

45 nine only, Messrs. Aylwin, Christie, Day, De Bleury, Laterrière, McConnell, Moñatt, D. B. Papineau and Smith, belonged to Lower Canada; and two of them, Messrs. Aylwin and Laterrière, belonged to the opposition. Of the 34, 25 belonged to the Lower Canada opposition, six to the Upper Canada opposition, and three, Messrs. Boulton, Robinson and Sherwood, were ministerialists; four members of the Upper Canada opposition, having duly before their eyes the fear of their constituents, voted for the measure.

Immediately after the vote, Mr. Draper rose in his place and stated that the bill would not be proceeded with any further during the session.

(To be continued in our next.)

PIERRE J. O. CHAUVEAU.

School days of Eminent Men in Great-Britain.

By JOHN TIMBS, F. S. A.

(Continued from our last.)

XCI.

LOCKE'S SYSTEM OF EDUCATION.

Equally illustrative of the important business of Education are the writings of John Locke, one of the wisest and sincerest of Englishmen. He was born at Wrington, near Bristol, in 1632. He was the eldest of two sons, and was educated with great care by his father, of whom he always spoke with the highest respect and affection. In the early part of his life, his father exacted the utmost deference from his son, but gradually treated him with less and less reserve, and when grown up, lived with him on terms of the most entire friendship; so much so, that Locke mentioned the fact of his father having expressed his regret for giving way to his anger, and striking him once in his childhood when he did not deserve it. In a letter to a friend, written in the latter part of his life, Locke thus expresses himself on the conduct of a father towards his son:

"That which I have often blamed as an indiscreet and dangerous practice in many fathers, viz., to be very indulgent to their children whilst they are little, and as they come to ripe years to lay great restraint upon them, and live with greater reserve towards them, which usually produces an ill understanding between father and son, which cannot but be of bad consequences; and I think fathers would generally do better, as their sons grow up, to take them into a nearer familiarity, and live with them with as much freedom and friendship as their age and temper will allow."

Locke was next placed at Westminster School, from which he was elected, in 1651, to Christchurch, Oxford. Here he applied himself diligently to the study of classical literature; and by the private reading of the works of Bacon and Descartes, he sought to nourish that philosophical spirit which he did not find in the philosophy of Aristotle, as taught in the school at Oxford. Though the writings of Descartes may have contributed, by their precision and scientific method, to the formation of Locke's philosophical style, it was the principle of the Baconian method of observation, which gave to the mind of Locke that taste for experimental studies which forms the basis of his own system, and probably determined his choice of a profession. He adopted that of medicine, which, however, the weakness of his constitution prevented him from practising.

Of the writings of Locke, it must suffice for us to mention his great work, *An Essay concerning Human Understanding*, in which, setting aside the whole doctrine of innate notions and principles, the author traces all ideas to two sources, sensation and reflection; treats at large of the nature of ideas, simple and complex; of the operation of the human understanding in forming, distinguishing, compounding, and associating them; of the manner in which words are applied as the representatives of ideas; of the difficulties and obstructions in the search after truth, which arise from the imperfection of these signs; and of the nature, reality, kinds, degrees, casual hindrances, and necessary limits of human knowledge. The influence of this work, written in a plain, clear,

expressive style, upon the aims and habits of philosophical inquirers, as well as upon the minds of educated men in general, has been extremely beneficial. Locke also wrote *Thoughts upon Education*, to which Rousseau is largely indebted for his *Emile*. The following passage on the importance of Moral Education is very striking:—

"Under whose care soever a child is put to be taught during the tender and flexible years of his life, this is certain, it should be one who thinks Latin and languages the least part of education; one who, knowing how much virtue and a well-tempered soul is to be preferred to any sort of learning or language, makes it his chief business to form the mind of his scholars, and give that a right disposition; which, if once got, though all the rest should be neglected, would in due time produce all the rest; and which, if it be not got, and settled so as to keep out ill and vicious habits—languages and sciences, and all the other accomplishments of education, will be to no purpose but to make the worse and more dangerous man."

XCII.

GRAMMAR-SCHOOLS IN THE SEVENTEENTH CENTURY.

John Aubrey, the Wiltshire antiquary, has left this picture-in-little of the public schools of his time:

"Before the Reformation, youth were generally taught Latin in the monasteries, and young women had their education not at Hackney, as now, 1678, but at nunneries, where they learnt needlework, confectionary, surgery, physic, (apothecaries and surgeons being at that time very rare,) writing, drawing, &c. Old Jacquar, now living, has often seen from his house the nuns of St. Mary Kington, in Wilts, coming forth into the Nymph Hay with their rocks and wheels to spin, sometimes to the number of threescore and ten, all whom were not nuns, but young girls sent there for education." "The gentry and citizens had little learning of any kind, and their way of breeding up children was suitable to the rest. They were as severe to their children as their schoolmasters, and their schoolmasters as the masters of the House of Correction: the child perfectly loathed the sight of his parents as the slave his torture. Gentleman of thirty and forty years old were made to stand like mutes and fools bareheaded before their parents; and the daughters (grown women) were to stand at the cupboard-side during the whole time of their proud mother's visits, unless (as the fashion was) leave was desired forsooth that a cushion should be given them to kneel upon, brought them by the serving-man, after they had done penance by standing. The boys had their foreheads turned up and stiffened by spittle."

XCIII.

JOHN AUBREY, IN WILTSHIRE.

Aubrey, born in the parish of Kingston-St.-Michael, in 1625, in his Diary, tells us that in 1633 he "entered into his grammar at the Latin School at Yatton Keynel, (Wilts,) in the church, where the Curate, Mr. Hare, taught the eldest boys Virgil, Ovid, Cicero, &c." Next year Aubrey was removed to the adjoining parish of Leigh-de-la-Mere, under Mr. Robert Latimer, the Rector, who, "at 70, wore a dudgeon, with a knife and bodkin." He had been the schoolmaster of Thomas Hobbes, the philosopher of Malmesbury. At these schools it was the fashion for the boys to cover their books with parchment—"old manuscript," says Aubrey, "which I was too young to understand; but I was pleased with the elegance of the writing, and the coloured initial letters." These manuscripts are believed to have been brought from the Abbey of Malmesbury; and the Rector, "when he brewed a barrel of special ale, his use was to stop the bunghole (under the clay) with a sheet of manuscript. He said nothing did it so well, which methought did grieve me then to see." In 1638, Aubrey was "transplanted to Blanford School, in Dorset," "in Mr. Wm. Gardner's time the most eminent school for the education of gentlemen in the West of England." Aubrey has left the following account of his school-days in the manuscript of his *Lives of Eminent Men*, in the Ashmolean Museum, Oxford:—

"When a boy bred at Eston (in eremiticall solitude,) was very curious, his greatest delight to be with the Artificers that came there, e. g. joiners, carpenters, cowpers, masons, and understood their trades: Noris vacuis, I drew and painted. In 1634, I was entred in Latin gramer by Mr. R. Latimer, a delicate and little person, rector of Leigh-de-la-Mere,—a mile fine walk,—who had an easie way of teaching; and every time we asked leave to go forth, we had a Latin word from him, which at our returne we were to tell him again: which in a little while amounted to a good number of words. 'Twas my unhappinesse in half a year to lose this good enformer by his death, and afterwards was under severall dull