present state of mankind, the most perfect institutions can abolish all disorders. Hence, other institutions are necessary, which I shall speak of in the following chapters

PART II.

CHAPTER I.

CORRECTION OR REFORM OF MALEFACTORS.

As individuals differ exceedingly from each other in the innate strength of their faculties, there can be no doubt that adults, as well as children, if given up entirely to themselves, and to the motives which spring up in their own minds, would not all be influenced either by the same number, or by the same kind of motives, nor would each motive act with equal force in all. Besides, the faculties which produce the lower propensities, do not suffice of themselves to produce good actions. Hence legislation is necessary to direct mankind. In regard to many

particular acts, the government must command what is to be done, and forbid what is not to be done ; seeing few individuals possess so favourable an endowment of dispositions as to be naturally prone to virtue, or to have the law written in their hearts. Now, the general aim of all legislation ought to be the happiness of mankind, combined, as far as possible, with that of each individual ; or, in the language of Phrenology, it ought to be to establish the natural morality of man, confirmed by true Christianity. The lower animals have no conceptions of morality, because they do not possess the faculties which produce the moral sentiments and understanding. Hence, those faculties which are proper to man alone, conceive the necessity of legislation, and without them there would be none in mankind any more than in the animals.

Definition of Legislation.

I TAKE this expression in its most extensive signification, and conceive it to comprehend the

regulation of the manner in which all our faculties ought to be employed. Positive legislation has been, and still is, very different in different countries. The same actions have been, and still are considered now as crimes, and then as virtues. The first great object is to distinguish natural from positive laws. It appears to me that both ought to be the same, and that the natural laws, in as far as they are known and admitted, ought to be declared positive, and to guide the actions of man. No one, therefore, should endeavour to make laws, but only to discover those made by the CREATOR, to submit to them, when discovered, as to his will, and to dispose others to follow this example.

Positive laws are divided into Divine and Civil. The former are given by GOD, the latter by human legislators.

The question which naturally occurs is, whether there ought to be differences between the natural, Divine, and civil codes. Hitherto they have not agreed, and the one makes war against the other; but I am of the decided opinion,

that mankind cannot become happy till they all accord. To say that the revealed law is not the same as the natural, is to suppose that God is not the CREATOR of mankind, or that he has been in contradiction with himself at different times. Such notions seem to me absurd, and I cannot admit any interpretation of the revealed law, which is evidently in contradiction with the real nature of Man. Moreover, since Man cannot create, he ought not to set himself up as an inventor of laws; nor attempt to control the course of Providence, or counteract the nature of things. As already said, he should try to discover, and having discovered, to submit to the arrangements of the CREATOR with respect to his physical, moral, and intellectual nature.

Civil legislation is necessarily divided into different branches, but they ought all to have constantly only one and the same aim, and to be the result of one and the same spirit. Hitherto selfishness has been the object of all civil legislation, and of every branch of it. Soldiers wish

for war, and an opportunity of spoliation ; lawyers also have too constantly in view their own special advantages ; and the members of the ordinary professions do not think it necessary to conceal, that the end and aim of all their exertions is selfishness. The same antisocial principle is visible in all worldly affairs ; and even the clergy, whose employment is to prepare man for eternity, too frequently show that selfish motives are in fact the main springs of their conduct. This overwhelming flood of selfishness must abate, or the general happiness of mankind remain an impossibility. There is only one permanent Legislator, viz. the CREATOR, and whatever erects itself against his institutions, or deviates from them, is usurpation and folly.

It is certainly a difficult task to discover clearly the law established by Nature, and to bring all branches of legislation into harmony. Happily, however, Nature has few laws ; but it is of great importance to know that she never admits of an exception, and punishes severely every

neglect. This subject being of the highest importance, any attempt to elucidate it cannot be considered as an idle occupation.

We may consider legislation in three points of view, viz. the aim ; the means necessary to attain it ; and the persons subject to the law.

Aim of Legislation.

LEGISLATION begins with the sentiment of duty. In my opinion, the duty of man, according to the will of nature, consists in general Benevolence and Veneration. Hence the natural law requires more than the civil. Justice, according to the latter, is merely passive, viz. not to take from others that which belongs to them, while, according to the former, we are obliged to do to others what we wish they should do to us. Thus Christianity coincides with the natural law. Love thy neighbour as thyself, is the touchstone of all legislation as to its aim.

Means to Attain the Aim of Legislation.

The second part of legislation concerns the means necessary to attain the proposed aim. This part has for a long time past been clearly understood; but the accomplishment of it is not yet attained. Either, therefore, those who have it in their power do not earnestly wish for it, or they have not intellect enough to choose the necessary means, or the general aim of legislation is not kept constantly in view. Although a great deal remains to be accomplished before legislation, in all its branches, shall have attained its end, yet the field is too extensive to be here embraced: I shall therefore confine myself to a few remarks, with respect to criminal and penal legislation, which certainly has improved in modern times.

There were ages when criminal legislators thought it their only duty to punish or to revenge themselves on those who were disobedi-

ent. In those times the animal powers dictated the penal laws, and the feelings proper to man had no share in them. Now-a-days, it is admitted that the penal code ought to have for its objects the prevention of offences against the welfare of society, the correction of those who have failed in their duty, and securing the community against incorrigible members. This aim is laudable; but as it is not attained, we are led to conclude that the means employed to effectuate that purpose must not be the best that might be chosen.

Various kinds of punishments have been, and are inflicted, in order to deter men from committing criminal actions. Malefactors are deprived of their personal liberty, and are confined to prison, for a shorter or longer period; some even for life. They are treated with more or less severity; some remain idle; others are condemned to hard work. Some are exiled or transported; others put to death.

Experience, however, shows, that punishments alone do not produce the desired effect.

Even at an execution for stealing, pick-pockets are sometimes busy committing their depredations. I do not say that punishments are useless ; I only say, that they by themselves are not sufficient to prevent faults and crimes. Hence governments must have recourse still to other means. To choose these means correctly, it is necessary to discover the causes of criminal actions, for crimes will cease to be committed as soon as their causes are removed.

The most important way of preventing crimes, is that of improving mankind by every possible means, and especially by those spoken of in the preceding pages on education. Let the inferior races, whose actions are stigmatised by crimes or disorderly living, be prevented, as much as possible, from propagation, for it is a fact well known to those who have attended to the subject, that the organs of the animal passions, like those of the other faculties of the mind, are hereditary. Moreover, let ignorance, idleness, intemperance, and poverty, which are the prin-

principal causes of crimes, be prevented, and there will be little occasion for prisons.

In the introduction to this work, I have considered the great influence of ignorance on the moral conduct of man. Instruction, indeed, will greatly improve the human character, and the facility of acquiring it in our days is a great blessing to mankind. It is therefore the duty and interest of wise and paternal governments to diffuse instruction as widely as possible, according to the capacities of the people, and according to local and particular situations; and whoever wishes to promote the moral conduct of mankind, and insure their happiness, will favour public institutions for useful information.

It is both more effectual towards promoting the welfare of society and more agreeable, to correct morals, than to punish crimes. To that end it ought to be a serious aim with governments, to adopt means to exclude idleness and intemperance from society. Let every one be occupied, and those who are idle dishonoured.

Children should be accustomed to sobriety, and intemperate persons despised. Every person found intoxicated in the streets should be taken up and confined for twenty-four hours, and fed on bread and water. It will no doubt be objected, that this would be an encroachment on personal liberty? But do we never encroach on personal liberty for more unworthy ends? Is it no encroachment on individual happiness, to be compelled to fight, and to be killed, not for the welfare of society, but to satisfy the caprice of a tyrant, or the senseless ambition of a profligate minister? and yet mankind submit to this bondage, and think it honourable. They submit to be torn from their friends, to be subjected to every misery, and to be slain, for the gratification of mere animal feelings; which the love of glory, and the thirst of power, not to speak of motives arising from covetiveness and revenge, undoubtedly are; and yet they will rebel against the least restraint, the object of which is the general good. This shows that mankind are still barbarous.

Persons when drunk are deprived of the use of their reason, and often inclined to abuse their animal propensities ; and hence the welfare of society requires them to be placed in a situation where they can do no harm, and which may contribute to their correction. The criminal records of every country bear evidence of flagitious crimes committed, and much misery inflicted, of which drunkenness was the proximate cause.

In a well-regulated state, no poverty ought to be seen, and no mendicity tolerated. Each citizen ought to exercise a profession, and each beggar to be shut up, and to be forced to work in public employments. Charity is misapplied, and idleness rewarded, if industrious people be obliged to support the poor. The law obliging them to do so is an indirect infringement of personal liberty, and in opposition to the basis of a free government, which admits private property, and encourages every one to use his talents, in as far as is consistent with the general happiness of the nation. The poor laws encroach on this right,

and do harm to society. They in fact hold out to the profligate, the idle, and the imbecile, an invitation to act without regard to the consequences of their actions, and promise them, that if they are overtaken by the calamities which nature has attached to heedless conduct, the virtuous and considerate shall be made to bear the burden for them.

If the poor, on account of their right to personal liberty, cannot be prevented from marrying, the rich, for the same reason, cannot be forced to nourish them. It is an infringement of the personal liberty of an industrious citizen, to be compelled to support a lazy drone. If the poor must be permitted to marry, after the consequences are pointed out to them, then, at least, let every one be equally free; let him who gets children provide for their subsistence; and let him who labours reap the whole fruits of his own industry.

But, it may still be said, that whoever lives has a right to the prolongation of his days, and

that, hence, the necessitous must not be allowed to perish. Strictly speaking, there is no doubt that those who exist have a right to partake in whatever nature produces. But civil laws are destined to keep order, and to regulate property. Now, I am willing to admit, that humanity calls upon us to preserve those who actually exist; but it appears to me to be impossible permanently to ameliorate the condition of the poor, except by preventing them, by some means or other, from excessive propagation. In the first place, It is a general law in nature, and it holds good in the case of mankind, as well as in every other species of animals, that every germ produced is not permitted to prosper and to multiply. As things are now managed, however, the best and most considerate of the race, are those who are most restrained from multiplying; because they see the evils, and endeavour to avoid them, while the worthless and unreflecting indulge their propensities without fear, and fill the world with misery. This is exactly the reverse of what it ought to

be. Moreover, for the sake of general order, sailors and soldiers are prohibited from living in matrimony, and why should not the same liberty be taken with the poor? If they can show that they have the means of supporting a family, they are no longer poor, and the interdict would not apply to them. Finally, In no country have benevolent institutions alone prevented misery. The poor, according to the general principles of political economy, diminish or increase in number, according to the means afforded for their subsistence; so that charity alone produces the greatest disorders, when directed merely to their support. Many things are forced upon, as well as interdicted to individuals, for the sake of general happiness; and this being the principal aim of society, I cannot conceive a reason why the abject poor may not be hindered from marrying, for the general good, just as they are excluded, for the same reason, from directing the government.

Finally, The surest and most universal means of preventing crimes, would be, if selfishness

could be made subservient to general benevolence, and if morality could become the leading aim among all nations ;—then the kingdom of Heaven would in fact arrive. The influence of this principle cannot yet be felt by mankind at large, and many may therefore say, Why, then, do you speak of it? I answer, Because it appears to me that the arrangements of nature admit of such a state, and that men require only to understand and practise her laws, to bring it about ; and as the tendency of the mind is to approximate towards truth, and to appreciate it when discovered, I am not without hope, that the time may come, when the higher sentiments shall prevail over the lower propensities, and benevolence over selfishness. Moreover, the law of nature, in this instance, is the same as the law of Christianity, and Truth, whether admitted or rejected, is always truth.

I am convinced, that in proportion as the preceding means are neglected or attended to, offences and crimes will be committed or prevented ; and that by applying them in practice,

mankind will improve their condition more than by punishing malefactors, and praying the Heavenly FATHER for his assistance, while they neglect the natural means of preventing crimes, and producing good. The blessing of God will follow as soon as we submit to his laws; but prayers for it, while we contemn them, are impious and absurd.

Correction of Malefactors.

Let us now examine how far the second aim of criminal legislation, viz. the correction of malefactors, has been attained. Experience shows, that punishments alone do not correct delinquents, any more than they prevent disorders. The common way of treating criminals deprave rather than improve them. The perception of this truth is becoming more general every day, and some practical results have already in consequence taken place, which have proved highly beneficial; and I hope that the

good effect they produce will encourage their adoption in all countries. One great subject of regret, however, remains, that the nature of man is not sufficiently understood, and that in consequence, many modifications of treatment, which individual malefactors require, are entirely overlooked.

Formerly, malefactors of all kinds, young and old, persons seduced by strong temptation into crimes, even those who were only accused and detained on suspicion, and inveterate villains, were shut up together. In many prisons they were idle, or if they had some occupations they were generally unprofitable, sometimes too easy, at other times too hard; often dirty and unwholesome; and because punishment, and not reform, was the principal motive of confining prisoners, they were treated with neglect. Their food was not sufficient, and sometimes noxious. Prisons were sometimes erected in damp and unwholesome situations. The prisoners were, on account of ill treatment, affected with various cutaneous and scrophulous

diseases, with blindness, dysentery, consumption, typhus, &c. Such aggravations of punishment were too severe, and against the intention of the law.

This error has been felt, but in our days men are falling into an opposite extreme. Here and there prisons become houses of reward. They perhaps appear still uncomfortable to the rich administrators, but they afford more comfort than the greater number of criminals are accustomed to. The prisoners are clothed, secured against the inclemency of the weather, have a good bed to rest on, and are better nourished than at home. Some persons, indeed, commit faults in order to be taken into them. Such prisons fail to effect their purpose. To be confined in a prison, ought always to be a disagreeable situation in one way or another. A proper arrangement would be, to have in each prison a variety of apartments, affording different degrees of comfort and accommodation, and to put every atrocious criminal into the lowest first, and let him rise to the higher

as his moral improvement proceeded. This would be a practical illustration of the great natural truth, That a state of vice is one of misery, and a state of morality one of comfort and enjoyment. Prisons constructed on such principles would no doubt require to be extensive; and they would, in their first erection, be expensive. But whether would a nation derive greater ultimate advantage from a sufficient number of such establishments, to correct and restrain the vicious part of her population, or from a victory in a war about a sugar island? And the sums consumed by the nations of Europe in prosecuting quarrels which have no natural foundation, and in inflicting misery on each other, would have placed a penitentiary in every department of every kingdom! Such are the results of the dominion of the Animal over the Man in human affairs.

There are still other causes which prevent the correction of prisoners. Prisoners are taken in ignorant, idle, poor, and disorderly, and are dismissed in the same state, or perhaps more in-

structed in vice. Being together, they are induced to converse; and even where this is prohibited when at work, they take advantage of every moment, when the overseer is absent, to do so, or they find in the yard an opportunity of becoming acquainted with their companions. They tell each other their crimes and tricks; and every new comer, especially if his natural dispositions harmonize with that kind of instruction, profits by such lessons, and his corruption is soon complete. In a short time the novice is accustomed to live intimately with the outcasts of mankind, becomes one of themselves, and then all shame and bashfulness disappear. In this manner, according to the saying of the criminals themselves, prisons are schools where all sorts of vices are taught. The malefactors become friends, and form projects, to be executed when they are liberated; they organise bands, and prepare to pursue with greater audacity their former criminal life.

The greater number of malefactors who are liberated, are incapable of gaining their liveli-

hood. Their immoral habits, their idleness, and even sometimes their intemperance, have been encreased during their confinement, and nothing can be more natural, than that they should yield again to their animal dispositions. Nay, some are forced to continue their depraved manner of living, to escape dying of hunger. This, for instance, is the case with those who are branded, and publicly dishonoured. Who will give employment to such individuals? Who will work with them in the same shop? If it seem necessary to brand, in order to know whether a criminal has already committed a crime, let it be done where the mark may easily be concealed.

Another manner of treating prisoners, without correcting them, and which is very illiberal towards neighbouring countries, is that of sending all malefactors over the boundaries. Such a course of proceeding should be only permitted in cases of political errors. In other cases, it is saying to a malefactor, Do not steal in my

house, but go to my neighbour's, and do what you please.

The common way of treating criminals gives rise to another injustice against society. According to the present mode of conducting jails, those who, by their criminal actions, disturb the general peace, live at the expence of the quiet and honest citizens. It is indeed shameful, that malefactors, who are commonly stout fellows, and in the best years of their lives, should not gain the necessary means of subsistence, while manufacturers get immensely rich by the employment of other people.

Thus, it is high time to rectify such abuses. The aim of all prisons for malefactors, who are to be sent back into society, ought to be only one and the same, viz. correction. But, then, in order to change the houses of Perversion, which all common prisons are, into houses of Correction, other regulations must be put into execution.

I repeat that these ideas are not new, but they must be repeated till they are practised every

where. First, then, let the causes which produce offences and crimes be removed. Ignorant people who are taken up, should receive instruction, and their attention should particularly be directed to their duty in society. They must be treated as grown up children whose education has been neglected. It will be more difficult to change their habits than those of children, but they are more capable of feeling the difference of motives, and their will may exercise a greater influence on their actions.

Idleness ought not on any account to be tolerated. Those who know a trade, may continue to exercise it; and those who do not know, may learn one. The better heads may superintend the inferior, and become their masters and teachers. Every prisoner should be compelled to work to pay his expences. If they gain more than is necessary to supply their wants, and if they have placed their fellow creatures in misery, those, for instance, who have put fire to the house and destroyed the whole property of a family, ought to be obliged to in-

dennify them as far as possible ; others who gain above their personal wants, may be allowed to turn it to the profit of their family, or may put it aside to receive it at their exit. Prisons should be open to the gratuitous inspection and superintendance of intelligent and benevolent individuals of the community, or if such cannot be found, the prisoners might work to pay inspectors. The confinement should last till the occasional causes which gave rise to the offence are removed, and till amendment is probable ; and on being released, the prisoners ought still, for a certain time, to be observed by the inspectors or the police. If each large town were divided into districts, and several of the respectable inhabitants of each district would act as inspectors, and visit the released prisoners who come to settle in it, they might save many from relapsing into crime.

The system of confining prisoners indefinitely till corrected, certainly supposes perfect justice in the management of the jails ; otherwise persons might be detained in prison from improper

motives, and much longer than necessary for amendment. Such an abuse ought to be most carefully guarded against; and, perhaps, the best of all checks to its existence, might be found in the system of open and gratuitous inspection by benevolent individuals above recommended. The public could never conspire to do injustice to an individual; and while his confinement was continued under their eye, there would be very little chance of its being unjustly and unnecessarily prolonged. Or, the period of confinement might be mentioned in the sentence, leaving power to the inspectors, or some properly constituted authorities, to shorten it on proofs of amendment.

The efficacy of prisons established according to sound principles, is no longer speculative. PENN first showed it in a practical way at Philadelphia. Several governments have followed his example, and the result has perfectly answered their expectations. Relapses of malefactors dismissed from prisons and common houses of correction are usual, while in the houses of

correction, conducted according to the new plan, only one or two in a hundred are confined a second time.

The new method of treating criminals is advantageous also in other respects to society. The prisoners gain more than they consume, and being corrected, they no longer injure orderly, nor seduce innocent persons.

It is important to understand human nature, and the modified characters of the malefactors, in order to treat them properly, because every measure which the natural constitution of each individual renders available to produce amendment may require to be employed. A knowledge of this kind will confirm and render still more useful the practical views of several intelligent benefactors of mankind. The reader may consult JOHN HOWARD on Prisons and Houses of Correction; the work on the Prisons of Philadelphia by a European (Duke of LIANCOURT); *Théorie des Peines et des Recompenses*, par JEREMIE BENTHAM; An inquiry, whether Crime and Misery are produced or prevented by our present system of Prison-discipline, by

THOM. BUXTON, &c. ; and he will find in Phrenology, a most satisfactory theory to explain and to direct the farther application of the practical maxims of these authors.

Treatment of Incurable Offenders.

I COME to the third point of penal legislation, viz. that which has for its aim to secure society against incurable individuals. I shall not enter into the vain discussions on the right of society to inflict capital punishment. I take it for granted, that society is entitled to cut off one of its limbs for the sake of the happiness of the rest, if there be no better means of securing that end ; but death, as the last evil, ought not to be inflicted till all other means have proved ineffectual.

Some crimes are punished with death, in order to prevent their repetition. All judicious writers, however, speak with regret of the frequency of capital punishment, and deny that it

has this particular effect. Death is not equally frightful to every one. Criminal legislators judge of others according to their own feelings; they fear death, hence they think that all men do the same. Experience, however, shows that to many persons death, when contemplated at a distance and as a contingency, is not appalling. Nay, by some, even the immediate infliction of it appears to be regarded as a small evil. The unfortunate wish for it, in order to be delivered from their pains. Those in despair destroy themselves, and many become the martyrs of ambition and religion. The laws, themselves, suppose that the loss of life is little in the eyes of many criminals, for means are taken to prevent them from putting an end to their days, which they would do rather than be confined for life. It is certain, that several criminals are not at all moved by the sentence of death, and that they go to the gallows with perfect calmness and resignation. Inveterate criminals commonly say, Dying is nothing, we must finish in that way.

It appears to me, that there is no harm in delivering society from villains, particularly from those who are dangerous to the existence of others. A tree that brings forth no fruit, is cut down and burnt; a furious animal is killed; and a dangerous fellow may, on the same principle, be extirpated. Yet I am also of opinion, that capital punishment might be abolished, and replaced by other means which would be more effectual to protect society. There is an inconsistency in the present practice of inflicting death as a punishment for a great variety of offences; for certainly crimes differing greatly in atrocity do not merit exactly the same retribution. If it be true that crimes must be judged of according to the perversity of the malefactor, and according to the mischief which results from the offence, and if it be established as an axiom, that a crime consists in the intention and not in the action, all crimes which are at present capitally punished, cannot be considered as equal in guilt. A man who intentionally kills his benefactor, or another who kills one who

has excited his jealousy and disturbed the peace of his family ; an inexperienced girl who, in a moment of despair, destroys her offspring, the cause of her misery for life ; the horrid monster who strangles an old father to enjoy his inheritance the sooner ; the prostitute who assassinates the companions of her debauchery ; and the highwayman whose whole life is only a succession of robberies and murders, who spreads desolation and devastation in whole districts, cannot be considered as equally guilty. Either, therefore, the minor offences should be visited with a less punishment than death, or, to preserve consistency, the greater offences should be followed by death aggravated by increased horrors ; a proposition at which even the sanguinary spirit of legislation would revolt. It will perhaps be replied, that death is the ultimate extent of judicial authority over malefactors, and that every punishment beyond it is cruelty. But even in that case, it ought not to be inflicted on individuals who might be prevented from doing evil by other means, such as confinement

and education, nor on those equally, who are guilty in very different degrees, particularly since it does not prevent others from committing similar offences.

If the proper means of education and correction were employed according to the law of nature, the injustice in criminal legislation now mentioned, might be avoided, and, indeed, there would soon be no occasion for capital punishment at all. There ought to be a particular establishment for those who are confined for life, regulated by sound principles. It may be found necessary to treat some with severity, yet by far the greater number will be kept in order by just treatment.

The idea of punishment is closely connected with that of the different degrees of guilt. If the reformation of malefactors were the principal object of the penal code, the possibility and means of correction would be the first object to be considered, and the extent of the guilt only the second. Punishment would then be viewed as one of the means of correction, but all the

others would likewise be examined and employed. The greater the villain, the more care would be taken to correct him. At the same time, it is natural to consider the different degrees of guilt. On this point, many ideas may be communicated which are not adequately understood by legislators, because they are not sufficiently acquainted with human nature.

It is scarcely possible for human intelligence to decide with perfect justice, in regard to the precise extent of guilt and innocence in every particular case. All the motives and causes which have determined a malefactor to commit a crime, cannot be known by man, and without such a knowledge, it is impossible to form a perfectly just estimate of the exact degree of guilt. Such a judgment must be remitted to Him alone, who is allwise. Although, however, human wisdom has limits, it must extend itself as far as possible. In penal legislation, extenuating and aggravating motives are admitted; and indeed some individuals, the fatuous and insane, are not held as answerable at all for

their actions. In other cases, actions may be clearly illegal, which nevertheless admit of extenuating motives. I shall speak of several grounds of extenuation which appear to me to be founded in nature, but which nevertheless are not considered as such in different countries.

ON THE ILLEGAL ACTIONS OF PERSONS WHO
ARE GUILTLSS.

THE first condition upon which a man is answerable for his actions, is that he is free. Here I take it for granted, that my ideas on moral liberty, such as they are developed in *The Physiognomical System*, are known to the reader. Whenever moral liberty is wanting, there is no guilt. This is the case at those periods of life when the human faculties have not acquired strength enough to exercise will, viz. in infancy, or when the influence of will is suppressed by the state of disease. In all countries, a certain

age is fixed when punishment may be inflicted. It is generally admitted, that the diseased state of the manifestations of the mind excludes culpability; but the extent and appearances of this state are not sufficiently understood.

I.—*Illegal actions of Idiots.*

Idiocy is Complete or Partial: Instances of the former kind are rare; of the latter numerous. Complete idiotism is easily distinguished, and does not require a detailed elucidation; but the common manner of judging of incomplete idiotism is frequently very erroneous. Legislators and judges are not yet convinced that there are various faculties of the mind, and that the manifestations of each power depend on a particular part of the brain; that one or several organs may be very active, while others are in a state of idiotism. These facts, however, which, although not generally admitted, are true, explain why, in some individuals, the perceptive

faculties and the inferior propensities may be very active, while the powers of the moral will are silent. Such individuals are like animals, and cannot be moved by moral motives. They act only according to the feelings which they possess, without being able to choose between motives. PINEL speaks of an idiot who had the most determinate inclination to imitate the voice and gesture of all persons around her. It is observed, says FODARE, "That by an inexplicable particularity several cretins, endowed with so little intelligence, are born with a particular talent for drawing, musical composition, rhyming, &c. I have seen," continues he, "several of them, who learned, by themselves, to play pretty well on the organ or harpsicord; others, without having had any master, knew how to mend watches and to make various mechanical instruments. This phenomenon probably results from the more perfect organization of the organ on which such or such an art depends, and not at all from the understanding. For, these individuals do not know how to read

books which treat of the principles of the respective arts; they are even disturbed at being desired to learn the principles*.”

I have mentioned many cases in my work on *Insanity*, (p. 120.—133.); and in that on *Physiognomy*, where I speak of destructiveness and covetiveness. Idiots, although mischievous, are not objects of punishment, yet it is rash to say, that all means of correction are useless. They ought, at all events, to be prevented from doing harm to others; and as they cannot be left to themselves, there ought to be houses of security for such unfortunate individuals.

There are cases, in which it is extremely difficult to decide whether there is or is not will. “Persons,” says Dr RUSH †, “who are inordinately devoted to the use of ardent spirits, are irreclaimable by all the considerations which domestic obligations, friendship, reputation, property, and sometimes even by those which religion and the

* *Traité du Goître et du Cretinisme*. Paris, 1800, p. 133.

† *Diseases of the Mind*, p. 268.

love of life can suggest to them. An habitual drunkard, when strongly urged by one of his friends to leave off drinking, said, Were a keg of rum in one corner of a room, and were a cannon constantly discharging balls between me and it, I would not refrain from passing before that cannon, in order to get at the rum.

“ There are many instances,” continues Dr RUSH*, “ of persons of sound understanding, and some of uncommon talents, who are affected with the lying disease. Persons thus diseased, can neither speak the truth upon any subject, nor tell the same story twice in the same way, nor describe any thing as it has appeared to other people. Their falsehoods are seldom calculated to injure any body but themselves, being, for the most part, of an hyperbolical or boasting nature, and not injurious to the characters and property of others. That it is a corporeal disease, I infer from its sometimes appearing in mad people, who are remarkable for veracity in

* Lib. cit. p. 264.

the healthy state of their minds, several instances of which I have known in the Pennsylvanian hospital. Persons affected with this disease, are often amiable in their tempers and manners, and sometimes benevolent and charitable in their dispositions. Lying, as a vice, is said to be incurable. The same thing may be said of it as a disease when it appears in adult life."

The time will come when several malefactors will be declared as insane, who are now punished. The only difference, however, will perhaps be in the aim of their confinement, viz. they will be shut up, in order to be prevented from doing mischief, instead of being shut up with the view of making atonement to justice. The laws of Nature are severe, but they are just. General order must never be allowed to suffer for the sake of one or several individuals. Even these persons, however, must, as much as possible, be allowed to enjoy their natural rights. In a prison at Berlin (Stadtvogtey), we found a boy of an unfortunate cerebral organization; the forehead was low and narrow, depressed imme-

diately above the eyebrows, much hollowed side-wards above the eyes, but large and prominent at the temples. His countenance indicated slyness and malice. Dr GALL said, that such individuals should not be left at liberty, but ought to be kept in an establishment for security. The registers, when referred to, proved that the boy, from infancy, had shown the most obstinate propensity to steal. Such individuals, indeed, become more incurable upon every relapse. In such cases, all means of correction should be tried first, and if these are found fruitless, it should then be declared lawful to detain them for life, but to treat them with humanity. They ought to be considered as persons affected with a disease, pregnant with danger to society. In general, nothing but amendment of conduct should entitle malefactors to return to the society which they have disturbed.

Illegal actions of Madmen.

Madness is every where allowed to take away guilt, but its nature is not sufficiently understood. The most important points to be attended to are, that it may be general or partial; that the feelings as well as the intellectual faculties may be deranged, and that general and partial insanity may be continual or intermittent. General and continual madness is easily distinguished, but partial and intermittent insanity is less known than it ought to be.

My ideas on these points are detailed in my work on Insanity, and I refer to it for a fuller development of the subject. Individuals under the involuntary influence of these faculties through disease, are to be treated as patients and cured, not as criminals to be punished.

ON ILLEGAL ACTIONS WHICH ADMIT OF
EXTENUATING MOTIVES.

It is impossible to weigh exactly the motives which may produce illegal actions. In examining whether an action be just or unjust, we commonly think only whether it is conformable to the law or against it. Yet, as long as legislation intends to punish, the degree of guilt attributable to the individual cannot be entirely overlooked; for otherwise, an idiot who assassinate would fall to be punished like a sane person; in short, extenuating motives would not in any case be admitted.

Violent passions and affections, such as anger, fury, jealousy, rage, &c. are considered as a transient madness, and are justly admitted as extenuating motives. But it ought to be known, that some persons may feel internally an excessive excitement of these affections, who restrain the outward expressions of them; nay, that such persons sometimes suffer even more than those

who manifest their anger externally, and who tear their hair or stamp with the feet, &c. Shame, despair, and many secret affections darken the spirit of man, as much as sudden and violent passions; and they derange equally the state of health and the judgment.

Moreover, the same exciting cause will act violently on one person, and scarcely make an impression on another, according to their natural constitutions. Certain kinds of food, principally liquors, excite differently the individual dispositions of different persons. Wine or brandy render one courageous and quarrelsome, another eloquent, sincere, amorous, sorry, gay, &c. The highwayman, PETER PETRI, a companion of SCHINDERHANNES, seemed to be insensible in his common state; but when he had taken several glasses of brandy, he behaved like a tiger, and attacked friends and enemies indiscriminately. We know the history of a woman who, after drinking some glasses of brandy, felt a strong involuntary desire to become an incendiary. Illegal actions done during drunkenness,

at least the first time, should find in it an extenuating motive. The guilt is greater, if the effect of spirituous liquors be known, and if they be not avoided.

The most intricate situation, with respect to extenuating motives, is when one faculty in particular is extremely active in individuals. This may happen with regard to every power. If it be the case with a superior faculty, such as benevolence or veneration, the individual may be said to be fortunate. It is in this way that an explanation can be given how certain feelings, for instance, an insatiable desire of glory, govern the whole conduct of some persons. In the same way, every animal propensity may become excessively active. This state is not insanity; the individuals are able to distinguish the influence which excites them, and have power to restrain it, and are therefore answerable for their actions; but their situation is an unfortunate one; for they are called upon to maintain a dreadful struggle with their ruling propensity. In a family which we know, the desire to

drink liquors is hereditary ; the grandfather and the father have killed themselves by hard drinking, the grandchild, when only five years of age, manifested the same inclination. There are similar examples with respect to covetiveness and destructiveness. The question, then, is, Whether, and how far the innate dispositions, when in this manner excessively strong, are to be considered as extenuating motives? At all events, it is certain, that not only violent and sudden affections, but also various other excitements, ought also to be considered as extenuating ; and I have no doubt that they will be admitted by degrees, as they are understood.

Let us examine a few examples, among the infinite number which might be quoted. A first lieutenant was inspired with a passion for the wife of a private in his company. This virtuous woman steadily refused his propositions and importunities, without saying a word of it to her husband. One day, at exercise, the lieutenant treated the husband very ill, and ordered him several times to be bastinadoed. As

the husband complained, he was treated as stubborn and mutinous, and forced to be silent by fifteen other blows. His unfortunate wife told him the intention of the lieutenant. From Thursday to Sunday he meditated and projected the death of his wife and his children. He admonished his wife to confess, and to go to the communion-table. He did the same. He was always mild, a good father, and an excellent husband, but during these days he excelled in these qualities. On Sunday, after dinner, he proposed to his wife to take a walk with him. He conducted her under the willow-trees, planted along the glacis of the citadel at Breslaw, and whilst caressing her most tenderly, he pierced her heart with a dagger. He went back in haste, that he might not be prevented from sending his two children into heaven. He hoped to find in them intercessors before God. He killed them with a little axe; placed them on the bed, their arms crossed; went then directly to the guard, with a countenance of satisfaction, and told what he had done. "Now," added he, "may the Lieutenant of *** make

love to my wife. She and her children are secured against seduction and dishonour. They will be obliged to me for their happiness, and pray for me in heaven." The court-martial, at Breslaw in Silesia, did not think of extenuating motives, but even aggravated his punishment, by depriving him in prison, and at the moment of execution, of the presence of a clergyman who might encourage and prepare him for death.

The work of CRICHTON on Insanity contains several examples of this kind. "CATHARINE HANSLERIN, forty-five years old, was an inhabitant of Donauwörth. She had been twelve years married to a man of a severe and unfeeling temper, and, excepting a fever, and some slight irregularities in regard to her menses, was a tolerably healthy woman. About the end of the year 1785, she was detected in stealing milk in the village where she lived. She solicited, in the most earnest manner, that the circumstance might be concealed from her husband, whom she dreaded. It was promised, but not observed. At first, he was told of it

in an obscure way, but he afterwards discovered the whole truth.

“ The detection of her fraud made a deep impression on her mind, not only on account of her good name, but also on account of the treatment she was likely to receive from her husband. In consequence of this, she became low in spirits, and melancholy. She had confessed, but it did not relieve her mind. She prayed often, without knowing what she said. She had been frequently seized with violent headaches, during which she was not conscious of what she did.

“ Her husband, when he heard of her stealing, beat her severely. After this ill-treatment she went to bed, trembling for fear, and dreading worse usage the next day. Her daughter, a little girl seven years old, came to her bedside, and prayed with her. She had formed the resolution of leaving her husband, and asked her daughter, if she would stay with her father? This the girl refused to do, as she was afraid of him. After praying devoutly, early in the morning she left her husband's house,

and took her daughter along with her, and also her infant, that was only two months and a half old. As she was about to depart, she again asked her daughter if she would not rather live with her father? The girl answered she would rather die. The thoughts which this answer occasioned in the mother's mind, the misery and distress which surrounded her, the fear of what might happen to her children in case she died, and, at the same time, her own ardent wish to finish her existence, all these thoughts caused her to form the barbarous resolution of drowning them.

“The infant she took in her arms, and being arrived at the banks of the Danube, she caused her daughter to kneel down and pray to God to deserve a good death. She then tied the infant in the arms of the girl, blessed them, by making the sign of the cross on them, and threw both into the river. She afterwards returned to the village, told what she had done, and was executed.”

“A young woman, twenty-three years of

age, was sent to the house of correction at Onolbach, 1755. She was received with blows and stripes. This treatment made so deep an impression on her mind, that she began to detest life, and in order to get rid of it, determined to commit murder. She thought that by so doing, she would have time allowed her for repentance, which she knew she could not have, were she to destroy herself. She premeditated her design in cold blood, and accomplished it on another woman in the following manner.

“ One Sunday she complained of being ill, and requested to be excused from attending Divine service. A simple, and half fatuous girl was allowed to attend her. She convinced this girl that there was no hope of their being relieved from their present miserable situation; but by their both consenting to die, and she proposed to the girl to kill her first. The girl was soon reconciled to the proposition, and the only condition she made was, that her companion should not hurt her. She stretched herself out, and the murderess accomplished the horrid crime by cutting the girl's throat.

“ Upon being asked, in the court of justice, what could have induced her to commit so horrid a deed, as the murder of her fellow-prisoner? she answered, Fear of the sharp blows and pain she knew she had to sustain in the house of correction. She thought within herself, If I take away my own life, my soul is lost for ever; but if I murder another, though in that case I also must forfeit my life, still I shall have time to repent, and God will pardon me. When she was asked, Whether she had no hatred against the deceased, or if she had ever received any ill-usage from her? she answered, That the deceased had never done her any injury, and if any thing vexed the deceased, she always came to her to make her complaints. Upon being asked, if she slept well after having committed so horrid an act? she answered, That she prayed to God before going to bed, and slept well, and when she awoke, she again prayed. She seemed perfectly calm and recollected during her trial, until it was explained to her, that she had drawn down the eternal

wrath of God upon herself. Then she wept bitterly. The physician ascribed the crime to despair, and *tædium vitæ*; but the law would not understand the hint."

There is a similar fact mentioned in the journal which is published at Leipzig, under the title *Zeitung für die elegante Welt*, (N. 92. 1st Aug. 1805). Amongst a great number of malefactors confined in the prison of Torgaw, and presented to Dr GALL, there was a woman who had drowned her child, a boy of four years old. Dr GALL examined her head, then took the hand of Professor LODEN, who was present, and put it upon the organ of Philoprogenitiveness, that he might examine its size. When the prisoner had retired, GALL said that that organ was great in this woman, the organ of Murder (as it was then called) small, and that, in general, her head was well organised. He desired to be informed of her character and capacities, principally with respect to her crime. The magistrate said that this person was born of poor parents, whom she had lost early, and that she

had received no education. When grown up, she became a servant in the village. Every one was satisfied with her conduct and behaviour. Unfortunately she was seduced, and had a child. The being to whom she gave life was the cause of her misery. She was dismissed from service, and no one would receive her on account of the child. For a long time she did not know how to endure her situation. She loved her infant with the most tender affection, though she had reason to detest his existence. Finally, a poor peasant and his wife had pity on her; they kept the child in their house, and took care of him for three years. The mother found a place, and her behaviour was very exemplary.

The child encreased, and gave great satisfaction to the adopting father, who loved him very much. This was enough for bad tongues to say, that the peasant was his father. Satisfied with his conscious innocence, he despised the wicked imputation, but this was not the case with his wife. To keep peace at home,

he was obliged to give the boy back to the mother. She begged her master and mistress in vain to keep her; in vain she represented to them, that she had served with exemplary assiduity and fidelity. She was discharged in the most severe season. All the wealthy peasants treated her with the same severity. She sold whatever she possessed to feed her child and herself. He decayed through cold and misery. In this situation she prayed to Heaven to let both herself and him die. Her maternal affection was overpowered by an internal voice, which said aloud, that the only means of saving them was the destruction of her child. She preferred to see him die suddenly, and in a moment of despair, she carried him to the River Elbe, and precipitated him into the stream. Exhausted, she fainted away, and was found in this situation. As soon as she recovered her senses, she accused herself. During her detention before trial, namely, a whole year, she behaved very well; she manifested distinct and deep repentance of her deed, which, how-

ever, she did not consider as a crime. The clergyman, who visited her from time to time, said that she was ignorant, but that she was mild, and very docile. The superintendants gave excellent testimonies of her good conduct. These different motives determined the Court of Appeals to change the first judgment, according to which she ought to have been beheaded, and they condemned her to confinement for life, without being severely treated. Here she learnt to write and to read, and her whole conduct was orderly.

From this narrative of facts, it is evident that her organization was not in contradiction with her manner of feeling and thinking, and that she deserved the benefit of the application of extenuating motives.

There is no illegal action which has greater and juster claims to be treated with equity than child-murder. In various countries penal legislation is too severe in this respect. I am far from excusing a crime when it is voluntary, but I contend also for extenuating motives, when-

ever they can be admitted. Legislators and judges are commonly more or less severe, according to their own manner of feeling, rather than according to philosophical principles. Several say, is it possible to imagine a more barbarous and inhuman action, than that of a mother, deaf to the cries of nature, destroying her child, at the moment when he seeks for aliment from her breast? Others reply, that because infanticide is a crime against nature, and because the hearts of all mothers revolt at the idea of it, it is impossible that it can be committed except in a moment of derangement, and in a state of delirium.

Infanticide impresses us with the idea of barbarity and atrocity with the greater force, because it seems natural that the love of offspring should prevent such an action. It is true, nature has endowed the greater number of women with this benevolent propensity. But in women, as well as in females of animals, this propensity has different degrees of energy. Certain cows do not suffer their calves to suck,

some pigs, cats, rabbits, &c. kill their young, while other females of the same kind of animals cry for several days, and refuse to eat, when they are bereft of their offspring. It is a lamentable truth, that this difference of motherly love exists also in mankind. All women do not desire to become mothers; some consider their pregnancy as the greatest misfortune. Several mothers seek various pretexts, in order to remove their children out of the house. There are others, who being freed from shame, reproach, misery, and many inconveniences, by the loss of their illegitimate children, yet shed tears for a long time after, at the remembrance of them. Others, on the contrary, see their legitimate offspring buried without a pang. Thus it is beyond doubt, that natural love of offspring is very weak in some women. It is therefore wrong to believe that infanticide is a more unnatural act than any other murder.

I have examined thirty child murderers, and in twenty-six the organ of Philoprogeny was very small. It does not follow that a mother,

in whom the organ is small, must necessarily destroy her offspring. My object is only to observe, that this sentiment is not strong in every mother, and that, if females, in whom it is weak, are exposed to various unfortunate circumstances, they are destitute of a great motive to combat the internal sensations which may impel them to crime.

Almost all laws against infanticide are framed on the supposition, that this crime, when not committed in a fit of rage and hatred, is always premeditated. But is it true that these two are the only affections which exclude premeditation? Different actions of our sex may be cited, in answer to this question. How oft does not the sentiment of honour, which is even preposterous, dispose man to hazard his life. Several have destroyed themselves, for having lost a woman they loved. Others despair from disappointed ambition, or from the loss of fortune. Our sex, however, is the strongest; we are seldom destitute of all resources, or deprived of all hope of finding a companion for life. How different is the situation of an unfortunate wo-

man. The intellectual faculties of the female sex are commonly weaker, hence they have less will to resist their stronger sensibility, and stronger affections and passions. Their sentiment of honour and shame is cultivated from infancy, exercised and exalted; and we require of young, timorous, inexperienced and sensible creatures, when the most dreadful event overwhelms them, to be cool, calm, and reflecting. The complaints of pregnancy, and many terrible thoughts during it, weaken the bodily strength, increase irritability, and disturb the mind. When the critical moment arrives, they are most frequently alone; without consolation, overwhelmed with grief, weakened by the loss of blood; how, then, can we expect that their judgment should be sound? and if such an unhappy mother destroy the feeble existence of her offspring, perhaps in a fit of delirium, how is it possible to confound such an action with the most horrible of crimes?

Moreover, men and women are more irritable at certain periods. In my work on Insanity, I have treated of these periods of irritability in

the article on Fits. It coincides in women with the period of their menses, and their delivery happens at the same time, viz. when the mother would have had the tenth periodical return. Thus it is natural, that at this period the unfortunate woman should feel her situation more strongly, and be more inclined to take a fatal resolution.

Our sex can never be exposed to such a misfortune; and if we, the legislators, think that it is not expedient to require satisfaction from the seducer, and if we fear to be unjust against perfidy, Why do we fear to be indulgent and humane, towards the frail and disappointed female? It is even conceivable, that such an unfortunate mother may continually think of the ingratitude and perfidy of the father of her child; that she may consider how he has deceived her in the most infamous manner; how he is the cause of her ignominy and misery; how he, perhaps in the arms of another person, forgets his forfeit, whilst the laws do not afford her any protection against him; and how his stratagems are styled merely love intrigues.

May not indignation trouble her understanding, and excite derangement of her mind ?

Indeed, if it were not so difficult for a mother to take such a desperate resolution, infanticide, the result of illegitimate pregnancies and of perfidy on the side of seducers, would be much more frequent. Hence it is but just to take into consideration the internal conflict which may have deranged the senses of a child murderer, and to appreciate all extenuating motives. The ideas on infanticide, which Dr HUNTER has detailed in a letter to the Royal Society of London, deserve the attention of every criminal legislator. I agree that it must be punished as murder, when it is committed with premeditation, with mature reflection, in the complete use of moral liberty, without an urgent provocation, and through mere depravity of morals. In this case, the legislator deserves all thanks for protecting the child who is without support and defence. But it is important to know how to distinguish the different circumstances which accompany this action, and there can be no doubt

that very often infanticide admits of many extenuating motives.

Lying-in-hospitals, where every woman with child is taken in and brought to bed, without being obliged to say who she is, and whence she came, and foundling-hospitals, often prevent infanticide. In countries where such establishments are wanting, child-murder is more frequent than in others where they exist. These institutions, however, tend so much to weaken the motives to moral restraint furnished by the obligation to support and to cherish offspring, that it may be fairly questioned whether the evils they produce in this point of view, are not greater than those they prevent in the other.

In order to prevent child-murder, there is a law in certain countries, which obliges pregnant girls to discover their situation to some accoucheur or midwife. If they do not fulfil this formality, they are supposed to have the intention of committing infanticide. In other countries, the proprietors of houses are answerable for pregnant girls who live in them. They are thus required to know the state of their locatories.

Unfortunately legislators are often in the same situation as physicians who attend incurable diseases. They try uncertain means, rather than do nothing. The law which obliges women to intimate their state of pregnancy, is in contradiction to nature. It is not necessary to mention, that there is no need of such a law with respect to girls of the town. These have lost their bashfulness, and will go to the lying-in-hospitals to be delivered. Such a regulation, therefore, must be intended for timorous, bashful, and decent women, who have been seduced. Now, the feeling of honour and bashfulness is considered as the best safeguard of female virtue, and is constantly cherished accordingly; nevertheless, when such a girl falls, she is required, under pain of punishment, to make her shame known. There are men of mature age who, with the greatest reluctance, would confess certain diseases to their most intimate friends. How, then, can the law be so severe on females, for not confessing a circumstance which they are taught to look upon as more disgraceful than any disease? Besides, when we consider that

such unfortunate girls are frequently actuated by a strong feeling of the ignominy and misfortune they bring on their family by their misconduct, we ought to recollect, that their obstinacy in concealing their state, may, in truth, be allied more nearly to virtue than to crime.

Thus, if extenuating motives are in any circumstances to be admitted, in no cases will they be more truly applicable than in those of infanticide.

In my work on *Insanity*, p. 179—190, I have shown, that *Suicide* in many cases is the effect of a corporeal disease. Criminal legislators ought to be better acquainted with it than they commonly are. If they were so, they certainly would modify the laws upon the subject. These very rarely are of much efficacy in deterring those who wish to end their days; but it is not a matter of indifference to whole families, to have the stigma of alliance with a malefactor forced upon them, when in fact they have only had the misfortune to be connected with a diseased individual. But I refer to my work on *Insanity* for details on this subject.

CONCLUSION.

THE considerations examined in the second part of this work, tend to show, that legislation in every branch ought to have only one aim, viz. the general happiness of mankind, and that of each individual, as far as it is compatible with the former; that penal legislation, in particular, ought to be corrective; that in prisons the inhabitants of which are to be sent back into society, all possible means of correction should be employed; that capital punishment might be abolished, and the crimes for which it is inflicted prevented, by proper establishments. As punishment, however, is still the object of the penal code, I have treated of the different degrees of guilt which may be implied in criminal actions; and of some illegal actions that ad-

mit of extenuating motives, such as Suicide and Infanticide. The object of the whole treatise is to prove, if possible, how important and necessary, for legislators and judges, is the study of Man.

END.







