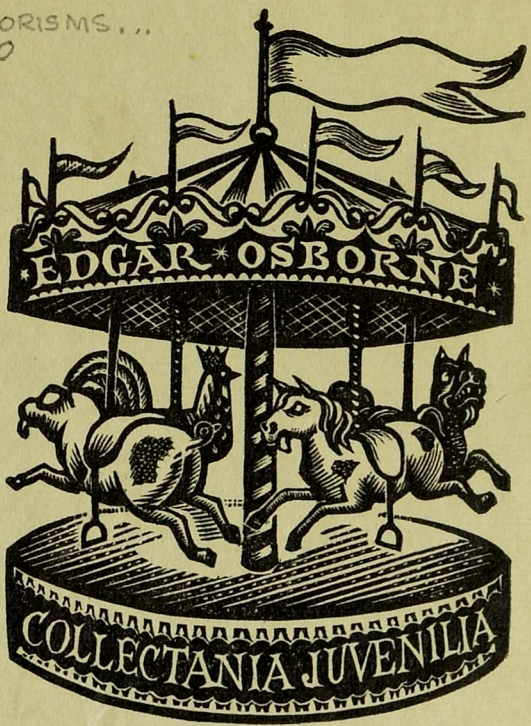

APHORISMS

ON

EDUCATION.

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EDUCATION:

SELECTED
FROM THE WORKS OF THE MOST CELEBRATED
ENGLISH, FRENCH, AND LATIN WRITERS,
ON THAT SUBJECT:

AND
INTENDED AS A VADE-MECUM FOR PARENTS,
GUARDIANS, PRECEPTORS, GOVERNESSES, &c.

IN THREE PARTS:

I. As relating chiefly to the Male Sex.
II. With particular Reference to the Female Sex.
III. Remarks, of General Application to both.

LONDON:
Printed by A. Strahan, Printers-Street,
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1800.

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APHORISMS,

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PART I.

CHIEFLY RESPECTING THE MALE SEX.

1.

THE great end of a good education is to form a reaſonable man.

J. J. ROUSSEAU.

2.

Forward prattling children uſually make but ordinary men.

J. J. ROUSSEAU.

3.

One of the moſt material objects of a child's concern, is to diſcover the foibles of thoſe who ſuperintend his education. J. J. Rousseau.

4.

Never permit a child to play with grown perſons in the ſame manner as with his inferiors, nor even with his equals; and if he ſhould ſtrike any one in earneſt, let them always return his blows with intereſt.

J. J. Rousseau.

5.

Perform acts of charity in his preſence, and deprive him of the means of

of imitating you, as being an honour too great for his years.

J. J. Rousseau.

6.

To give alms is the action of a man, who may be ſuppoſed to know the value of what he beſtows, and the want his fellow-creature has of it: a child, who knows nothing of either, can have no merit in giving alms.

J. J. Rousseau.

7.

The accuſations of children one againſt another ſhould not be favorably received, nor hearkened to: take care, however, to curb the inſolence and ill-nature of the injurious,

by reproving the offender out of ſight of him that complained.

LOCKE.

8.

The governor of a child ſhould be as young as is conſiſtent with his having attained neceſſary diſcretion and ſagacity, that he may become the companion of his pupil, and gain his confidence by partaking of his amuſements.

J. J. ROUSSEAU.

9.

Children ſometimes careſs old men, but they never love them.

J. J. ROUSSEAU.

He

10.

He that takes on him the charge of bringing up young men, ſhould have ſomething more in him than Latin, more than even a knowledge in the liberal ſciences: he ſhould be a perſon of eminent virtue and prudence; and with good ſenſe, have good humour, and the ſkill to carry himſelf with gravity, care, and kindneſs, in a conſtant converſation with his pupils. LOCKE.

11.

I would have the governor and pupil look upon each other as inſeparable, and the fortunes of each as common to both.

J. J. ROUSSEAU.

12.

Whoever undertakes the tuition of an infirm and valetudinary infant, converts his office of governor into that of an attendant on the ſick.

J. J. Rousseau.

13.

He whoſe body is crazy and feeble will never be able to advance in the right way. Locke.

14.

A genius will educate himſelf, in ſpite of all obſtacles.

J. J. Rousseau.

When

15.

When a child is able to join words, ſhort phraſes, containing ſome ſtory or curious particular, ſhould be given him to read. ROLLIN.

16.

After your child has read a fable ſeveral times, and learnt it by heart, accuſtom him to relate it by word of mouth, in the natural unaffected dreſs of his own words. ROLLIN.

17.

The teacher muſt uſe his utmoſt endeavours to make his pupil pronounce in a natural voice, and avoid a kind of ſqueaking tone very com-

mon among children. He ought to make him ſound the ſeveral vowels and conſonants exactly, make him ſenſible of their force, and accuſtom him to lay a proper emphaſis on ſuch as require it, and not to drown certain ſyllables, eſpecially the final ones.

ROLLIN.

18.

After the ſcholar can read tolerably well, it is proper for him to be taught writing. ROLLIN.

19.

In order to gain the ſcholar's affection for learning, the maſter himſelf muſt firſt win his love; and of this he will not fail, provided he conducts

himſelf always by reaſon and never by caprice. ROLLIN.

20.

Should the pupil be naturally ſlow, reproaches muſt never be uſed; on the contrary, he ſhould be animated, encouraged, and even applauded, if he makes but ever ſo little progreſs.

ROLLIN.

21.

It would be ridiculous, when compulſion and blows have raiſed an averſion in the child to his taſk, to expect he ſhould freely, of his own accord, leave his play, and with pleaſure court the occaſions of learning.

LOCKE.

To

22.

To be maſter of a child, it is neceſſary to be maſter of one's ſelf.

J. J. Rousseau.

23.

I am apt to think perverſeneſs in the pupil is often the effect of frowardneſs in the tutor. Locke.

24.

Paſſionate words or blows from the tutor fill the child's mind with terror and affrightment, which immediately takes him wholly up, and leaves no room for other impreſſions.

Locke.

The

25.

The great ſkill of a teacher is, to get and keep the attention of his ſcholar; whilſt he has that, he is ſure to advance as faſt as the learner's ability will carry him; and without that, all his buſtle and pudder will be to little or no purpoſe. LOCKE.

26.

A child will learn three times as much when he is in tune, as he will, with double the time and pains, when he goes awkwardly or is dragged unwillingly to it. LOCKE.

27.

An indiſcreet fit of laughter in a by-ſtander may diſconcert all that you

you have been doing for ſix months, and do the child an irreparable injury, perhaps, all his life time.

J. J. Rousseau.

28.

If you obſerve the brain of a child grow warm, if you ſee him overflow and confound himſelf, let his ideas at firſt ferment freely; but never excite or increaſe the fermentation, leſt they ſhould evaporate.

J. J. Rousseau.

29.

Whatever your child learns, let him be taught accurately; let him know ever ſo little apparently, he will

will know much if he has learnt that little well. EDGEWORTH.

30.

A child badly inſtructed is more incapable than he who is not inſtructed at all. J. J. ROUSSEAU.

31.

Without courage a man will ſcarcely keep ſteady to his duty; and fill up the character of a truly worthy man. Keep, therefore, your children from frights of all kinds when they are young. Let not any fearful apprehenſions be talked into them, nor terrible objects ſurpriſe them.

LOCKE.

32.

Be ſure to preſerve the tender mind from all impreſſions and notions of ſpirits and goblins, or any fearful apprehenſions in the dark. LOCKE.

33.

If a child has, during his infancy, been uſed to regard toads, ſerpents, or cray-fiſh, with indifference, he will, as he grows up, look without horror on any animal whatever.

J. J. ROUSSEAU.

34.

If your child ſhrieks and runs away at the ſight of a frog, let another catch it, and lay it down at a good

good diſtance from him; make the other boy play with it, &c.

LOCKE.

35.

A child ſhould be made ſenſible of his weakneſs, but not allowed to ſuffer by it; he ſhould be taught dependence and not merely obedience; he ſhould be inſtructed to aſk, and not to command. J. J. ROUSSEAU.

36.

A child is curious to touch and handle everything he ſees; he ſhould be indulged in the gratification of his curioſity. J. J. ROUSSEAU.

37.

It is of conſequence to check children betimes, in uſurping a command over perſons who are not in their power, or over things which they are not ſufficiently acquainted with. It is better, therefore, when a child deſires anything that may be proper to give him, to carry him to the object, than to bring the object to the child. J. J. Rousseau.

38.

Give the child nothing becauſe he deſires it, but becauſe it is needful for him. J. J. Rousseau.

The

39.

The moſt infallible way to make your child miſerable, is to accuſtom him to obtain every thing he deſires.

J. J. Rousseau.

40.

He ſhould therefore be accuſtomed betimes to conſult and make uſe of his reaſon, before he gives allowance to his inclination. Locke.

41.

Be ſparing of the imperative mood: inſtead of forbidding, prevent by precaution what you do not like him to do.—For example; if you want to prevent your children from talking

ſervants, let your houſe be ſo arranged that they ſhall never be obliged to paſs through any rooms where they are likely to meet with ſervants. EDGEWORTH.

42.

When the father or mother looks ſour on the child, everybody elſe ſhould put on the ſame coldneſs to him, and nobody give him countenance until forgiveneſs is aſked, and a reformation of his fault has ſet him right again, and reſtored him to his former credit. LOCKE.

43.

Let your child ſenſibly perceive, that the kindneſs he ſhows to others,

is

no ill huſbandry for himſelf; but that it brings a return of kindneſs, both from thoſe that receive it and thoſe who look on. LOCKE.

44.

Great ſeverity of puniſhment does but very little good, nay great harm, in education; and it will be found that, *cæteris paribus*, thoſe children who have been moſt chaſtiſed ſeldom make the beſt men. LOCKE.

45.

If a child has broken a glaſs, or a piece of china, do not intimidate him by an angry word or an angry look; put the glaſſes and china out of his reach; let him make his confeſſion

 fairly,

fairly, and ſhow him that you ſet more value upon his integrity than upon all the glaſſes and china in your houſe. EDGEWORTH.

46.

Let the furniture of their apartment be coarſe and ſolid; let them have no looking-glaſs, no china, nor other objects of luxury.

J. J. ROUSSEAU.

47.

And if, notwithſtanding your precaution, your child break ſome piece of furniture, don't let him hear from you a ſingle word of reproach, but act exactly in the ſame manner as if he had broken it by accident.

J. J. ROUSSEAU.

If

48.

If a child breaks the utenſils which he ſtands in need of, be not in haſte to give him others, but let him experience the want of them.

J. J. Rousseau.

49.

If any miſchief is done in your abſence, take care never to tax your child with it, or to aſk him if it was he that did it. J. J. Rousseau.

50.

Children ſhould never be queſtioned in any circumſtance in which it can be their intereſt to deceive; do not aſk a child before company

 whether

whether he has ſaid his leſſon well. —When a child relates anything which he has ſeen, we ſhould liſten with attention and pleaſure.

EDGEWORTH.

51.

The firſt time your child is found in a lie, it ſhould rather be wondered at as a monſtrous thing in him, than reproved as an ordinary fault; if that keeps him not from relapſing, the next time he muſt be ſharply rebuked, and fall into the ſtate of great diſpleaſure of his father and mother, and all about him who take notice of it.

LOCKE.

Perſuade

52.

Perſuade your child that it is right and noble to confeſs his faults freely; but that it is infinitely more ſo never to be guilty of any.

MADAME DE GENLIS.

53.

If your child directly confeſs his fault, you muſt commend his ingenuity, and pardon the fault, be it what it will; and pardon it ſo that you never ſo much as mention it to him again.

LOCKE.

54.

Let your child keep up his reputation with you as high as is poſſible; let him not think he has the charac-

ter of a liar with you, as long as you can avoid it without flattering him.

LOCKE.

55.

Let him know that twenty faults are ſooner to be forgiven, than the ſtraining of the truth to cover any one by an excuſe. LOCKE.

56.

Would you have your child faithful to his word, you muſt be diſcreet in exacting it of him.

J. J. ROUSSEAU.

57.

When you perceive your pupil aſhamed of not having followed your advice,

advice, raiſe him gently from his humiliation by words of candour and encouragement. J. J. Rousseau.

58.

Point out the evil conſequence of his faults before he commits them: but never reproach him for what is paſt. J. J. Rousseau.

59.

If you add reproaches to his chagrin, he will infallibly hate you, and will determine to liſten to you no longer. J. J. Rousseau.

60.

By ſaying that many others have committed the ſame fault, you throw him

him off his guard, and correct whilſt you ſeem only to pity him.

J. J. Rousseau.

61.

Direct the attention of your pupil to the phenomena of nature, and you will ſoon awaken his curioſity; but to keep that curioſity alive, you muſt be in no haſte to ſatisfy it.

J. J. Rousseau.

62.

The pride of the tutor ſhould leave ſomething for that of the pupil; he ought not to ſay all, but let the pupil ſay, I conceive, I penetrate, I act, I inſtruct myſelf. J. J. Rousseau.

He

63.

He that ſays all, ſays very little in effect, for he will ſoon be diſregarded. J. J. Rousseau.

64.

Put queſtions to him adapted to his capacity, and leave him to reſolve them. J. J. Rousseau.

65.

A fundamental principle of rational education, is, not to make a child an adept in the ſciences, but to give him a taſte for them, and point out the method of improving it.

J. J. Rousseau.

Great

66.

Great care is to be taken, that learning be never made as a buſineſs to him, nor he look on it as a taſk.

LOCKE.

67.

Keep a watchful eye over your pupil, and by no means permit him to fatigue himſelf by too intenſe application.—He had better learn nothing, than learn upon compulſion.

J. J. ROUSSEAU.

68.

When a child aſks a queſtion, you ought to pay leſs regard to the terms of interrogation, than to his motives

for inquiry. Let your anſwer be always calculated rather to keep alive, than to ſatisfy his curioſity.

J. J. Rousseau.

69.

A good preceptor has no ſet hour for his leſſon; or rather, he gives his ſcholar a leſſon every hour; for he inſtructs him often, as much in his amuſements, viſits, and converſation, as when he makes him read books, becauſe, his principal aim being to form his judgment, the divers objects which preſent themſelves, are often more adapted to that purpoſe than ſtudied diſcourſes. Chanterene.

Grammar

70.

Grammar being to teach men, not to ſpeak, but to ſpeak correctly, when it is thought time to put any one upon the care of poliſhing his tongue, and of ſpeaking better than the illiterate, then is the time for him to be inſtructed in the rules of grammar, and not before. LOCKE.

71.

To write and ſpeak correctly, gives a grace, and gains a favourable attention to what one has to ſay. And ſince it is Engliſh that your child will have a conſtant uſe of, *that* is the language he ſhould chiefly cultivate, and

and wherein much care ſhould be taken to poliſh and perfect his taſte.

LOCKE.

72.

Languages are the proper ſtudy of our firſt years. LOCKE.

73.

Languages are uſeful to men of all conditions, and they equally open them the entrance either to the moſt profound or the moſt eaſy and entertaining parts of learning.

LA BRUYERE.

74.

Whatever foreign languages a young perſon meddles with (and the more

more he knows the better), that which he ſhould critically ſtudy, and labour to get a facility, clearneſs, and elegancy to expreſs himſelf in, ſhould be his own; and to this purpoſe he ſhould daily be exerciſed in it.

LOCKE.

75.

At the ſame time that your pupil is learning French and Latin, he may alſo be entered in arithmetic, geography, chronology, hiſtory, and geometry too. LOCKE.

76.

No man can paſs for a ſcholar that is ignorant of the Greek tongue.

LOCKE.

The

77.

The ſtudy of the drama leads to that of poetry; if your pupil have but the leaſt taſte for this art, he will ſtudy with great pleaſure the languages of the poets, the Greek, the Latin, and the Italian.

J. J. Rousseau.

78.

A governor ſhould take pains to accuſtom his pupil to order, and to teach him method in all the application of his thoughts; and make him ſee in what caſes each different method is moſt proper, and to what end it beſt ſerves. Locke.

79.

Let a child do nothing merely becauſe he is bid; nothing is good for him which he cannot perceive to be ſo.—In requiring him to be docile when he is little, you prepare him to be a credulous dupe when he is grown up. J. J. Rousseau.

80.

Endeavour to teach a child every thing that is uſeful to him at his age; and you will find him full employment. J. J. Rousseau.

81.

Whenever you have not at hand a proper explanation of the thing required,

required, you may ſafely forbear to give him any at all. You may, without ſcruple, ſay to him, I have no good reaſon to give you; I am ſomehow miſtaken, &c. J. J. Rousseau.

82.

You will gain more credit with your pupil by affecting ignorance than by concealing it.

J. J. Rousseau.

83.

A ſingle falſehood uttered by the maſter to his pupil, will for ever deſtroy the fruits of education.

J. J. Rousseau.

84.

The evil lies not ſo much in what a child is ignorant of, as in what he falſely imagines he underſtands.

J. J. Rousseau.

85.

In going about with your pupil to the workſhops of various artiſans, never let him ſee any thing performed without lending a hand to the work, nor come out of the ſhop without perfectly underſtanding the reaſon of what he obſerves there.

J. J. Rousseau.

86.

A child will learn more by one hour of manual labour, than he will retain

retain from a whole day's verbal inſtruction. J. J. Rousseau.

87.

A young perſon ſhould be ambitious to acquit himſelf well in every thing he attempts. J. J. Rousseau.

88.

By exerciſing your pupil in ſome laborious employment, you will check the activity of his imagination. When the body is wearied with fatigue, the heart is not readily inflamed by paſſions.

J. J. Rousseau.

89.

Take your child from town, engage him in ſome occupation that will be intereſting on account of its novelty, of which he will be paſſionately fond, and to which he will entirely devote himſelf.

J. J. Rousseau.

90.

You ſhould keep your child ſo employed, that he ſhould not only be ſenſible of the uſe of his own talents, but that he ſhould take delight in his employment, from a ſenſe of its utility. J. J. Rousseau.

A cloſe

91.

A cloſe and ſedentary profeſſion, which enervates the body, will neither pleaſe nor be proper for youth.

J. J. Rousseau.

92.

To increaſe the vigour of the mind, we ought to increaſe the ſtrength of the muſcles.

J. J. Rousseau.

93.

The firſt ſentiment of a child is to love himſelf; and the ſecond, which may be deduced from the former, is to love thoſe who are employed about him.

J. J. Rousseau.

94.

Teach your pupil to conſider the intereſt of the indigent as his own; let him not only aſſiſt them with his purſe, but with his care.

J. J. Rousseau.

95.

He that will have his ſon have reſpect for him and his orders, muſt himſelf have great reverence for his ſon: he muſt do nothing before him, which he would not have him imitate.

Locke.

96.

We ſhould never put our pupils in contraſt with one another; our com-

pariſon

pariſon ſhould rather be between what the pupil *has been*, and what *he is*, than between what *he is*, and what any body elſe *is not*. With this precaution you may hope to ſee children grow up in real friendſhip together, and to increaſe the ſum of their pleaſure by mutual ſympathy.

EDGEWORTH.

97.

Whatever contributes to the welfare of an individual, engages his affection; whatever is likely to deſtroy it, he will repel.

J. J. ROUSSEAU.

To

98.

To ſhow a child the world in general, before he knows ſomething of man in particular, is to corrupt, inſtead of forming his mind; to deceive inſtead of inſtructing him.

J. J. Rousseau.

99.

Terrify his imagination with the perils by which mankind are continually ſurrounded; ſo that, in liſtening to the animated deſcription, he may preſs cloſe to your boſom for fear of falling into the abyſs.

J. J. Rousseau.

Teach

100.

Teach your pupil to place no confidence in birth, health, or riches; ſhow him all the viciſſitudes of fortune; point out to him the many frequent examples of people, who, from a ſituation more exalted than his, have fallen to the loweſt degree of poverty and diſtreſs.

J. J. Rousseau.

101.

Teach your pupil to love mankind, and even thoſe by whom mankind is vilified. Let him not rank himſelf particularly in one, but among all claſſes of men. J. J. Rousseau.

A young

102.

A young man, before he leaves the ſhelter of his father's houſe, and the guard of a tutor, ſhould be fortified with reſolution, and made acquainted with men, to ſecure his virtues, leſt he ſhould be led into ſome ruinous courſe, or to ſome fatal precipice, before he is ſufficiently acquainted with the dangers of converſation, and has ſteadineſs enough not to yield to every temptation. LOCKE.

103.

Your pupil ſhould be taught that man is naturally good; he ſhould perceive it by his own heart, and judge of his neighbour by himſelf; but let him

him obſerve how mankind are depraved and perverted by ſociety.

J. J. Rousseau.

104.

If we would know men, it is neceſſary that we ſhould ſee them act; in hiſtory, your pupil will behold mankind, not as their accomplice or accuſer, but as their impartial judge.

J. J. Rousseau.

105.

In hiſtory, even the words of men ſerve to aſcertain their characters.

J. J. Rousseau.

By

106.

By the help of hiſtory, a young man may, in ſome meaſure, acquire the experience of old age; in reading what has been done, he is apprized of what he has to do; and the more he is informed of what is paſt, the better he will know how to conduct himſelf for the future.

CHESTERFIELD.

107.

The worſt hiſtorians for a young reader, are thoſe who favour us with their judgment: let him judge for himſelf, and he will learn to know mankind. J. J. ROUSSEAU.

Youth

108.

Youth ought to generaliſe nothing.

J. J. Rousseau.

109.

We muſt begin by ſtudying man, in order to know mankind; therefore, let your pupil begin the ſtudy of the human heart by reading the lives of particular men.

J. J. Rousseau.

110.

A child ſhould be educated in the religion of his father.

J. J. Rousseau.

If

111.

If your child learns religion too ſoon, he runs a riſk of never knowing it at all. J. J. Rousseau.

112.

Give, however, to your child religious ſentiments; perſuade him, that in every moment of his life the Divine Being ſees and hears him; impreſs his mind with this ſublime and important principle; ſet him the example of piety; let him ſurpriſe you praying to God; let him be convinced that you find in this duty all the conſolation you ſtand in need of, and that you take pleaſure in fulfiling it. Madame de Genlis.

113.

Begin betimes nicely to obſerve your ſon's temper, and that when he is under leaſt reſtraint in his play, and, as he thinks, out of your ſight; ſee what are his predominate paſſions and prevailing inclinations. LOCKE.

114.

Suffer not your pupil to become corrupted, and he will always be docile; he does not begin to be intractable till he is already ſpoiled.

J. J. ROUSSEAU.

115.

Be extremely circumſpect in the choice of your child's companions,

of his employment, and of his pleaſures. J. J. Rousseau.

116.

A vicious foot-boy will debauch the principles of a child, and the ſecrets of the one become ſecurity for thoſe of the other.

J. J. Rousseau.

117.

We ſhould give them a true and ſtriking deſcription of the horrors of debauchery, by demonſtrating to them that health, ſtrength, courage, virtue, love itſelf, and all the bleſſings of life, depend on our regard to chaſtity.

J. J. Rousseau.

Speak

118.

Speak freely to your pupil of the pleaſure of love, and of our intercourſe with women; let him find in your converſation that complacency which is flattering to his young heart: in a word, ſpare no pains to induce him to make you his confident upon the matter. J. J. Rousseau.

119.

By giving him to underſtand what additional charms the union of hearts confers on the pleaſures of ſenſe, you ſhall raiſe in him a diſguſt of licentious pleaſures. J. J. Rousseau.

120.

Neither the conſtitution nor the paſſions are the firſt ſeducers of youth; but opinion and manners.

J. J. Rousseau.

121.

When you venture your pupil into the world, ſecure him as much as poſſible from bad examples; watch him carefully; he will guard himſelf againſt external danger, but it is you who muſt guard him againſt himſelf.

J. J. Rousseau.

122.

In ſtudying mankind from their manners, your pupil will meet with

frequent

frequent opportunities of reflecting on thoſe things which flatter or diſguſt the human heart. Hence he will begin to philoſophiſe on the principles of taſte, a ſtudy properly adapted to his time of life.

LOCKE.

123.

Whenever praiſe produces the intoxication of vanity, it is hurtful; whenever the appearances of vanity diminiſh in conſequence of praiſe, we may be ſatisfied that it does good, and that it increaſes the pupil's confidence in himſelf and his ſtrength of mind. EDGEWORTH.

124.

We muſt not expect that a vain child ſhould ſuddenly break and forget all his paſt aſſociations.—When we wiſh that our pupil ſhould cure himſelf of any fault, we muſt employ at firſt ſtrong excitement, and reward with warmth and eloquence of approbation. EDGEWORTH.

125.

A vain man may be tolerably well conducted in life by a ſenſible friend; a proud man ought to be able to conduct himſelf perfectly well, becauſe he will not accept of any aſſiſtance. EDGEWORTH.

126.

We ought not to endeavour to ſet advantages of different kinds in competition with each other, as thoſe of nobility and wealth; becauſe the preference which every one gives to his own poſſeſſion lays the foundation of diſcord between families, and often between huſband and wife.

J. J. Rousseau.

127.

Young people ill-taught, and ill-conducted, contract, by travelling, all the vices of the people they viſit, but none of their virtues; while thoſe who poſſeſs a good natural diſpoſition, well cultivated, and who travel

with a real deſign of improving themſelves, return much better and wiſer than they ſet out. J. J. Rousseau.

128.

Doctor Johnſon uſed to ſay of travelling into diſtant countries, that the mind was enlarged by it, and that an acquiſition of dignity of character was derived from it.

Boswell's Life of Johnson.

129.

The improvement which is to be deduced from travelling depends on the motives for undertaking it.

J. J. Rousseau.

How

130.

How ſhould we learn to caſt off our prejudices by travelling, when we travel only to diſplay them; when, inſtead of ſtudying mankind, we rather take upon ourſelves to inſtruct them? J. J. Rousseau.

131.

A traveller ſhould begin by obſerving his fellow-creatures; and then, if he has time, he may take notice of inanimate objects.

J. J. Rousseau.

132.

To travel merely for the ſake of travelling, and running from one country

country to another, is to act the part of a vagabond. J. J. Rousseau.

133.

Take a curſory view of the capital, as you paſs through it; but to make your obſervations on the nation, you muſt traverſe the different parts of the country. J. J. Rousseau.

134.

It is at a diſtance from the metropolis, that the inhabitants bear the diſtinguiſhing marks of the national character, and diſplay themſelves without ſophiſtication.

J. J. Rousseau.

Would

135.

Would you have your ſon open his heart to you, and aſk your advice? you muſt begin to do ſo with him firſt, and by your carriage beget that confidence. LOCKE.

136.

If you never liſten to your ſon with attention but when he aſks your advice, he will have no other confidence in you, than ſuch as we repoſe in a ſteward or a lawyer whom we conſult. MADAME DE GENLIS.

137.

If you do not give your pupil ſtrength of mind to conquer himſelf, every

every thing elſe that you teach him will be uſeleſs.

MADAME DE GENLIS.

138.

Time and pains allotted to ſerious improvements ſhould be employed about things of moſt uſe and conſequence. LOCKE.

139.

Muſic waſtes ſo much of a young man's time to gain but a moderate ſkill in it, and engages him often in ſuch odd company, that many think it much better ſpared. LOCKE.

Fencing

140.

Fencing is a good exerciſe for health, but dangerous to the life.

LOCKE.

141.

Riding is one of the beſt exerciſes for health, and is of uſe to a gentleman both in peace and war.

LOCKE.

142.

Gardening or huſbandry in general, and working in wood as a carpenter, joiner, or turner, are fit and healthy recreations for a man of ſtudy or buſineſs. LOCKE.

Recreation

143.

Recreation is not being idle, but eaſing the wearied part by change of buſineſs. LOCKE.

144.

The ſkill ſhould be, ſo to order the time of recreation, that it may relax and refreſh the part that has been exerciſed and is tired, and yet do ſomething, which, beſides the preſent delight and eaſe, may produce what will afterwards be profitable.

LOCKE.

145.

Gaming leaves no ſatisfaction behind it, to thoſe who reflect when it is over;

over; and it no ways profits either body or mind. LOCKE.

146.

A youth not meanly bred, who has preſerved his innocence to the age of twenty, is at that period the moſt generous, the beſt, the moſt affectionate, and the moſt amiable of mankind. J. J. ROUSSEAU.

147.

The life of a child becomes more valuable the farther he advances in years. J. J. ROUSSEAU.

148.

It is not ſo needful to preſerve your child from death, as to teach him how to live. J. J. ROUSSEAU.

He

149.

He that at any rate procures his child a good mind, well principled, tempered to virtue and uſefulneſs, and adorned with civility and good breeding, makes a better purchaſe for him, than if he laid out the money for an addition of more earth to his acres. LOCKE.

150.

When I ſee a man enamoured of the charms of univerſal knowledge, and flying from the purſuit of one ſcience to another. I think I ſee a child gathering ſhells on the ſea-ſhore. He firſt loads himſelf indiſcriminately with as many as he can carry; when tempted by others of a

gayer

gayer appearance, he throws the former away, taking and rejecting, till, fatigued and bewildered in his choice, he has thrown all away, and returns home without a ſingle ſhell.

J. J. Rousseau.

151.

Good breeding does not conſiſt in low bows and formal ceremony, but in an eaſy, civil, and reſpectful behaviour. Chesterfield.

152.

The firſt principle of good breeding is, never to ſay anything that you think can be diſagreeable to anybody in company; but on the contrary you

ſhould endeavour to ſay what will be agreeable to them, and that in an eaſy and natural manner, without ſeeming to ſtudy for compliments.

CHESTERFIELD.

153.

Civility is particularly due to all women; and the greateſt man in England would juſtly be reckoned a brute if he were not civil to the meaneſt woman. CHESTERFIELD.

154.

The very end and buſineſs of good breeding is, to ſupple the natural ſtiffneſs, and ſoften men's tempers, that they may bend to compliance and

and accommodate themſelves to thoſe they have to do with. LOCKE.

155.

He that knows how to make thoſe he converſes with eaſy, without debaſing himſelf to low and ſervile flattery, has found the true art of living in the world, and being both welcome and valued everywhere.

LOCKE.

156.

Good ſenſe muſt in many caſes determine good breeding.

CHESTERFIELD.

157.

Next to good breeding, is a genteel eaſy manner and carriage, wholly free from thoſe old tricks, ill habits, and awkwardneſs, which even many very worthy people have in their behaviour. CHESTERFIELD.

158.

A total negligence of dreſs and air is an impertinent inſult upon cuſtom and faſhion. CHESTERFIELD.

159.

It is full as neceſſary to ſpeak gracefully and diſtinctly, as to write clearly and elegantly.

CHESTERFIELD.

Good

160.

Good breeding is that which ſets a gloſs upon all other qualities, and renders them uſeful to your child, in procuring him the eſteem and good will of all that he comes near. LOCKE.

161.

This lies not in the putting off the hat, nor making of compliments; but in a due and free compoſure of language, looks, motions, poſture, place, &c. ſuited to perſons and occaſions, and can be learned only by habit and uſe. LOCKE.

162.

Nothing can give it, but good company and obſervation joined together. LOCKE.

163.

A governor ſhould teach his ſcholar to gueſs at and beware of the deſign of men he has to do with, neither with too much ſuſpicion, nor too much confidence. LOCKE.

164.

The ſcene of the world ſhould be gently opened, and his entrance made ſtep by ſtep, and the dangers pointed out that attend him, from the ſeveral degrees,

degrees, tempers, deſigns, and clubs of men. LOCKE.

165.

Of all virtues, juſtice contributes moſt to happineſs. J. J. ROUSSEAU.

166.

The man who is really happy ſpeaks little, and ſeldom laughs;—tender emotions and tears are the companions of enjoyment, and even exceſſive joy more frequently produces tears than laughter. J. J. ROUSSEAU.

167.

He who wants nothing, will love nothing, and he who loves nothing cannot be happy. J. J. ROUSSEAU.

168.

No one appears to me more noble, than a perſon who has been perſecuted by fortune, and who has ſubmitted with reſolution to his deſtiny.

MADAME DE GENLIS.

169.

The ſerenity of the juſt is internal; his ſmiles are not thoſe of malignity, but of joy; he derives no contentment from thoſe who approach him, but communicates it to them.

J. J. ROUSSEAU.

170.

Man is born to ſuffer in every ſtage of his exiſtence. J. J. ROUSSEAU.

The

171.

The man who ſhould be ignorant of pain, would be a ſtranger alſo to the ſenſations of humanity.

J. J. Rousseau.

172.

Man is by nature formed to ſuffer with patience and die in peace.

J. J. Rousseau.

173.

I would have your pupil learn a trade, a manual trade; nay two or three, but one more particularly.

Locke.

Rich

174.

Rich or poor, ſtrong or weak, every idle citizen is a knave.

J. J. Rousseau.

APHORISMS,

&c. &c. &c.

PART II.

CHIEFLY RESPECTING THE FEMALE SEX.

175.

WOMEN ſpeak earlier, more readily, and more agreeably than men.

EDGEWORTH.

176.

Girls ought not to be indulged in aſking indiſcreet queſtions.

J. J. ROUSSEAU.

Girls

177.

Girls are from their earlieſt infancy fond of dreſs. J. J. Rousseau.

178.

A prudent mother will requeſt perſons, univerſally revered for their wiſdom, to applaud in preſence of her daughter ſuch young maidens as appear in a more modeſt and becoming dreſs. Rollin.

179.

I ſhould never pay a girl ſo many compliments as when ſhe might happen to be plainly dreſſed.

J. J. Rousseau.

Dreſs

180.

Dreſs may make a woman fine, but only perſonal charms make her pleaſing. J. J. Rousseau.

181.

Furniſh a girl that has taſte enough to deſpiſe the faſhion with ribbons, gauze, muſlin, and flowers, and ſhe will preſently dreſs her head, without diamonds, pompons, or lace, in a manner infinitely more agreeable than if ſhe had employed all the brilliant trumpery of the toy-man and milliner. J. J. Rousseau.

A looſe

182.

A looſe and eaſy dreſs contributes much to give both ſexes thoſe fine proportions of body that are obſervable in the Grecian ſtatues.

J. J. Rousseau.

183.

Gracefulneſs cannot ſubſiſt without eaſe. J. J. Rousseau.

184.

Whalebone ſtays diſtort the ſhape inſtead of diſplaying it.

J. J. Rousseau.

Girls

185.

Girls ought to be given to underſtand, that ſo much care to deck them out, is beſtowed on them only to hide their defects.

J. J. Rousseau.

186.

Let girls be fond, not of what glitters, but of what is becoming.

J. J. Rousseau.

187.

Neatneſs is one of the principal perfections of a woman. Preach up then to your daughter, that doing things well is but a ſecondary concern;

cern; the principal concern is to do them neatly. J. J. Rousseau.

188.

Make your daughter obſerve, that nothing contributes ſo much to œconomy and neatneſs, as keeping every thing in its proper place.

Fenelon, Archbiſhop of Cambray.

189.

Girls ought to be active and diligent; they ſhould alſo be early ſubjected to reſtraint. J. J. Rousseau.

190.

We ſhould teach them, above all things, to lay a due reſtraint on themſelves. J. J. Rousseau.

191.

Even the conſtraint which a mother lays her daughter under, will increaſe her affection inſtead of leſſening it, if the mother does nothing to incur her hate.

J. J. Rousseau.

192.

Girls ſhould be taught the habit of bearing ſlight reproofs; they ſhould know, that they increaſe the affection and eſteem of their friends by command of temper. Edgeworth.

193.

The inconſtancy of girls' inclinations is as fatal to them as their

exceſs.—Uſe them to be interrupted in the midſt of their play and ſent to work, without murmuring.

J. J. Rousseau.

194.

When for great faults you baniſh your child from your apartment, be ſure that her governeſs will not amuſe her in her own; for if ſhe is diverted during this diſgrace, every thing is loſt. Madame de Genlis.

195.

The choice of a governeſs is the moſt important affair a mother can poſſibly be engaged in. Rollin.

The

196.

The leaſt we can require in a governeſs is, that ſhe be a perſon of good ſenſe; of an eaſy, tractable diſpoſition, and inſpired with a true fear of God. ROLLIN.

197.

Young maidens ſhould be taught to read well, and to write a good hand. ROLLIN.

198.

Girls ſhould learn the four fundamental rules in arithmetic. ROLLIN.

199.

Teachers ought to make for them proper extracts from the grammar, to enable them to write and ſpell very correctly. ROLLIN.

200.

The practice of making extracts will give to young ladies a juſtneſs and facility in writing, which ought not to be conſidered as things of little conſequence. ROLLIN.

201.

I would in general have Latin taught to ſuch young women only as have a good judgment, and are of a modeſt

modeſt turn of mind; who will form a juſt idea of this ſtudy, and not cheriſh a vain and idle curioſity, but endeavour to conceal from others the knowledge they may have acquired, and be ſolicitous about nothing but their own edification.

FENELON, Archbiſhop of Cambray.

202.

Much prudence and ability are requiſite to conduct properly a young woman's literary education.

FENELON, Archbiſhop of Cambray.

203.

Her imagination muſt not be raiſed above the taſte for neceſſary

occupations, or the numerous ſmall, but not inconſiderable pleaſures of domeſtic life; her mind muſt be enlarged; her knowledge muſt be various, and her powers of reaſoning unawed by authority; but ſhe muſt habitually feel that nice ſenſe of propriety, which is at once the guard and the charm of every feminine virtue.

EDGEWORTH.

204.

By an early, unremitting, and ſcrupulous caution in the choice of the books which are put into the hands of girls, you will excite in their minds a taſte for propriety, as well as a taſte for literature.

EDGEWORTH.

No

205.

No ſtudy is ſo proper to adorn the mind of young ladies, and even to improve their morals, as hiſtory.

ROLLIN.

206.

As the ſcriptures are the foundation of religion, the inſtructreſs muſt employ more hours in the ſtudy of them than in any other, and make her pupil perfect in them. ROLLIN.

207.

When your daughter is perfect in ſacred hiſtory, ſhe muſt proceed to profane, and begin with that of

Greece, under which title all ancient hiſtory is comprehended. ROLLIN.

208.

The ſtudy of the fine arts, conſidered as a part of a female education, ſhould be attended to much leſs with a view to the acquiſition of ſuperior talents, than from a deſire to give woman a taſte for induſtry, the habit of application, and a greater variety of employments.

MADAME ROLLAND'S APPEAL.

209.

The elegant accompliſhments of muſic and drawing ſhould be conſidered as domeſtic occupations, and not

not as matters of competition or exhibition. EDGEWORTH.

210.

Comparative excellence in drawing, and even in muſic, is all to which gentlewomen artiſts ſhould uſually pretend; all to which they ſhould expect to attain.—Poſitive excellence is ſcarcely attained by one in a hundred. EDGEWORTH.

211.

After young women are ſettled in life, their taſte for drawing and muſic gradually declines. EDGEWORTH.

In

212.

In enumerating the perfections of his wife, does a man of ſenſe dwell upon his miſtreſs's ſkill in drawing, or dancing, or muſic? EDGEWORTH.

213.

One of the beſt motives which a woman can have to cultivate theſe talents after ſhe marries, is the hope and belief that ſhe may be eſſentially ſerviceable in the inſtruction of her family.

EDGEWORTH.

214.

Whatever young women learn, let them be taught accurately; let them know

know ever ſo little apparently, they will know much if they have learnt that little well. EDGEWORTH.

215.

Mothers ought to be ſenſible how greatly incumbent it is upon them to inſtruct their daughters early in every thing relating to the interior government of a houſe, and to expences for cloaths, equipages, and furniture, for the education and bringing up of children, and for the management and ſuſtenance of the ſervants. ROLLIN.

216.

They alone may be as miſtreſſes and teachers to them on this occaſion,

ſion, and give them all ſuch inſtruc-tions as are neceſſary. ROLLIN.

217.

Mothers! make companions of your daughters;—cultivate in them juſt underſtandings and honeſt hearts. LOCKE.

218.

It is very rare that girls turn out well who do not take more delight in being with their mothers than with any other perſon in the world. J. J. ROUSSEAU.

219.

Above all, a mother muſt take care to inſpire her daughter, who is to

to live in the world, with the principles of a prudent, noble œconomy, equally abhorrent of a ſordid avarice as of a ruinous prodigality.

ROLLIN.

220.

A mother ought not to introduce her daughter to the world without repreſenting it to her ſuch as it is.

J. J. ROUSSEAU.

221.

It is the art of a mother to ſhow her daughter the uſefulneſs of whatever ſhe is ſet to do.

J. J. ROUSSEAU.

Women

222.

Women reap great benefits from employing themſelves in needle-works. ROLLIN.

223.

The beſt examples mothers can give to their daughters is making linen for perſons in diſtreſs.

ROLLIN.

224.

Mothers ſhould beſtow as much care on the underſtandings of their daughters as on their perſons, and add the charms of the one to the other,

in

in order to ſupply their own want of ſtrength, and to direct ours.

J. J. Rousseau.

225.

Nothing ſo well preſerves beauty as living a regular life.

Madame de Genlis.

226.

The more girls are in the air, without prejudice to their faces, the ſtronger and healthier they will be; and the nearer they come to the hardſhips of their brothers in their education, the greater advantage will they receive from it all the remaining part of their lives. Locke.

A young

227.

A young woman ſhould be modeſt, circumſpect, and reſerved; ſhe ſhould bear in the ſight of others, as well as in her own conſcience, the teſtimony of virtue. J. J. Rousseau.

228.

Redouble your attention therefore to convince your daughter that beauty can never ſupply the place of theſe amiable qualities.

Madame de Genlis.

229.

Diſſipation, levity, and inconſtancy, are faults that readily ſpring up from their firſt propenſities, when

corrupted or perverted by too much indulgence. J. J. Rousseau.

230.

Do not endeavour to conceal from your daughter that ſhe is beautiful; it is a thing impoſſible to hide; but talk to her of it with coldneſs and indifference, without appearing to ſet any kind of value on it.

Madame de Genlis.

231.

Let your daughter have ever ſo much knowledge, if ſhe does not preſerve a modeſt ſimplicity, and if ſhe ſpeaks inceſſantly, &c. without being queſtioned, ſhe will appear

troubleſome and tireſome, and at the ſame time ridiculous.

MADAME DE GENLIS.

232.

What man is there, however brutal and inſenſible, that does not abate his ferocity, and affect more engaging manners, when he finds himſelf in company with a young girl of ſixteen, who is amiable and diſcreet; who ſays little, but is attentive; who preſerves decency in her deportment, and decorum in her converſation; whoſe beauty does not make her unmindful of her ſex, nor of her youth; who by her baſhfulneſs intereſts every one in her favour, and draws that

reſpect to herſelf which ſhe pays to the company? J. J. ROUSSEAU.

233.

The conſtant practice of what the French call *les attentions*, is a moſt neceſſary ingredient in the art of pleaſing. CHESTERFIELD.

234.

Theſe attentions are voluntary acts, the free-will offerings of good breeding and good nature: women particularly have a right to them; and any omiſſion in that reſpect is downright ill-breeding. CHESTERFIELD.

235.

A happy diſpoſition in women ſupplies the place of a great deal of art, and gives the true politeneſs.

J. J. Rousseau.

236.

Your daughter will be religious, if, inſtead of holding long pious diſcourſes, you content yourſelf with making your own example ſerve her as leſſons. That example will be deeply imprinted in her mind.

J. J. Rousseau.

237.

A girl prudently and religiouſly educated is furniſhed with powerful

powerful weapons againſt temptation. J. J. ROUSSEAU.

238.

It is very important for young women early to diſtruſt men in general. No book is better calculated for this uſeful and wiſe purpoſe than *Clariſſa*. MADAME DE GENLIS.

239.

A mother ought to be anſwerable to her daughter's huſband for the books her daughter has read, as well as for the company ſhe has kept.

EDGEWORTH.

240.

Show your girls that the ſource of all their pleaſures and the foundation

of their rights, are derived from the diſcharge of their duties.

J. J. Rousseau.

241.

The glory of a woman lies not wholly in her conduct, but in her reputation alſo. J. J. Rousseau.

242.

To pleaſe, to be uſeful to us, to make us love and eſteem them, to educate us when young, and take care of us when grown up, to adviſe, to conſole us, to render our lives eaſy and agreeable; theſe are the duties of women at all times, and what they ſhould be taught in their infancy. J. J. Rousseau.

The

243.

The preſervation of appearances is a duty in women, becauſe their honour and reputation are no leſs indiſpenſable than their chaſtity.

J. J. Rousseau.

244.

Chaſtity muſt be a delightful virtue in the eſtimation of a fine woman who has any elevation of ſoul.

J. J. Rousseau.

245.

Chaſtity is ever reſpected ſo long as it is preſerved, and is never deſpiſed until it is loſt. J. J. Rousseau.

246.

The firſt and moſt important qualification in a woman is good nature, or ſweetneſs of temper.

J. J. Rousseau.

247.

Perverſeneſs and ill-nature in married women only ſerve to aggravate their own misfortunes, and increaſe the miſconduct of their huſbands.

J. J. Rousseau.

248.

Impreſs upon your daughter, that a woman obſtinate, or in a paſſion, whatever be the cauſe of it, whether ſhe

ſhe be in the wrong or the right, is a moſt diſguſting object, even to her friends. EDGEWORTH.

249.

Woman's beſt reſource is in her intellectual talents. J. J. ROUSSEAU.

250.

Preſence of mind, penetration, and acuteneſs of obſervation, conſtitute the ſcience in which women excel.

J. J. ROUSSEAU.

251.

Reſpect your condition as a woman; and then, whatever ſtation Providence thinks proper to allot you,

you

you will always be a woman of virtue. J. J. Rousseau.

252.

A woman may have good qualities, but never can be virtuous unleſs her principles are unſhaken.

Madame de Genlis.

253.

A coquette has neither principle nor virtue. Madame de Genlis.

254.

Convince your daughter that the world only amuſes itſelf with coquettes; and that it deſpiſes them at the very time when it is flattering them. Madame de Genlis.

Fools

255.

Fools only chooſe to be talked of, diſcreet women wiſh to paſs unobſerved. J. J. Rousseau.

256.

A figure which has nothing diſguſting in it, a countenance which marks the character and points out ſenſe or good humour, are the moſt deſireable qualities; add to theſe ſimple and modeſt graces, gentleneſs of manners, and ſenſe without affectation. Madame de Genlis.

257.

Extraordinary beauty ought, perhaps, rather to be avoided than deſired in matrimony.

J. J. Rousseau.

Graces

258.

Graces do not fade like beauty ;— a virtuous woman of an agreeable and graceful figure is moſt to be preferred. J. J. Rousseau.

259.

It is very ſeldom that a woman perfectly beautiful is in other reſpects amiable. Madame de Genlis.

260.

When a man enters into an alliance with a woman of inferior rank, he does not debaſe himſelf, he exalts his wife ; on the contrary, by marrying a woman above him, he degrades her, without raiſing himſelf.

J. J. Rousseau.

The

261.

The beſt regulated families are thoſe where a wiſe and good natured wife has the moſt influence.

J. J. Rousseau.

262.

A witty wife is a ſcourge to her huſband, her children, her friends, her ſervants, and to all the world.

J. J. Rousseau.

263.

Let wives once again become mothers, and the men will preſently reſume the characters of fathers and huſbands. J. J. Rousseau.

APHORISMS,

&c. &c. &c.

PART III.

GENERAL OBSERVATIONS.

264.

OUR education begins with our being; and our firſt preceptreſs is the nurſe. J. J. ROUSSEAU.

265.

Infancy is the ſleep of reaſon.
J. J. ROUSSEAU.

A child

266.

A child newly born requires a nurſe newly delivered.

J. J. Rousseau.

267.

The milk of thoſe women who live chiefly on vegetables is more ſweet and ſalutary than that of carnivorous females. J. J. Rousseau.

268.

A good diſpoſition is as eſſential in a nurſe as a good conſtitution.

J. J. Rousseau.

I would

269.

I would rather the nurſe ſhould breathe the freſh air of ſome open village than the ſtinking atmoſphere of a city. J. J. Rousseau.

270.

Cities are the graves that ſwallow up the human ſpecies.

J. J. Rousseau.

271.

The moment a child is able to recogniſe the features of its nurſe, it may be ſaid to have acquired conſiderable knowledge.

J. J. Rousseau.

272.

As ſoon as a child begins to diſtinguiſh objects, a judicious choice ſhould be made of thoſe which are proper to be preſented to it.—Every new object is naturally intereſting to a child. J. J. Rousseau.

273.

Set children facing the light, leſt they become ſquint-eyed, or accuſtom themſelves to look croſs-wiſe.

J. J. Rousseau.

274.

Children ſhould be frequently waſhed. J. J. Rousseau.

As

275.

As ſoon as children are weaned they ſhould drink nothing but water; no thickened milk nor cream, no ſweetmeats nor paſtry, ſhould be given them. MADAME DE GENLIS.

276.

Fleſh ſhould be forborne till the child is two or three years old. For breakfaſt and ſupper, milk or cream, milk-pottage, water-gruel, ſlummery, are very fit for children. LOCKE.

277.

Take great care that your child ſeldom, if ever, taſte wine or ſtrong drink. LOCKE.

278.

Melons, peaches, moſt ſort of plums, and all ſorts of grapes, in England, ſhould be wholly kept from children, as having a very tempting taſte in a very unwholeſome juice.

LOCKE.

279.

Preſerve the taſte of children in its primitive and unvitiated ſtate; let their nutriment be ordinary and ſimple, nor familiariſe their palates to any thing that is high flavoured.

J. J. ROUSSEAU.

280.

Experience proves, that children who are delicately educated die in

in a far greater proportion than others. J. J. Rousseau.

281.

Moſt children's conſtitutions are either ſpoiled, or at leaſt harmed, by *cockering* and tenderneſs. Locke.

282.

Perſons tenderly brought up cannot go to ſleep but on a couch of down; thoſe who are accuſtomed to lie on the floor can ſleep anywhere.
J. J. Rousseau.

283.

It is much better to inure children to bear cold than heat.
J. J. Rousseau.

284.

Little or no covering on the head in any ſeaſon. J. J. Rousseau.

285.

Children require a good deal of ſleep, becauſe they uſe much exerciſe.
J. J. Rousseau.

286.

Another thing that is of great advantage to every one's health, but eſpecially children's, is to be much in the open air, and as little as may be by the fire, even in winter.
Locke.

Long

287.

Long fits of crying in a child who is neither confined, ſick, nor in real want, are only fits of habit and obſtinacy.—Take no notice of them, and you will cure them.

J. J. Rousseau.

288.

If it be out of your power to relieve a child, you ſhould take no notice nor make any fruitleſs attempts to quiet it. J. J. Rousseau.

289.

When a child begins to talk it weeps leſs. J. J. Rousseau.

290.

The vocabulary of a child ſhould be as confined as poſſible.

J. J. Rousseau.

291.

Accuſtom children to thoſe plays in the night which will preſerve them from the fears which children are ſo ſubject to in the dark.

Madame de Genlis.

292.

Never argue with thoſe whom you are deſirous to cure of the fear of being in the dark, but entice them often into

into it; habit, in every thing, deſtroys the effects of imagination.

J. J. Rousseau.

293.

Inuring children gently to ſuffer ſome degrees of pain without ſhrinking, is a way to gain firmneſs to their minds, and lay a foundation for courage and reſolution in the future part of their lives. Locke.

294.

Children, by being inured to ſlight inconveniences, learn by degrees to ſupport greater. J. J. Rousseau.

295.

When children fall down and hurt themſelves they ought to be pitied and praiſed

praiſed for their courage, if they do not complain: but if they ſcream and cry violently, I would appear to diſregard them, and let them ſee that my contempt ſtifled my compaſſion.

MADAME DE GENLIS.

296.

The age for cheerfulneſs and gaiety is uſually ſpent in the midſt of tears, puniſhments, threats, and ſlavery. J. J. ROUSSEAU.

297.

Have a tender regard for children, indulge them in their diverſions, their pleaſures, and in every thing dictated by their harmleſs natures.

J. J. ROUSSEAU.

The

298.

The more children are reſtrained while under your eye, the more turbulent will they be when they eſcape from it. J. J. Rousseau.

299.

When you deſire children to do anything, be perfectly certain that it is a thing which they can do, and that in caſe of a refuſal you can force them to do. Edgeworth.

300.

Whenever you can uſe reaſon you ſhould never reſort to force.

Edgeworth.

301.

If all your commands make children happier, you will diſpoſe them from habit, from gratitude, nay from prudence, to conſult you in all the material actions of their lives.

EDGEWORTH.

302.

Bid children do things that are agreeable to them, and you may be ſure of their obedience.

EDGEWORTH.

303.

Obſtinacy is extremely difficult to cure. We ſhould never preſs children to make unſucceſsful attempts, we ſhould rather ſtop them, by preſenting new objects to their atten-

attention. — Never pronounce the word *obſtinacy* before an obſtinate child. EDGEWORTH.

304.

Either we ſhould not attempt the conqueſt of the habit, or we ſhould perſiſt till we have vanquiſhed.

EDGEWORTH.

305.

You may conquer obſtinacy for the moment by bodily pains; but, far from remedying the evil, bodily pains make it grow more inveterate.

EDGEWORTH.

306.

Children muſt leave it to the choice and ordering of their parents what they

they think propereſt for them, and how much; and muſt not be permitted to chooſe for themſelves, and ſay, "I would have wine, or white bread:" the very naming of it ſhould make them loſe it. LOCKE.

307.

Comply with your child's requeſt immediately, when you do not intend to refuſe it. J. J. ROUSSEAU.

308.

A child will always be importunate when it finds its intereſt in it; but it will never aſk twice for the ſame thing if the firſt denial is always irrevocable.

J. J. ROUSSEAU.

309.

Do not mortify children with frequent denials; but never revoke a refuſal once made them.

J. J. Rousseau.

310.

Be careful to diſtinguiſh between the true and phyſical want, and that of caprice. J. J. Rousseau.

311.

Indulge children as much as poſſible in every thing which may give them real pleaſure: but conſtantly refuſe them what they require from motives

motives of caprice, or merely to exercise their authority.

J. J. Rousseau.

312.

Grant with pleasure and refuse with reluctance. J. J. Rousseau.

313.

It is proper to leave children at full liberty to employ their abilities; it is our duty to supply their deficiencies; but every assistance should be confined to real utility, without administering any thing to the indulgence of their caprice or unreasonable humours. J. J. Rousseau.

Children

314.

Children ſhould make their play-games themſelves, or at leaſt endeavour it, and ſet themſelves about it; till then they ſhould have none. When they once begin to ſet themſelves to work, they ſhould be taught and aſſiſted; if you help them, it will more endear you to them, than any chargeable toys you ſhall buy for them. LOCKE.

315.

Let children leap, run about, and make what noiſe they pleaſe.

J. J. ROUSSEAU.

316.

Children ſhould be always commended inſtead of puniſhed when they confeſs a fault, be it what it will. LOCKE.

317.

Eſteem and diſgrace are the moſt powerful incentives to the mind, when once it is brought to reliſh them; and if you can once get into children a love of credit, and an apprehenſion of ſhame and diſgrace, you have put into them the true principle, which will conſtantly work, and incline them to the right.

LOCKE.

The

318.

The approbation which we beſtow upon thoſe who give proofs of integrity, ſhould be in a much higher ſtyle of praiſe than any commendations for trifling accompliſhments.

EDGEWORTH.

319.

If young people have no reaſon to fear your checks and reprimands, they will tell you everything; and as long as they thus freely open to you their minds, there is nothing to fear.

J. J. ROUSSEAU.

320.

When you puniſh children, let the puniſhment ſpring from the cauſe

 itſelf:

itſelf: for inſtance, if they tell a *lie*, puniſh them for it as for any other fault; but beſides that, let them feel for a long time the great inconveniencies attending this vice: appear to have loſt all confidence in them, diſtruſt everything they tell you, &c.

MADAME DE GENLIS.

321.

As much as poſſible we ſhould let children feel the natural conſequences of their own conduct.

EDGEWORTH.

322.

When children break anything by careleſneſs, let them, even when they ſpeak truth about it, ſuffer the natural conſequences of their careleſneſs;

leſneſs; buta t the ſame time praiſe their integrity. EDGEWORTH.

323.

Nothing can be more idle than the phraſe, "I told you what would happen." J. J. ROUSSEAU.

324.

Hinder your children, as much as may be, from being cunning, which has always a broad mixture of falſehood in it. LOCKE.

325.

When young people become more timid and reſerved, if in their converſation you perceive the firſt embarraſſment of baſhfulneſs and ſhame,

there is not a moment to be loſt; ſpeedily inſtruct them, or they will ſoon acquire information in ſpite of you, and not without diſadvantage.

J. J. Rousseau.

326.

A general and fundamental maxim in education is this: pain ſhould be aſſociated with whatever we wiſh to make children avoid doing; and pleaſure ſhould be aſſociated with whatever we wiſh that children ſhould love to do. Edgeworth.

327.

Unjuſt puniſhments excite the ſentiment of hatred towards us, inſtead

ſtead of averſion from the forbidden action. J. J. Rousseau.

328.

Juſt puniſhment is pain inflicted with reaſonable hope of preventing greater pain in future.

Edgeworth.

329.

The ſmalleſt poſſible degree of pain which can in any caſe produce the required effect, is indiſputably the juſt meaſure of puniſhment which ought to be inflicted in any given caſe. Edgeworth.

330.

Severity is ſeldom neceſſary in a well conducted education.

EDGEWORTH.

331.

Shame, when once it becomes familiar to the mind, loſes its effect. It ſhould not, therefore, be uſed as a common puniſhment for ſlight faults.

EDGEWORTH.

332.

The rewards and puniſhments of children ſhould conſiſt in the ſmiles of love, and in the abatements of familiarity.

Miſs JONES's Plan of a Seminary.

Exceſſive

333.

Exceſſive ſeverity and exceſſive indulgence ſhould equally be avoided.

J. J. Rousseau.

334.

By diminiſhing temptations to do wrong, we act more humanely than by multiplying reſtraints and puniſhments. Edgeworth.

335.

The fewer the laws we make for children, the better. Edgeworth.

336.

The poſſibility of recovering eſteem muſt always be kept alive.

Edgeworth.

The

337.

The experience of laſting, ſober diſapprobation will always have more effect, than ſudden and tranſient pain;—this, however, does not apply to children of a torpid and indolent temperament. EDGEWORTH.

338.

With children who have been reaſonably and affectionately educated, ſcarcely any puniſhments are requiſite. EDGEWORTH.

339.

The dread of ſhame is a more powerful motive than the fear of bodily pain. EDGEWORTH.

As

340.

As a preventive from vice, you may employ fear; but if you want to rouſe the energies of virtue, you muſt inſpire and invigorate the ſoul with hope. EDGEWORTH.

341.

Puniſhments inſpire fear; rewards excite hope. EDGEWORTH.

342.

There is an impropriety in filling the imagination of young people with proſpects of future rewards;—promiſing great rewards and fine preſents,

ſents, creates habitual diſorders in the minds of children.

EDGEWORTH.

343.

It is very neceſſary to accuſtom children to treat all their maſters, not only with politeneſs, but with reſpect; for if they are perſuaded that they are under obligations to every body who teaches them any agreeable or uſeful knowledge, they will take their leſſons with greater advantage. MADAME DE GENLIS.

344.

A child muſt either command or obey. J. J. ROUSSEAU.

A pre-

345.

A preceptor will never be maſter over his pupil, if he is not maſter of all thoſe about him; nor will his authority be of any ſervice, if it be not founded on virtuous eſteem.

J. J. Rousseau.

346.

It is not your money, but your care, your affection, it is yourſelf you muſt give; it will be always remarked that your money is not you.

J. J. Rousseau.

347.

Do what you will, your actual authority will reach no farther than your

your perſonal abilities; for as ſoon as it becomes neceſſary for you to ſee through the eyes of others, your will alſo muſt be directed by theirs.

J. J. Rousseau.

348.

Everything about the rich is done wrong except what they do themſelves, and that is ſcarcely anything at all. J. J. Rousseau.

349.

Parents muſt themſelves preſide over the education of their children, or muſt entirely give them into the care of ſome perſon of an enlarged and philoſophic mind, who can ſup-

ply

ply all the deficiencies of common maſters. EDGEWORTH.

350.

Such a preceptor or governeſs muſt poſſeſs extenſive knowledge, and that ſuperiority of mind which ſees the juſt proportion and value of every acquiſition, and which is not to be overawed by authority or dazzled by faſhion. EDGEWORTH.

351.

It is ſurely the intereſt of parents to treat the perſon who educates their children with that perfect equality and kindneſs which will conciliate his affection, and which will, at the ſame time,

time, preſerve his influence and authority over his pupils.

EDGEWORTH.

352.

A preceptor or a governeſs, when treated as the friend and companion of the family, muſt have warm and permanent intereſts in its proſperity; they become attached to their pupils from gratitude to their parents, from ſympathy, and from generoſity, as well as from a ſtrict ſenſe of duty.

EDGEWORTH.

353.

True education conſiſts leſs in precept than practice.

J. J. ROUSSEAU.

Preceptors

354.

Preceptors and parents muſt practiſe the virtues which they deſire to inculcate. EDGEWORTH.

355.

If you cannot ſuffer pain or illneſs without complaining every moment, all you can ſay about fortitude and courage will make little impreſſion.
MADAME DE GENLIS.

356.

There is no original perverſity in the human heart. J. J. ROUSSEAU.

357.

The human ſoul comes pure and unſullied from the hands of its Creator.
LOCKE.

358.

Whatever expreſſions children may make uſe of, they convey not the ſame meaning to them as to us.

J. J. Rousseau.

359.

A child may do a great deal of harm without doing ill; becauſe the evil of the action depends on his intention to do an injury.

J. J. Rousseau.

360.

We ſhould reſpect the ſtate of infancy, and not too precipitately judge either in favour or to the prejudice of children. J. J. Rousseau.

Take

361.

Take care never to prefer one child to another as an object of greater tenderneſs; reſtrain yourſelf from a ſentiment of preference which will ſoon plunge you into a fatal blindneſs for the errors and vices of this favourite child, and will make you cruel and unjuſt to all the others.

MADAME DE GENLIS.

362.

Children eaſily forget what they ſay, as well as what is ſaid; but not what they do, or what is done to them.

J. J. ROUSSEAU.

363.

A father has no choice, and therefore ought to give no preference to any of the children that God has given him. J. J. Rousseau.

364.

If you aſk why talents are ſo rare? it is becauſe children are ill taught; becauſe mothers do not direct their maſters, and only give examples of lazineſs to their children.

J. J. Rousseau.

365.

A general knowledge of literature is indiſpenſable in a preceptor, and in

in a governeſs; beſides which, they muſt have ſufficient taſte and judgment to direct the literary talents of their pupils. EDGEWORTH.

366.

There muſt be an union among all thoſe who are concerned in a child's education. EDGEWORTH.

367.

When a child firſt begins the elements of reading, the teacher muſt explain, in a clear and ſuccinct manner, all ſuch words as are new to his pupil, and ſelect thoſe which are moſt familiar to him, as day, night,

ſun, moon, ſtars, bread, ſpring, fountain, river, clothes, linen, &c.

ROLLIN.

368.

The preceptor muſt act in ſuch a manner, that reading may be no more than a paſtime and an amuſement to his pupils. ROLLIN.

369.

It would be of very dangerous conſequence, ſhould reading, in the beginning, be made a ſerious occupation. ROLLIN.

370.

The chief care of governeſſes, and of preceptors who ſucceed them, ſhould

ſhould be, to prevent children, who cannot yet love learning, from entertaining an averſion from it by the difficulty and uneaſineſs it gives them at their years. ROLLIN.

371.

A ſkilful, diligent preceptor, while he is explaining little ſtories, interweaves them with a few tranſient hints, which may inſpire a hatred of vice, a love of virtue, and obedience to the commands of God. ROLLIN.

372.

Get them but to aſk their tutor to teach them, as they do often their play fellows, inſtead of his calling upon them to learn; and then they

will go on with as much pleaſure as if they were at play. LOCKE.

373.

Excite children to attend in earneſt for a ſhort time, and their minds will be leſs fatigued, and their underſtandings more improved, than if they had exerted but half the energy twoieas long. EDGEWORTH.

374.

When they come willingly to work, do not keep them too long at it, nor till they are quite tired. LOCKE.

375.

Writing maſters ought not to give their ſcholars idle, ſilly copies, which

have no ſenſe in them; but ſuch as contain ſome uſeful maxim, which inculcates virtue. QUINTILIAN.

376.

Keep the mind in an eaſy, calm temper, when you would have it receive your inſtructions, or any increaſe of knowledge. LOCKE.

377.

Never enter into formal or abſtract argument with youth; let the language of the underſtanding be enforced by that of the heart.

J. J. ROUSSEAU.

378.

After the pupils have learned antient hiſtory, they will proceed naturally

turally to that of their own country. ROLLIN.

379.

The Greek hiſtory muſt be followed by that of Rome, the moſt fruitful of all hiſtories in great events and illuſtrious examples. ROLLIN.

380.

In the education of children that are more inclined to pride than vanity, we muſt preſent large objects to the underſtanding, and large motives muſt be uſed to excite voluntary exertion. EDGEWORTH.

Cure

381.

Cure vanity by humiliations.

EDGEWORTH.

382.

Young people are cured of preſumption by mixing with ſociety; but they are not ſo eaſily cured of any ſpecies of affectation. EDGEWORTH.

383.

In enlarging the underſtanding, you will abate pride EDGEWORTH.

384.

Young people inclined to overrate their own talents, or to undervalue the

the abilities of others, ſhould frequently have inſtances given to them, from real life, of the mortifications and diſgrace to which imprudent boaſters expoſe themſelves.

EDGEWORTH.

385.

The affectation of humility, when carried to the extreme to which all affectation is liable to be carried, appears full as ridiculous, as troubleſome, and offenſive, as any of the graces of vanity, or the airs of pride.

EDGEWORTH.

386.

If anything can cure vanity, it muſt be experience. J. J. ROUSSEAU.

Perſons

387.

Perſons who have confidence in themſelves may be proud, but never will be vain. EDGEWORTH.

388.

Never praiſe children but for things really deſerving approbation.

EDGEWORTH.

389.

If you applaud children merely for drawing a flower neatly, or copying a landſcape, or excelling in dancing, without exciting their ambition to anything higher, you will never create ſuperior talents or a ſuperior character. EDGEWORTH.

By

390.

By conſtantly appealing, when we praiſe, to the judgment of the pupils themſelves, we ſhall at once teach them the habit of rejecting flattery, and ſubſtitute by inſenſible degrees, patient, ſteady confidence in themſelves, for the wavering, weak impatience of vanity. EDGEWORTH.

391.

Inſtead of haſtily blaming children for the ſincere and ſimple expreſſion of ſelf complacency, or of their deſire for the approbation of others, we ſhould gradually point out to them the truth. EDGEWORTH.

When

392.

When we firſt praiſe children, we muſt be careful not to praiſe them for beauty, or for happy expreſſions which entertain us merely as the ſprightly nonſenſe of childhood; for we ſhall thus create vanity in the minds of our pupils. EDGEWORTH.

393.

Sentiment, without regard to opinion, will not give them that delicacy of mind which adds to virtue the approbation of the world; and a regard to opinion, without ſentiment, will only make them falſe and deceitful, placing the appearances of virtue in the room of virtue itſelf.

J. J. ROUSSEAU.

Cultivate

394.

Cultivate then their reaſon; this faculty will prevent the miſtakes of conſcience, and correct the errors of prejudice. J. J. Rousseau.

395.

The teacher muſt be particularly careful not to overburden the memory of his pupils with a great number of dates, ſince that would only confound them. Rollin.

396.

The age of twelve or thirteen is the time for employment, for inſtruction,

ſtruction, for ſtudy. — Nature itſelf plainly points it out to us.

J. J. Rousseau.

397.

The greateſt fault we can commit in education, is that of being too haſty, and of ſacrificing everything to the choice deſire of making our ſcholars appear brilliant. Locke.

398.

None of the things which they are to learn ſhould ever be made a burden to them, or impoſed on them as a taſk. Locke.

399.

The great art of inſtructing young folks without their ſuſpecting it, is by talking familiarly to them.

MADAME DE GENLIS.

400.

The moſt certain method of teaching children to read or to write, is to excite in them a deſire to learn; give a child this deſire, and any method will then be ſufficient.

J. J. ROUSSEAU.

401.

Curioſity ſhould be as carefully cheriſhed in children as other appetites ſuppreſſed. LOCKE.

It

402.

It requires much nicer obſervation than is generally imagined, to aſcertain the taſte and genius of children.

J. J. Rousseau.

403.

There is nothing more difficult than to diſtinguiſh in children between real ſtupidity and that apparent dulneſs which is the uſual indication of ſtrong intellects.

J. J. Rousseau.

404.

In your reſearches into the laws of nature begin always with the

moſt common and obvious phenomena. J. J. Rousseau.

405.

The peculiar manner in which we form ideas is what conſtitutes the genius and character of the mind.

J. J. Rousseau.

406.

Let children exerciſe not only their ſtrength, but all the ſenſes that direct it; let them meaſure, reckon, weigh, and compare.

J. J. Rousseau.

407.

The great ſecret of education is, to make the exerciſes of the body and of

of the mind ſerve as relaxations to each other. J. J. Rousseau.

408.

The mind may be overloaded as well as the body. J. J. Rousseau.

409.

Children ſhould never be praiſed for merely remembering exactly what they read; they ſhould be praiſed for ſelecting with judgment what is beſt worth their attention, and for applying what they remember to uſeful purpoſes. Edgeworth.

410.

Young people ſhould be accuſtomed to give reaſons for their

 opinions;

opinions; if once they are accuſtomed to it, they will never be violent or poſitive in their aſſertions.

EDGEWORTH.

411.

To induce children to exerciſe their memory, we muſt put them in ſituations where they may be immediately rewarded for their exertions. EDGEWORTH.

412.

By permitting children to talk freely of what they read, we are more likely to improve their memory for books, than by exacting from them formal repetitions of leſſons.

EDGEWORTH.

When

413.

When we exerciſe the memory of children, it is of importance that they ſhould ſucceed in their firſt trials; at all events, if they fail, let them not be reproached; but let them have a freſh and eaſier trial given to them, that they may recover their own ſelf-complacency as expeditiouſly as poſſible. EDGEWORTH.

414.

The miſtaken notion, that memory muſt be exerciſed only in books, has been often fatal to the pupils of literary people. We ſhould exerciſe their memory on things uſe-

ful to them, and on our daily buſineſs or amuſement. EDGEWORTH.

415.

Children ſhould be taught to have all the deference, complaiſance, and civility imaginable, one for another. LOCKE.

416.

When anything is to be done, let them be aſked to invent the beſt way of doing it: when they ſee that their invention becomes immediately uſeful, they will take pleaſure in exerting themſelves. EDGEWORTH.

417.

We receive inſtruction from nature, from men, and from circumſtances;

ſtances; and have therefore three kinds of maſters; he only in whom they are perfectly conſonant, and always tend to the ſame point, has attained the end of a complete education. J. J. Rousseau.

418.

Education itſelf is nothing but habit. J. J. Rousseau.

419.

Our real and only true inſtructors are experience and ſentiment.
J. J. Rousseau.

420.

Imitation is the involuntary effect of ſympathy in children: hence thoſe who have the moſt ſympathy are moſt liable

liable to be improved or injured by early examples. EDGEWORTH.

421.

Children who habitually meet with kindneſs habitually feel complacency, and contract early the habit of feeling for others. EDGEWORTH.

422.

It is not in the power of the human heart to ſympathiſe with thoſe who are happier than ourſelves, but with thoſe only who are more miſerable.

J. J. ROUSSEAU.

423.

Sympathy is our firſt, beſt friend in education; and by a judicious manage-

management might long continue our faithful ally. EDGEWORTH.

424.

We pity in others thoſe evils only from which we think ourſelves not exempt. J. J. ROUSSEAU.

425.

The ſympathy which children feel for each other muſt be carefully managed. EDGEWORTH.

426.

Two hungry children, with their eager eyes fixed upon one and the ſame baſon of bread and milk, do not ſympathiſe with each other.—

Hunger

Hunger is more powerful than ſympathy. EDGEWORTH.

427.

Children ſhould be kept aſunder, at all times, and in all ſituations, in which it is neceſſary or probable that their appetites and paſſions ſhould be in direct competition. Thus when you make a preſent, or grant a particular favour, you ſhould always think of the baſon of milk.

EDGEWORTH.

428.

If experience convinces children that they muſt loſe in proportion as their companions gain, either in fame or in favour, they will neceſſarily diſlike

diſlike them as rivals: thus children who have the moſt lively ſympathy are, unleſs judiciouſly educated, the moſt in danger of feeling early the malevolent paſſions of jealouſy and envy. EDGEWORTH.

429.

To prevent compaſſion from degenerating into weakneſs, it muſt extend to all mankind, and not be carried farther than is conſiſtent with juſtice. J. J. ROUSSEAU.

430.

Children, though they muſt perceive the neceſſity for deſtroying certain animals, need not themſelves be the executioners. EDGEWORTH.

Let

Let your leſſons to youth conſiſt in action rather than words.

J. J. Rousseau.

431.

By doing good actions we become good ourſelves. J. J. Rousseau.

432.

It is a common maxim with all who have reflected upon education, that it is the worſt thing in the world to leave children with ſervants.

Edgeworth.

433.

Familiarity with ſervants is hurtful to both: half an hour a day with ſervants

ſervants is ſufficient to ruin the beſt education. EDGEWORTH.

434.

Maids attending children ſhould be themſelves neat, both from habit and taſte. EDGEWORTH.

435.

Children ſhould not be waited upon as being maſters or miſſes; they ſhould be aſſiſted as being helpleſs. EDGEWORTH.

436.

Children ſhould never be ſent out with ſervants. EDGEWORTH.

The

437.

The danger is the ſame, whether children are quite young, as five or ſix years old, or if they are fifteen and more. EDGEWORTH.

438.

If the mother cannot go with them, let ſomebody of the family, ſome tried friend, accompany them; if not, they muſt ſtay at home.—Hence the neceſſity for people living in large towns ſending children to public ſchools; whereas in the country children can play in the garden, or in the yard, when their mother cannot go out with them. EDGEWORTH.

Children

439.

Children ſhould never be ſent with meſſages to ſervants, either on their own buſineſs or on other people's.

EDGEWORTH.

440.

Servants ſhould not frequent children's rooms; and children ſhould never be in their own rooms at the hours when ſervants muſt neceſſarily be there. EDGEWORTH.

441.

Be careful to keep children from ſervants, who are continually teaſing and provoking them.

J. J. ROUSSEAU.

442.

Children ſhould never be ſpies upon ſervants; nor ſhould they, upon any account whatever, keep their ſecrets. EDGEWORTH.

443.

Servants think to ſhow their good-nature to children by talking to them; and being in the habit of doing ſo, they will attribute to pride the reſerve of children, and not like them for it: ſo much the better. A ſervant ſpeaking to children ſhould be an extraordinary event, to be recorded in the hiſtory of the day. EDGEWORTH.

If

444.

If children live in good company, and conſtantly ſee people with agreeable manners, they will acquire manners which the dancing maſter does not always teach, and they will eaſily vary their forms of politeneſs with the faſhion of the day.

EDGEWORTH.

445.

An improved underſtanding only can render ſociety agreeable; and it is a melancholy thing for a father of a family to have nobody about him to whom he can impart his ſentiments.

J. J. ROUSSEAU.

446.

Your pupil's behaviour in company ſhould be neither baſhful nor vain, but ingenuous and ſincere.

EDGEWORTH.

447.

True politeneſs conſiſts in teſtifying our benevolence for mankind; it diſplays itſelf of its own accord where it exiſts. J. J. ROUSSEAU.

448.

Without an amiable diſpoſition, one can never poſſeſs that true politeneſs which is ſo diſtinguiſhed and ſo agreeable. MADAME DE GENLIS.

Good

449.

Good manners are rather to be learned by examples than by rules; and children, if kept out of ill company, will take a pride in behaving themſelves prettily, after the faſhion of others, perceiving themſelves eſteemed and commended for it.

LOCKE.

450.

Civility is what in the firſt place ſhould with great care be made habitual to children and young people.

LOCKE.

451.

Frequent and loud laughter is the characteriſtic of folly and ill manners.

CHESTERFIELD.

452.

Accuſtom your pupil never to promiſe anything ſlightly; but punctually to keep even the ſlighteſt engagements. MADAME DE GENLIS.

453.

Teach your children, that it is not only neceſſary to be religious obſervers of their word with others, but that it is almoſt equally ſhameful to

to fail in thoſe engagements which they make with themſelves.

MADAME DE GENLIS.

454.

Children cannot begin too early to take good breeding, in order to make it natural and habitual to them.

CHESTERFIELD.

455.

Children ſhould, from the beginning, be bred up in an abhorrence of killing or tormenting any living creature; and be taught not to ſpoil or deſtroy anything, unleſs it be for

the preſervation or advantage of ſome other that is nobler. LOCKE.

456.

Another way to inſtil ſentiments of humanity, and to keep them lively in young folks, will be to accuſtom them to civility in their language and deportment towards their inferiors and the meaner ſort of people, particularly ſervants. LOCKE.

457.

The firſt tendency to any injuſtice that appears, muſt be ſuppreſſed, with a ſhow of wonder and abhorrency in parents and governors. LOCKE.

458.

Inſtil into your child a love and reverence of the Supreme Being, Author, and Maker of all things, from whom we receive all our good, who loves us, and gives us all things.

LOCKE.

459.

The reading of the whole ſcripture indifferently is what I think very inconvenient for children, till, after having been made acquainted with the plaineſt fundamental parts of it, they have got ſome kind of general view of what they ought principally to believe and practiſe. LOCKE.

The

460.

The underſtanding once accuſtomed to reflexion, can never remain inactive. J. J. Rousseau.

461.

It is religion alone that can give your pupil a conſtant taſte for virtue, and a perſeverance in well doing.

Madame de Genlis.

462.

A neglect of religious duties leads to a neglect of all moral obligations.

J. J. Rousseau.

It

463.

It is the abuſe of our faculties that makes us wicked and miſerable.

J. J. Rousseau.

464.

It is by our ſolicitous endeavours to increaſe our happineſs, that we change it into miſery.

J. J. Rousseau.

465.

Thoſe who are impatient under trifling inconveniencies, muſt expect to ſuffer much greater.

J. J. Rousseau.

Let

466.

Let us firſt be virtuous, and reſt aſſured we ſhall ſooner or later be happy. J. J. Rousseau.

467.

Reaſon deceives us too often; but conſcience never deceives us, eſpecially when accompanied by religion.
J. J. Rousseau.

468.

There evidently exiſts in the ſoul of man an innate principle of juſtice and goodneſs, by which we approve or condemn the actions of ourſelves and others;

others: this is what we call conſcience. J. J. Rousseau.

469.

Nothing is more amiable than virtue; but we muſt poſſeſs it in order to find it ſo. J. J. Rousseau.

470.

It is an inexcuſable preſumption to profeſs any other religion than that in which we were born, and in which our fathers were educated.

J. J. Rousseau.

471.

Avoid all thoſe who, under pretence of explaining natural cauſes, plant

plant the moſt deſtructive doctrine in the hearts of men. J. J. Rousseau.

472.

Philoſophy, on its own principles, cannot be productive of any virtue which does not flow from religion; but religion is productive of many virtues to which philoſophy is a ſtranger. J. J. Rousseau.

473.

The vanity of philoſophy leads to infidelity, as a blind devotion leads to fanaticiſm. J. J. Rousseau.

474.

Be not afraid to acknowledge God among philoſophers, nor to ſtand up

an

an advocate for Chriſtianity among perſecutors. J. J. Rousseau.

475.

The faults, nay the crimes of the clergy, by no means prove that religion is uſeleſs, but that few perſons are religious. J. J. Rousseau.

476.

There is but one ſcience to be taught children, and that is moral behaviour. J. J. Rousseau.

477.

There is no moral inſtruction which may not be acquired either by our own experience or by that of others. In caſes where this experience may be

be attended with danger, it muſt be learnt from hiſtory. When it may be done with ſafety, it is beſt to let youth make the experiment.

J. J. Rousseau.

478.

Would you encourage benevolence, generoſity, or prudence, let each have its appropriate reward of affection. Edgeworth.

479.

The rewards which are given to benevolence and generoſity frequently encourage ſelfiſhneſs in children.

Edgeworth.

Children

480.

Children are ready enough to give what they know will be ſpeedily returned to them again, or that which is of no uſe to them.

J. J. Rousseau.

481.

We ſhould endeavour to make rewards the immediate conſequence of the virtues; and a gradation ſhould be obſerved in our praiſes of different virtues;—truth, juſtice, and humanity muſt ſtand the higheſt in the ſcale.

Edgeworth.

482.

Promiſe no rewards but what are intereſting, noble, and uſeful; ſuch as ſome mark of confidence, your picture, an inſtructive book, a new maſter, &c. MADAME DE GENLIS.

483.

Never promiſe your children fine clothes as a recompence for their good behaviour, nor threaten them with coarſer and plainer clothes as a puniſhment for their faults.

J. J. ROUSSEAU.

The

484.

The moſt ſimple, the moſt convenient dreſs is always the moſt prized. J. J. Rousseau.

485.

According to the order of ſociety in which the reſpective places of individuals are fixed, every one ought to be educated for that which he is to fill. J. J. Rousseau.

486.

A provident father will be very anxious to furniſh his children with various kinds of knowledge, that, at

all events, they may be capacitated to earn a ſubſiſtence. J. J. Rousseau.

487.

He who is incapable of performing the duties of a father has no right to be one. J. J. Rousseau.

488.

A certain method of preſerving the innocence of children is, to be careful that it be cheriſhed and reſpected by thoſe who ſurround them.

J. J. Rousseau.

489.

In order to be beloved, we muſt render ourſelves amiable.

J. J. Rousseau.

Love

490.

Love never exiſted in an honeſt heart, independent of eſteem.

J. J. Rousseau.

491.

A liking not founded on eſteem can never be laſting.

J. J. Rousseau.

492.

Neither poverty, nor buſineſs, nor perſonal importance, can diſpenſe parents from the duty of nurſing and educating their children.

J. J. Rousseau.

493.

Experience is abſolutely neceſſary to the preceptor, and to the mother of a family; we ought to have made children our ſtudy to be enabled to bring them up well, and conſequently ought to have educated more than one. MADAME DE GENLIS.

494.

A venal governor cannot be a good one. J. J. ROUSSEAU.

495.

Spare no care nor coſt to get a good one. LOCKE.

No

496.

No perſon who has not a thorough knowledge of the world is capable of educating children properly.

MADAME DE GENLIS.

497.

Caprice in children is never the work of nature, but the effect of wrong diſcipline. J. J. ROUSSEAU.

498.

Where you find the duties of a mother duly diſcharged, look for the attachment of the child.

J. J. ROUSSEAU.

499.

If mothers, to their natural ſweetneſs of temper, and their ſoft inſinuating ways, would add a gentle but ſteady authority, theſe would enable them to inſtruct their children with ſucceſs in all thoſe things to which a child can attain. ROLLIN.

500.

The mother whoſe children are not about her, loſes much of her reſpectability. J. J. ROUSSEAU.

501.

Children ſent from home, and diſperſed in boarding-ſchools, convents, and colleges, carry elſewhere their

their affections, which would otherwiſe have attached to their families.

J. J. Rousseau.

502.

To love a tranquil and domeſtic life, we ſhould experience the ſweets of it from our infancy; and it is in the houſe of our parents only that we ſhall contract a reliſh for our own family. J. J. Rousseau.

503.

When intimacy between relations ceaſes to ſubſiſt, the pleaſures of life are ſought for in the corruption of manners. J. J. Rousseau.

When

504.

When a family is lively and animated, domeſtic concerns afford the moſt delightful occupation to a woman, and the moſt agreeable amuſement to a man. J. J. Rousseau.

505.

There is no picture in the world more delightful than that of an united family: a ſingle feature wanting ſpoils the whole. J. J. Rousseau.

506.

Prolong the good habits of infancy through the mature period of youth; and endeavour to confirm your pupils in

in thoſe habits, that on their acquiring new ones they may not totally abandon the former.

J. J. Rousseau.

507.

Parents ought to receive their children into their ſociety, and to a participation of their fortunes, as ſoon as they are fit for it; to converſe with them on their ſituation and domeſtic affairs; communicate to them their intentions, opinions, and ideas, and contribute all in their power to their innocent amuſements; at the ſame time preſerving their rank and authority over them.

Cha. de la Sagosse.

Children

508.

Children love to be treated as rational creatures ſooner than is imagined: it is a pride which ſhould be cheriſhed in them, and, as much as can be, made the greateſt inſtrument to turn them by. LOCKE.

509.

Let your anſwers be always conciſe, ſerious, and determined, without ſeeming to heſitate.

J. J. ROUSSEAU.

510.

You had much better impoſe ſilence than anſwer a child with a lie.

J. J. ROUSSEAU.

By

511.

By ſpeaking to children plainly of every thing, you leave them no room to ſuſpect that there is anything more to ſay. J. J. Rousseau.

512.

A ſmile, a glance, or a ſingle geſture, is ſufficient to diſcover to them all we intend to conceal, and effectually to betray our deſign of deceiving them. J. J. Rousseau.

513.

Looſe converſation is the harbinger of immoral actions.

J. J. Rousseau.

The

514.

The youngeſt perſon in a company ſhould always be the moſt modeſt.

J. J. Rousseau.

515.

Generally ſpeaking, thoſe people who know little talk much; and thoſe who know much talk little.

J. J. Rousseau.

516.

To conduct a grown perſon, we ſhould uſe contrary methods to thoſe which we employ in conducting an infant. J. J. Rousseau.

Taſte,

517.

Taſte, in the preſent acceptation, is nothing more than the faculty of judging what is pleaſing or diſpleaſing to the majority. LOCKE.

518.

The proportion of our taſte depends on that of our natural ſenſibility; its cultivation depends on the ſocieties we have lived in, or the company we have kept. LOCKE.

519.

Taſte will be improved by reading; hence the neceſſity of making a proper choice of books.

J. J. ROUSSEAU.

There

520.

There is a certain ſimplicity of taſte, which affects the heart, and is to be found only in the writings of the ancients. J. J. Rousseau.

521.

Manual arts, which are both got and exerciſed by labour, not only increaſe our dexterity and ſkill, but contribute to our health too, eſpecially ſuch as employ us in the open air. Locke.

522.

Manual labour and bodily exerciſe ſerve to ſtrengthen the conſtitution and preſerve health. J. J. Rousseau.

Dancing

523.

Dancing is an agreeable exercise, useful to the health, and advantageous, as it confers a certain degree of habitual ease and grace.

EDGEWORTH.

524.

Dancing, being that which gives graceful motions all the life, and above all things manliness and a becoming confidence to young children, cannot be learned too early. LOCKE.

525.

The greatest advantage of dancing well is, that it necessarily teaches you

to preſent yourſelf, to ſit, ſtand, and walk genteelly. CHESTERFIELD.

526.

You muſt be ſure to have a good dancing maſter, that knows and can teach what is graceful and becoming, and what gives a freedom and eaſineſs to all the motions of the body.

LOCKE.

527.

Minds of nice ſenſibility are never fond of public pleaſures.

J. J. ROUSSEAU.

528.

Temperance and exerciſe are the two beſt phyſicians in the world; exerciſe

exercise whets the appetite, and temperance prevents the abuse of it.

J. J. Rousseau.

529.

To induce them to leave town, we should have recourse to hunting for young men, and to travelling for young women. J. J. Rousseau.

530.

A debilitated body enervates the mind. J. J. Rousseau.

531.

Physicians inflict on us cowardice, pusillanimity, credulity, and fear of death. J. J. Rousseau.

532.

Young people ſhould be married as ſoon as they arrive at a marriageable age. J. J. Rousseau.

533.

In ſpeaking to young people of marriage, we ſhould deſcribe it not only as the moſt delightful of all kinds of ſociety, but as the moſt inviolable and ſacred of all contracts; we ſhould on this ſubject enforce all thoſe reaſons which render this tie ſo reſpectable among all mankind, and bring a curſe and contempt on every one that violates the marriage bed.

J. J. Rousseau.

Though

534.

Though equality of condition is not eſſential to matrimony, yet when this equality concurs with other requiſites, it gives it an additional value.

J. J. Rousseau.

535.

Our greateſt evils are derived from ourſelves. J. J. Rousseau.

536.

Do not make a dependance on the actual order of ſociety;—the high may be reduced low, the rich may become poor. J. J. Rousseau.

The

537.

The moſt perfect felicity of the ſoul conſiſts in moderation of enjoyment, ſo as to curb the violence of deſire and prevent diſguſt.

J. J. ROUSSEAU.

THE END.

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