

John Locke  
*Some Thoughts concerning Education* (1692)  
(excerpts)

§ 1. A sound mind in a sound body, is a short, but full description of a happy state in this world; he that has these two, has little more to wish for; and he that wants either of them, will be but little the better for any thing else. Men's happiness, or misery, is most part of their own making. He whose mind directs not wisely, will never take the right way; and he whose body is crazy and feeble, will never be able to advance in it. I confess, there are some men's constitutions of body and mind so vigorous, and well framed by nature, that they need not much assistance from others; but, by the strength of their natural genius, they are, from their cradles, carried towards what is excellent; and, by the privilege of their happy constitutions, are able to do wonders. But examples of this kind are but few; and I think I may say, that, of all the men we meet with, nine parts of ten are what they are, good or evil, useful or not, by their education. It is that which makes the great difference in mankind. The little, or almost insensible, impressions on our tender infancies, have very important and lasting consequences; and there it is, as in the fountains of some rivers, where a gentle application of the hand turns the flexible waters into channels, that make them take quite contrary courses; and by this little direction, given them at first, in the source, they receive different tendencies, and arrive at last at very remote and distant places.

§ 2. I imagine the minds of children, as easily turned, this or that way, as water itself; and though this be the principal part, and our main care should be about the inside, yet the clay cottage is not to be neglected. I shall therefore begin with the case, and consider first the health. of the body, as that which perhaps you may rather expect, from that study I have been thought more peculiarly to have applied myself to; and that also which will be soonest despatched, as lying, if I guess not amiss, in a very little compass.

§ 3. How necessary health is to our business and happiness; and how requisite a strong constitution, able to endure hardships and fatigue, is, to one that will make any figure in the world; is too obvious to need any proof.

§ 43. This being laid down in general, as the course ought to be taken, it is fit we come now to consider the parts of the discipline to be used a little more particularly. I have spoken so much of carrying a strict hand over children, that perhaps I shall be suspected of not considering enough what is due to their tender age and constitutions.

But that opinion will vanish, when you have heard me a little farther. For I am very apt to think, that great severity of punishment does but very little good; nay, great harm in education: and I believe it will be found, that, *cæteris paribus*, those children who have been most chastised, seldom make the best men. All that I have hitherto contended for, is, that whatsoever rigour is necessary, it is more to be used, the younger children are; and, having by a due application wrought its effect, it is to be relaxed, and changed into a milder sort of government.

§ 67. Manners, as they call it, about which children are so often perplexed, and have so many goodly exhortations made them, by their wise maids and governesses, I think, are rather to be learned by example than rules; and then children, if kept out of ill company, will take a pride to behave themselves prettily, after the fashion of others, perceiving themselves esteemed and commended for it. But, if by a little negligence in this part, the boy should not put off his hat, nor make legs very gracefully, a dancing-master will cure that defect, and wipe off all that plainness of nature, which the *à-la-mode* people call clownishness. And since nothing appears to me to give children so much becoming confidence and behaviour, and so to raise them to the conversation of those above their age, as dancing; I think they should be taught to dance, as soon as they are capable of learning it. For, though this consist only in outward gracefulness of motion, yet, I know not how, it gives children manly thoughts and carriage, more than any thing. But otherwise I would not have little children much tormented about punctilios, or niceties of breeding.

Never trouble yourself about those faults in them, which you know age will cure.

§ 135. I place virtue as the first and most necessary of those endowments that belong to a man or a gentleman, as absolutely requisite to make him valued and beloved by others, acceptable or tolerable to himself. Without that, I think, he will be happy neither in this, nor the other world.

§ 148. When he can talk, it is time he should begin to learn to read. But as to this, give me leave here to inculcate again what is very apt to be forgotten, viz. that great care is to be taken, that it be never made as a business to him, nor he look on it as a task. We naturally, as I said, even from our cradles, love liberty, and have therefore an aversion to many things, for no other reason, but because they are enjoined us. I have always had a fancy, that learning might be made a play and recreation to children; and that they might be brought to desire to be taught, if it were proposed to them as a thing of honour, credit, delight, and recreation, or as a reward for doing something else, and if they were never chid or corrected for the neglect of it.

§ 149. Thus children may be cozened into a knowledge of the letters; be taught to read, without perceiving it to be any thing but a sport, and play themselves into that which others are whipped for. Children should not have any thing like work, or serious, laid on them; neither their minds nor bodies will bear it. It injures their healths; and their being forced and tied down to their books, in an age at enmity with all such restraint, has, I doubt not, been the reason why a great many have hated books and learning all their lives after: it is like a surfeit, that leaves an aversion behind, not to be removed.

§ 157. The Lord's prayer, the creed, and ten commandments, it is necessary he should learn perfectly by heart; but, I think, not by reading them himself in his primer, but by somebody's repeating them to him, even before he can read. But learning by heart, and learning to read, should not, I think, be mixed, and so one made to clog the other. But his learning to read should be made as little trouble or business to him as might be.

§ 160. When he can read English well, it will be seasonable to enter him in writing. And here the first thing should be taught him, is to hold his pen right; and this he should be perfect in, before he should be suffered to put it to paper: for not only children, but any body else, that would do any thing well, should never be put upon too much of it at once, or be set to perfect themselves in two parts of an action at the same time, if they can possibly be separated.

§ 162. As soon as he can speak English, it is time for him to learn some other language: this nobody doubts of, when French is proposed. And the reason is, because people are accustomed to the right way of teaching that language, which is by talking it into children in constant conversation, and not by grammatical rules. The Latin tongue would easily be taught the same way, if his tutor, being constantly with him, would talk nothing else to him, and make him answer still in the same language. But because French is a living language, and to be used more in speaking, that should be first learned, that the yet pliant organs of speech might be accustomed to a due formation of those sounds, and he get the habit of pronouncing French well, which is the harder to be done, the longer it is delayed.

§ 163. When he can speak and read French well, which in this method is usually in a year or two, he should proceed to Latin, which it is a wonder parents, when they have had the experiment in French, should not think ought to be learned the same way, by talking and reading. Only care is to be taken, whilst he is learning those foreign languages, by speaking and reading nothing else with his tutor, that he do not forget to read English, which may be preserved by his mother, or some body else, hearing him read some chosen parts of the scripture or other English book, every day.

§ 178. At the same time that he is learning French and Latin, a child, as has been said, may also be entered in arithmetic, geography, chronology, history, and geometry too. For if these be taught him in French or Latin, when he begins once to understand either of these tongues, he will get a knowledge in these sciences, and the language to-boot. Geography, I think, should be begun with; for the learning of the figure of the globe, the situation and boundaries of the four parts of the world, and that of particular kingdoms and countries, being only an exercise of the eyes and memory, a child with pleasure will learn and retain them: and this is so certain, that I now live in the house with a child, whom his mother has so well instructed this way in geography, that he knew the limits of the four parts of the world, could readily point, being asked, to any country upon the globe, or any county in the map of England; knew all the great rivers, promontories, straits, and bays in the world, and could find the longitude and latitude of any place before he was six years old. These things, that he will thus learn by sight, and have by rote in his memory, are not all, I confess, that he is to learn upon the globes. But yet it is a good step and preparation to it, and will make the remainder much easier, when his judgment is grown ripe enough for it: besides that, it gets so much time now, and by the pleasure of knowing things, leads him on insensibly to the gaining of languages.

§ 179. When he has the natural parts of the globe well fixed in his memory, it may then be time to begin arithmetic. By the natural parts of the globe, I mean several positions of the parts of the earth and sea, under different names and distinctions of countries; not coming yet to those artificial and imaginary lines, which have been invented, and are only supposed, for the better improvement of that science.

§ 180. Arithmetic is the easiest, and consequently the first sort of abstract reasoning, which the mind commonly bears, or accustoms itself to: and is of so general use in all parts of life and business, that scarce any thing is to be done without it. This is certain, a man cannot have too much of it, nor too perfectly;

§ 184. As nothing teaches, so nothing delights, more than history. The first of these recommends it to the study of grown men; the latter makes me think it the fittest for a young lad, who, as soon as he is instructed in chronology, and acquainted with the several epochs in use in this part of the world, and can reduce them to the Julian period, should then have some Latin history put into his hand. The choice should be directed by the easiness of the style; for wherever he begins, chronology will keep it from confusion; and the pleasantness of the subject inviting him to read, the language will insensibly be got, without that terrible vexation and uneasiness which children suffer where they are put into books beyond their capacity, such as are the Roman orators and poets, only to learn the Roman language. When he has by reading mastered the easier, such perhaps as Justin, Eutropius, Quintus Curtius, &c. the next degree to these will

give him no great trouble: and thus, by a gradual progress from the plainest and easiest historians, he may at last come to read the most difficult and sublime of the Latin authors, such as are Tully, Virgil, and Horace.

§ 194. Though the systems of physics, that I have met with, afford little encouragement to look for certainty, or science, in any treatise, which shall pretend to give us a body of natural philosophy from the first principles of bodies in general; yet the incomparable Mr. Newton has shown, how far mathematics, applied to some parts of nature, may, upon principles that matter of fact justify, carry us in the knowledge of some, as I may so call them, particular provinces of the incomprehensible universe. And if others could give us so good and clear an account of other parts of nature, as he has of this our planetary world, and the most considerable phænomena observable in it, in his admirable book "*Philosophiæ naturalis principia mathematica*," we might in time hope to be furnished with more true and certain knowledge in several parts of this stupendous machine, than hitherto we could have expected. And though there are very few that have mathematics enough to understand his demonstrations; yet the most accurate mathematicians, who have examined them, allowing them to be such, his book will deserve to be read, and give no small light and pleasure to those, who, willing to understand the motions, properties, and operations of the great masses of matter in this our solar system, will but carefully mind his conclusions, which may be depended on as propositions well proved.

§ 216. Though I am now come to a conclusion of what obvious remarks have suggested to me concerning education, I would not have it thought, that I look on it as a just treatise on this subject. There are a thousand other things that may need consideration; especially if one should take in the various tempers, different inclinations, and particular defaults, that are to be found in children; and prescribe proper remedies. The variety is so great, that it would require a volume; nor would that reach it. Each man's mind has some peculiarity, as well as his face, that distinguishes him from all others; and there are possibly scarce two children, who can be conducted by exactly the same method. Besides that, I think a prince, a nobleman, and an ordinary gentleman's son, should have different ways of breeding. But having had here only some general views in reference to the main end and aims in education, and those designed for a gentleman's son, who being then very little, I considered only as white paper, or wax, to be moulded and fashioned as one pleases; I have touched little more than those heads, which I judged necessary for the breeding of a young gentleman of his condition in general; and have now published these my occasional thoughts, with this hope, that, though this be far from being a complete treatise on this subject, or such as that every one may find what will just fit his child in it; yet it may give some small light to those, whose concern for their dear little ones makes them so irregularly bold, that they dare

venture to consult their own reason, in the education of their children, rather than wholly to rely upon old custom.

**Sources:**

*Some Thoughts Concerning Education, Posthumous Works, Familiar Letters* [1690]. *The Works of John Locke in Nine Volumes*, (London: Rivington, 1824 12th ed.). Vol. 8.

Full text online:

[http://oll.libertyfund.org/?option=com\\_staticxt&staticfile=show.php%3Ftitle=1444&chapter=81467&layout=html&Itemid=27](http://oll.libertyfund.org/?option=com_staticxt&staticfile=show.php%3Ftitle=1444&chapter=81467&layout=html&Itemid=27)