

this class, says—"The first requisite is the moral and religious knowledge, of right and wrong; the next is an acquaintance with the history of mankind, and with those examples which may be said to embody truth, and prove by events the reasonableness of opinions." They would have us spend our time in preaching to our pupils, and would see little store on the multiplication table, because no moral can be tagged to it. Morality cannot be taught in lessons; a man does not lie and steal, because he does not know lying and stealing are wrong. Conduct is a matter of feeling, not of intellect; a love of truth and justice cannot be inculcated by syllogisms; therefore, if we want to influence the actions of a child, we must appeal to his heart rather than to his head. A teacher can do much to kindle high feelings in the bosoms of his pupils, but if he be thoroughly in earnest he will care little about set lessons on morality, and the teacher's own influence will spread abroad like the sunlight.

It will be asked, "If the work of a teacher be not to educate, or to instruct, or to instil high principles, what is it?" It is not to do any one of these things, but it is to do the whole of them. The school life is like a rope, from which no strand can be taken out except at the expense of the strength and perfection of the whole; or, again, it is like a chemical compound, because no element can be taken from it without destroying its character as a whole, and further because the elements in it act and react upon one another. By drawing out the faculties, for instance, we make instruction easier, and by giving instruction properly, we draw out the faculties.

I have been at pains to define clearly the ends of education that I may have a standard whereby to measure the scheme laid down by Milton in his "Letter." After returning from his travels Milton undertook the education of his two nephews and of the sons of a few of his friends. Whether it was this which directed his attention to education or not, it is certain that a little time afterwards he had very strong opinions on the subject, for when Hartlib tried to convert him to the views of Comenius, he found that the young schoolmaster was not likely to become a proselyte, because he held views of his own. Hartlib then asked him to commit his ideas to paper. Milton thereupon wrote and addressed to "Master Hartlib" his "Letter of Education." Like Comenius he was heartily desirous of a reform in education, considering this "one of the greatest and noblest designs to be thought of, and for the want whereof this nation perishes." He wanted a system "in extent and comprehension far more large, and yet of a time far shorter and of attainment far more certain than hath been yet in practice." As far as Latin and Greek, which had hitherto been the "be-all and the end-all" of education, he would have them taught, not for their own sake, but because he fancied that the education in physical science which he advocated could be conveyed through the medium of those languages only. He did not go so far as to revile his mother tongue, but he maintained that it did not afford "experience and tradition enough for all kind of learning." He rivalled Comenius in his denunciation of the study of mere words. Though a linguist," he said, "should pride himself to have all the tongues that Babel cleft the world into, if he had not studied the solid things in them, as well as the words and lexicons, he were nothing so much to be esteemed a learned man as any yeoman or tradesman competently wise in his mother dialect only." Milton's residence at Cambridge had led him to consider the university a *dura* rather than an *alma mater*, and he traces to the education of the universities the

knavery of lawyers and the insincerity of courtiers. He would, therefore, abolish the universities, and finish a youth's education in school—the school life of course being prolonged. Where or how children are to get their elementary education, Milton does not say. His interest in them only begins when they are twelve years old. At that age he would have them given up entirely to the care of their teachers. The place of education must therefore be a boarding school. When children first entered the school the work of a teacher was to inflame them with the zeal of learning, and the admiration of virtue, to stir them up with high hopes to be brave men and worthy patriots, dear to God and famous to all ages. This was to be done by reading to them easy and delightful books on education, of which he mentions three,—two in Latin, and one in Greek! In this stage he would also have the children taught the rules of arithmetic, and exercised in the grammar of the Greek and Latin tongues. Between supper and bed-time religious instruction was to be given. The whole work was conceived in the same large and daring spirit which characterized this preface. Space forbids me to enter into the details; for those I would refer the curious to the "Letter" itself; I would simply say that when a pupil left he was to know everything except his mother tongue; in fact he was to be a walking cyclopedia, with the article "Vernacular" torn out. Milton says, and no one will deny it, that his scheme was not "a bow for every man to shoot in that counts himself a teacher," but required sinews almost equal to those which Homer gave to Ulysses.

One of the merits of the scheme was that it was a protest against the slavery of the world to the dead languages, although it was inconsistent in this, as it included as much Greek and Latin as even Lilly, or Colet, or Ascham could have wished. But these worthies thought the tongues of Rome and Athens worth learning for their own sakes, and, indeed, as almost the only things worth learning; Milton would have them learnt because, in his opinion, they were the only mediums by which a knowledge of the arts and sciences was to be obtained. Another merit of the scheme was, that it recognised clearly the truth that nothing has a right to be included in a school course which is not (in the highest sense of the word) useful—useful in drawing out the faculties, in its applicability to the affairs of life, or in its influence upon the moral sentiments. Milton erred in supposing that everything which it is useful for a man to know must be taught in school, although he could claim the merit of consistency in following his idea to its logical conclusion, for he recommended that gardeners, farmers, architects, &c., should give lessons to the scholars on the matters connected with their several callings. Dr. Johnson, whose rabid Toryism prevented his seeing anything good in Milton, except his poetry, condemns the scheme severely, its chief crime in his eyes being that it presumed to teach such things only as were useful, and that when put in practice it produced no brilliant results. He says, in speaking of Milton's school, which was conducted on the plan laid down in the "Letter." "From this wonderful academy, I do not know that there ever proceeded any man very eminent for knowledge; its only genuine product, I believe, is a small history of poetry, written in Latin by his nephew Philip, of which perhaps none of my readers has ever heard." It is certain that Johnson had never read the book he refers to—the *Theatrum Poetarum*—for it is written in English, and not in Latin. The doctor's criticism of the scheme is biased and unjust; it takes no account of the fact that Milton's school was not open long enough