FRENCH EDUCATIONAL PHILOSOPHIES OF THE EIGHTEENTH CENTURY

by

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H.B.
INTRODUCTION

Purpose

The purpose of this study is to survey French educational philosophies of the eighteenth century and to show possible influences on modern American education. The writings, sayings, policies, and activities of philosophers, statesmen, and educators of the eighteenth century have been consulted. Inasmuch as certain educational philosophies are inherent in the principles and practices of education or teaching orders these also have been surveyed for possible contributions. Though some of the theories and practices may have originated in ancient or classical philosophy, in this study they will be presented as French, since they were secured from pertinent French sources. When volumes in French were available, the author consulted original sources.

French Philosophers Included

The French philosophers included in this study are La Chalotais, Turgot, Diderot, Condorcet, Montesquieu, and Rousseau. In order to understand better the educational patterns one should contemplate current conditions in eighteenth-century French pedagogy. Colleges and Universities existed before the Revolution, but their greatest defect lay in the curricula, which over-emphasized classics, Latin, ancient history, religious study and neglected instruction
in the native tongue and modern or contemporary history.

Throughout previous centuries education had been the responsibility of the priest and of the church, which taught that man was naturally bad and must depend upon divine grace for his salvation. The State merely encouraged public instruction without giving any support to it; the king desired only that children be given religious training which taught indirectly submission to higher power. But the thinkers of the time began to recognize in the church an international institution not interested in furthering national education. Being the most international in spirit of all teaching orders, the Jesuits were the first to be attacked, since they exerted extensive influence over secondary and higher education. Their curricula outlined cultural subjects, emphasizing classics and religions for the higher classes. The Oratorians, a religious sect, had begun vernacular study during the seventeenth century and continued to support schools in the next century. Their chief aim was to give boys an all-round equipment and a liberal education.

Inasmuch as there were plenty of schools, La Chalotais, Turgot, and Diderot were interested in improving existing organizations. La Chalotais argued against religious control of education. Diderot, like a true materialist, recommended study of practical sciences which had been neglected in favor of Latin and classical literature. He and Turgot both suggested a Royal Committee to draw up a course of study
to be pursued in all colleges. Condorcet wrote his essay
when the Revolution was suppressing all institutions of learn-
ing. For that reason his thesis suggests a new plan for na-
tional education. Montesquieu treated education as a subdi-
vision in his dissertation on the relativity of man and laws.
Rousseau treated man from the view-point that he was naturally
good but that civilization tended to make him corrupt; this
idea expressed a direct contrast to the teaching of the reli-
gious educational sects of the time.

Concerning the relationship between French educa-
tional philosophies and American Compayre said:

"Doubtless our fathers of the Revolution may be said
to have been the first to conceive the true prin-
ciples of public education and to dream of the es-
tablishment of schools open to all, and likewise
compulsory for all. But they did not have time to
apply their lofty ideas; it is you (Americans) who
in advance of his (French), have put them into
practice."(2)

Since the United States did succeed in establishing public edu-
cation, France has become our imitator. The possible avenues
for the interchange of educational ideas between France and
the United States will now be considered.

(1) Montesquieu, L’esprit des Lois, 51
(2) Compayre, J. J. G., "What France Owe to America in the
Matter of Education," National Education Association's
Proceedings, 1904, 418
Chapter I

CONTACTS BETWEEN FRANCE AND THE UNITED STATES IN THE EIGHTEENTH CENTURY

To study French influences on modern American education, it is necessary to examine contacts between "Latin and Catholic France and Protestant and Anglo-Saxon America." In the New World there were thousands of French people: "immigrants, explorers, scientists, travelers, visionaries, propagandists, noblemen, commoners, refugees—all diverse elements that sought a refuge from persecution," a field for exploration, "an ally or an enemy in politics and war." There were explorers on the Atlantic coast, the Gulf of Mexico, and in the Mississippi Valley; the Huguenots migrated at the end of the seventeenth century; and certain special groups emigrated in the mid-eighteenth century.

Among the various groups coming to this country were the French fur-traders who by 1700 monopolized the trade in the western country. Fort Frontenac, Detroit, Niagara, and Sault Ste. Marie testify to French power of that period. In the last half of the century André Michaux alleged these fur-traders had become only the laziest and most ignorant of

(1) Jones, Howard Mumford, America and French Culture, 77
(2) Ibid., 78
(3) Ibid., 79 (This reference included further bibliography on French place-names in the United States.)
men and their former homes were then in ruins. His journal claimed the French villages in Illinois resulted from the plan of La Salle. Michaux and his son were botanists doing research for the French government. The former kept a journal especially valuable to a student of history for maps of the colonized parts of the country, which related interesting records concerning the number of Frenchmen who became prominent and useful citizens in the West. He met some French exiles in Philadelphia that had changed their names slightly, and he had letters to several of his countrymen in Danville, Kentucky.

Again, the American Revolution drew many adventurous, intelligent, and distinguished Frenchmen to the United States, such as Lafayette, Conrad-Alexandre Gérard, minister to this country in 1778, and men of noble birth who, rather than become Trappist monks, came over here and raised corps of cavalry for the army. One can recognize aristocratic family names among old records such as Rochambeau, Chastellux, du Bourg, Colsen, Blanchard, Deux-Ponts, Ségur, de Noailles, and the Marquis de la Rouérie, and the philosophers like Robin, Brissot de Warville, Dupont de Némours, Bayard, and Beaujour. Later exiles who were thinkers and writers, dangerous to French Revolutionary ideals, came in search of peace. Talleyrand, Chateaubriand, the Marquis de la Tour de Pin, La

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(1) Thwaites, R. G., Early Western Travels, 1748-1846, 8:11
(2) Ibid., 13
(3) Ibid., 38
Rochefoucauld-Liancourt, Volney, and Louis-Phillipe were listed. Memoirs of these men indicated they were socially honored and accepted throughout the country, along with (1) French military and naval officers. America's only hope for independence from England was to enlist French aid. Through Benjamin Franklin's friend, du Bourg, and his connections the (2) Alliance was finally made. When Lafayette had decided to assist in the Colonial Revolution, Franklin aided him in his final preparations for entering American Military Service. At that time Franklin was the most famous American on the continent. He and his two colleagues, Deane and Lee, were socially adopted by Lafayette's relatives and other French nobility. All these relationships did much to promote and further Franco-American understanding. But although Franklin's authority was uncontested in Europe, it remained feeble in America. He could neither cement Franco-American friendship, due to the systematic opposition of Jay, Lee, and Adams, nor could he succeed in bringing about Anglo-American reconciliation, due to the hesitation and hostility of the English ministers.

Before the French Alliance the Continental Congress modeled the discipline of colonial troops after the British army, but afterwards fashioned it after that of the French Army. February 23, 1776, Congress paid Francis Daymon to

(1) Jones, op. cit., 248
(2) Fay, B., Franklin, the Apostle of Modern Times, 404
(3) Ibid., 412-417
(4) Ibid., 436
translate the rules of war from French to benefit its army. The Chevalier de Clairoco l'ingénier de compagnie was translated by Major Lewis Nicola in Philadelphia in 1776. As early as 1777 French muskets served as models for American artificers. Lafayette recommended General Barnard to the United States, and after the Napoleonic wars he became an instructor of Military science.

"West Point, the heart of the system, was a school based upon the polytechnic school of Paris, and it is not surprising to learn that the organization of the regiments, the manoeuvres, and exercises of the regular army in the thirties (1830) are entirely in the French manner, although the word of command is given in English." (1)

Another celebrated Frenchman, Talleyrand, a politician, and an exile during the revolution, after having been ordered from England, came to America in 1794. Having a letter of introduction to Washington did him no good, due to the fact that Washington was afraid of becoming involved in alliances which might have proved detrimental. Later he became a close friend of Alexander Hamilton, and in Philadelphia allied himself with a small colony of French refugees who assembled at a bookshop kept by Moreau de Saint Méry. William Cobbett, who taught English to immigrants, called him an apostate and hypocrite and accused him of being in French service; but Duff, in Talleyrand's biography designated him as an intelligent traveler, anxious to acquire any valuable information for his country or himself. He was always looking

(1) Jones, op. cit., 485-486
5.

toward Paris and thinking of his return. Nevertheless, when Talleyrand returned to France from America in 1796, he wrote a book against the United States which was a narrow specimen of the critical attitude. This book did much harm to the Franco-American friendship.

Among others driven out by the Revolution were many catholic priests. About 1786 the first priest came to Charleston, and by 1790 there were two hundred Roman Catholics. Other French settlements had been established elsewhere. By 1787, 1,040 French settlers altogether had established themselves in the Illinois country, compared to two hundred forty Americans. Jones quoted Burr's America's Race Heritage as estimating 40,000 French in the northwest territory and Vermont in 1790, 15,000 in the Illinois country, and 14,000 in Louisiana and West Florida or a total of 69,000 French outside the colonial territory. These people did not live in regularly organized villages, but in communal groups under the leadership of an old patriaoh; their small groups were pretty and picturesque. The wealthy French farmers and merchants began to intermarry with the English planter-lawyer class, and by the end of the eighteenth century the two had merged so perfectly little difference could be detected between them. According

(1) Duff, Cooper, Talleyrand, 60-68
(3) Jones, op. cit., 150
(4) Ibid., 159
(5) Ibid., 101
to Jones, the rapid growth of French immigrants is evidenced by the fact that previous to 1721 there had been about 15,000 French aliens or three per cent of the total colonial population. Data cited from Henry Cabot Lodge's study of names in Appleton's *Encyclopaedia of American Biography* catalogued five hundred eighty-nine names of men, who before 1789 were of sufficient distinction to be named, that were of Huguenot descent. Some of these were John Jay, Henry Laurens, Elias, Boudinab, first treasurer of the United States Michael Hilligas, Soules, etc.

At the beginning of the eighteenth century about one-fourth the New York population was French. In 1687 they founded a French church which was closed from 1776-1795. In 1804 an Episcopal Bishop consecrated it as the "French Church of the Holy Spirit," and as such it became a fashionable place of worship. Until today the French Church has been a monument to the Huguenots in New York and one of the centers of influence for French culture. These Huguenot refugees clung to their French inheritance as many old records confirm. The Huguenot schools of New Rochelle and New Paltz in particular helped to educate and mold the gentry's children "to the pattern of an elegant and useless curriculum." The French boarding and day schools for young ladies established in New Rochelle were patronized by the English and Dutch. These schools were the originals of young ladies' seminaries and

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(1) Jones, op. cit., 102-103
(2) Ibid., 91
furnished schools which were popular until a women's college was founded by a Huguenot descendant, Mathew Vassar. The curricula included all the current lady-like accomplishments: music, art, etiquette, French, English, and dress. So the French established the tradition of the boarding school. In the seventeenth century Catholics in Maryland sent their boys to Catholic France for education. French was adopted in the curriculum of Harvard between 1700 and 1750, but interest lagged while the United States was warring with France. In 1727 the Ursuline nuns taught in New Orleans. After 1702 French held sway in Alabama. The convent of the Visitation in the suburbs of Mobile trained young girls, while French convents did similar work for Protestants and Catholics alike in Galveston, Memphis, St. Louis, and other cities in this vast region. In the "wildest regions" of Ohio an Ursuline convent was discovered with a Mother Superior who had been educated in France; a second in authority was of noble French blood; the third, a Belgian; and two French priests had charge of the spiritual welfare of the place.

Between 1750-1770 the study of French was introduced more generally into formal instruction and curricula. In 1769 a Mr. Curtis avowed himself a protestant and was allowed to teach French at Harvard. Franklin permitted French to be taught as an extra-mural or private study in the Academy of

(1) Jones, op. cit., 474-475
(2) Ibid., 180
(3) Ibid., 478
Philadelphia (founded in 1740). This fact influenced the future University of Pennsylvania to originate a position for teaching French from 1754 until 1775.

Between 1780 and 1788 French was introduced into many cities of the United States, and all the larger colleges had introduced the teaching of French. In 1792 French was accepted at Williams College for entrance; William and Mary required it in 1793, as did the University of North Carolina from its opening in 1795. Under Thomas Jefferson's influence William and Mary College established in 1779-1780 America's first professorship of modern languages. In 1786 Columbia appointed a French professor as such. Silas Deane wrote to President Stiles recommending the creation of a chair of French and a French library. Some Frenchmen offered their aid, but the offer was not accepted. In Massachusetts an Academy of Arts and Sciences was founded in Boston, according to the French style, and instruction in this language was furnished. Kentucky introduced French into her academies (some thirty, including seminaries), and along the frontier this subject received considerable attention—North Carolina was a frontier state. Williams College established its first

(1) Jones, op. cit., 225
(2) Ibid., 196 (More colleges that required French are listed here; only outstanding ones are listed in this thesis.)
(3) Ibid., 190
(4) Ibid., 192
professorship in French in 1795; in 1799 Transylvania University created a French tutorship; in 1797 at Union College, New York, French could be substituted for Greek, in certain cases; in 1790 the girls' Boarding School in Bethlehem, Pennsylvania, announced the arrival "of a lady from Europe, versed in French who would give instruction at five Spanish dollars per annum." Generally in the North and South private schools taught Latin, English, and French.

There was a growing intimacy between French and American scientific bodies, like the American Philosophical Society. The French consul was present at the founding of the Harvard Medical school; the King sent books to Pennsylvania and William and Mary's college; the Parisian Academy of Sciences sent its publications to Harvard, and the Journal de médecine, chirurgie et pharmacie militaire, was widely distributed by the French consul, Crevaux. In 1783 French was the key to scientific information. The American Academy of Arts and Science of Boston founded in 1780 was modeled after the Royal Academy of Paris and published Mémoirs. Philosophical Transactions were issued by the American Philosophical Society in Philadelphia. Franklin was the sponsor of the latter; while John Adams, returned from Paris, was originator of the other. The Philadelphia organization admitted a number of Frenchmen to membership and remained thoroughly

(1) Jones, op. cit., 196
(2) Ibid., 193
versed in French science. After Benjamin Franklin's return from Paris this group met at his home, so that his presence fostered this relationship, as well.

Perhaps the most interesting event was the dream of quesnay de Beaupaire to establish the Academy of Sciences and Fine Arts at Richmond with branches in Baltimore, Philadelphia, and New York, with European affiliations. The French court patronized the enterprises. Lafayette, Beaumarchais, Malesherbes, Montalembert, and La Rochefoucauld all favored the undertaking and contributed to it. In 1786 the buildings were started, but the French Revolution disrupted the plans, and France withdrew. The buildings were used to house the State Convention that ratified the Federal Constitution, and the plans were not entirely lost. Jefferson consulted these plans in organizing the University of Virginia. Jefferson said, "Why send an American youth to Europe for an education?" This statesman claimed the boy would become dissatisfied with his own country and learn vices; while everything he needed to know, except the modern foreign languages, could be learned at William and Mary's College equally well. When Jefferson was in Paris, he carried on educational investigations and devoted his study wholly to French ways. The idea of distinct schools of art and science in the University of Virginia was

(1) Jones, op. cit., 476
(2) Faÿ, Bernard, An Apostle of Modern Times, op. cit., 507
(3) Jones, op. cit., 477-478
(4) Ibid., 164
a product of this Parisian study. M. Dupon de Nemours wrote to him on the problems of instruction and congratulated Congress on its educational advance along with a suggestion of prizes for educational books. Together with a financial budget he submitted a detailed plan for a college in every county.

But in the last half of the eighteenth century going abroad seemed to be the chief item in educating the upper class. Several records of this procedure were named. A Mr. and Mrs. Bingham, after having returned from London and Paris, became the center of a brilliant social group. Mrs. Bingham, an authority on French life and fashions, presided over her salon which was frequented by Jefferson, Jay, Talleyrand, Monsieur Cailot, the exiled governor of Guadeloupe, Vicomte de Noailles, and other distinguished people. Salons presided over by intelligent women were very popular in France during this century.

In 1767 M. Girant, a protestant, taught French at night in New York. In 1775 M. de Saint Pry offered to teach French and dancing; in 1774 three Italians were teaching dancing, music, and French in the same city. In Boston the fencing master and M. de Regnier both taught French. As early as 1757 A Direct Guide to the French Language was

(1) Jones, op. cit., 479
(2) Ibid., 430 (Complete plans for these colleges including the budget, curriculum, staff, etc., may be found here.)
(3) Ibid., 235
(4) Ibid., 240
advertised to be published in Philadelphia—it may or may not have been. In 1770 Styner and Oist published a Grammar of the French Tongue, Grounded on the French Academy, a reprint of the second London edition. It reached its ninth edition in 1794. In the "seventies" Francis Daymon was writing a syntax of French verbs. In 1705 in New England French books were bought. In 1738-1739 Rabelais was advertised for sale in Pennsylvania, and Voltaire was included in Franklin's first library catalogue. Similar evidences and French dictionaries were uncovered in the South.

Records give proof that French was taught by private tutors in Philadelphia during this century. Between 1770 and 1800 French was little known in Boston and Charleston, and interpreters were necessary. Fay asserted that during this period there was a widespread growth in the private teaching and reading of French, and after having examined a great many booklists he calculated that a quarter of the books imported to New York were French. Although in other cities the proportion was smaller, it was seldom less than an eighth. This author also observed that in America books by de Pauw and Raynal were read and criticised almost immediately upon publication. In 1775 probably one-fifth of the colonists spoke French. The young French officers loved Hamilton,

(1) Jones, op. cit., 182
(2) Ibid., 184
(3) Ibid., 187
(4) Fay, Bernard, L'esprit révolutionnaire en France et aux États-Unis à la fin du XVIIIe siècle, 135
(5) Jones, op. cit., 188
because he spoke French. President Witherspoon of Princeton and President Ezra Stiles of Yale spoke French. Jones gave a long list of eighteenth-century New England academies in which French was taught.

Brissot de Warville suggested that all Americans drop English, "the tongue of a tyrant, and learn French, the tongue of the generous ally." Philadelphia, New York, Boston, Charleston, Annapolis, Baltimore, were all, in a sense, European outposts in the process of becoming Americanized. Colonies of French exiles and cosmopolitan Americans—diplomats and merchants, salon leaders, to whom French was a necessary accomplishment—existed in all these cities. The knowledge of this language continued to grow and instruction spread to the public secondary schools and later to the elementary. From 1793 through the last decade of the century, due to the Revolution, French tuition tended to decline. However, the number of immigrants who earned their living by tutoring in French increased. Some people believed a knowledge of French was useless to women, because French works were translated, and it was more courteous for Frenchmen to learn English in order to speak to the ladies.

The French code of manners involving gallantry, duelling, gambling, and a little wit was France's first

(1) Jones, op. cit., 190
(2) Ibid., 194
(3) Ibid., 195
contribution to colonial culture. In colonial capitals dress and deportment were copied from Paris. Dancing and "all the little accomplishments of frivolity" such as, mirrors, fans, and laces were more highly valued when they came from "the capital of all pleasures." This advertisement from the Virginia Gazette, November 18-25, 1737, gives evidence to the previous statement.

"This is to give Notice, that this day the subscriber has opened this School at the College, where all Gentlemen's Sons may be taught dancing according to the newest French manner, on Fridays and Saturdays, once in three weeks,

by

William Deering, Dancing Master."

Today the United States still looks toward Paris for fashions, although Hollywood offers Paris a close second in this world of fads. Often French dancing teachers gave music lessons and French instruction; a Parisian dancing master was the French instructor at Harvard College; and French ladies many times instructed young girls in fine embroidery and French. French has always seemed to lend social distinction to those who knew it; cultivated groups have known this tongue from earliest times.

The French people also introduced better spinning wheels, rugs woven out of old clothes, imported hangings, mirrors, china, and furniture. Their window curtains were

(1) Jones op. cit., 289
(2) Ibid., 221 (n. 5)
(3) Ibid., 233
dainty and pretty and their homes more attractive, as was their skill in dress and color. With all this, however, they were a thrifty group. They introduced into the practical Anglo-Saxon society a love for beauty that tended to give a certain buoyancy to the settlement. This country's influence on American culture is quite logical when one realizes that great figures of American diplomacy like Franklin, Deane, Jefferson, Lee, and the two Adams's were perpetually oscillating between Europe and the United States. In 1780 John Adams expressed admiration for the Gallic code of manners; while French cookery was championed by Jefferson, who brought a French chef to cook in the White House.

Jones' words are adequate to summarize presented facts:

"The alienation from England, the French Alliance, the going abroad of Americans like Silas Deane, Franklin, Jefferson, Jay, and the Adams's, the coming to America of French representatives, of French army officers and volunteers, who came directly into contact with the leisure class, the outbreak of the Revolution in France, which drove cultured émigrés to America by the thousands—these were the direct contacts by which French manners were assimilated in America." (5)

A reason accredited to Frenchmen for the Gallic influence upon American education was their desire to take advantage of a wide opportunity for planting their culture, science,

(1) Jones, op. cit., 225
(2) Ibid., 91
(3) Ibid., 237
(4) Ibid., 204
(5) Ibid., 243
A survey of contemporary newspapers and collected advertisements from 1785 showed an increase in the number of French instructors in all towns. It was fashionable to subscribe to a French newspaper and for teachers and merchants to advertise in French. In the nineties a prolific number of French newspapers was published among the émigrés; however, many were printed in both English and French. Immediately following the American Revolution commerce between France and the United States increased along with "frequent social and general intercourse," and circumstances practically compelled a knowledge of French. In order to read advertisements French texts sprung up. "The demand created the supply."

Nevertheless, in the last quarter of the eighteenth century when Americans were most open to French influence that country was in a state of confusion and contradictory forces. During the next twenty years when the American mind turned away from this influence, strangely enough "French culture took a sudden cohesion." There was that efflorescence of new ideas called French romanticism that failed to command American interest. The "XYZ" correspondence and naval affair of 1789 to 1800 made French no longer popular. After 1797 the advertisements of French masters in newspapers disappeared.

(1) Jones, op. cit., 476
(2) Ibid., 193 (A detailed outline of this research is found in this reference.)
(3) Ibid., 198 (A list of newspapers published may be found here.)
although during the eighteenth century it had become the dip­
lomatic language and was used in social intercourse. The
powerful political and commercial interests had favored this
(1) tongue along with the people of the upper class. Presumably,
it would be easier to estimate the influence of France on
America or the United States if the two cultures remained
static, but instead "both elements in the equation vary." (2)

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(1) Jones, op. cit., 197-200
(2) Ibid., 487
A PRECURSOR OF THE FRENCH REVOLUTION

The first representative of the eighteenth century to be considered is the statesman, La Chalotais (1701-1785). For over sixty years he was connected with the parliament of Brittany. Because of his hatred for the Jesuits, he opposed them in a revolt which grew out of a bankruptcy suit involving one of their priests. This unfortunate encounter and his opposition to the governor of the province of Brittany, caused him and his son to be exiled by Louis XV. But in November, 1775, with Louis XVI's coming to the throne, La Chalotais was allowed to return to France.

There may be seen in La Chalotais' Essay on National Education, which was mainly directed toward the secularization of education, the anticipation of public schools. He was especially interested in arousing a feeling against children's being subjected to the influence of the church during their most impressionable years. His theory was to indoctrinate them with nationalistic principles instead of religious ones. Because, in this essay, he criticized the Jesuits for educating many children who should have been learning to handle the plane and file, he proved that his primary interest

(1) F. de la Fontainéry, French Liberalism and Education in the Eighteenth Century.

(2) La Chalotais, Essay on National Education, 35 (The basis for the presentation in this chapter is La Chalotais' Essay translated by F. de la Fontainéry.)
was not to increase the opportunity of the general public for solely cultural education. Furthermore, he said that the education of the common people should not go beyond their occupations. La Chalotais said:

"They (educators) teach reading and writing to people who ought to learn only to draw and handle the plane and the file, but who no longer wish to do so..... The welfare of society requires that the education of the common people should not go beyond its occupation.... It is hardly necessary that any of the common people should know how to read and write except those who earn their living by these arts, or whom these arts help to earn their living."(1)

There may be observed in the first part of the dissertation some preliminary reflections concerning the usefulness of literary culture, the unsatisfactory means of teaching it, and the qualifications of the teachers.

Cultural and Practical Education

The central purpose of the entire essay is seen when La Chalotais recommended in place of monastic learning the substitution of civil education which would prepare each coming generation for effective citizenship in the State. Perhaps this is the basis of the American system that provides not only cultural but also vocational education which fosters the preparation of successive generations for efficient pursuance of various callings in the State. La Chalotais, speaking with a philosophical mind common to contemporary

(1) La Chalotais, op. cit., 60
scholars, stated that individuals should apply themselves in childhood and in youth, in order not to become incapable of active service during the remainder of their lives. This is one of the bases of the whole system of modern instruction. Much time is given to the educational, vocational, and avocational guidance of pupils to empower them to act correctly and to gather valuable information which will enable them in later years to make their lives happy and worthwhile.

Civil education trains men to serve the country efficiently while monastic training limits the capability of men. Few men employ their talents to the greatest extent; therefore education is the means by which they may learn to develop these talents. This parliamentarian of the eighteenth century said that men did not apply themselves fully to their tasks. He suggested that the customs of the entire nation could be changed in a few years through establishing education by law and guiding it with examples. Today this statement is accepted as true. In our democracy there are public schools in which a certain freedom of thought is encouraged to create a more intelligent public opinion among our voters. Patriotic ideals are instilled in American citizens by education; La Chalotais voiced this truth two hundred years ago. He felt that erudition in the eighteenth century reflected too many barbarities of the past when only candidates for priesthood studied. Although the greatest culture of the mind could not add to genius, learning which would not stifle it was a new suggestion. Previously kings had encouraged letters, but they had neglected
During this period the abstract philosophy taught supplied no civil training. No knowledge of the French language was taught, and young people learned little that could be applied in their various occupations. La Chalotais believed that education should prepare citizens for the state; therefore it should relate to constitution and law. However, as long as religious sects with an international spirit and aim were in charge of instruction, a civil objective could not be achieved. This suggestion uncovers another aim of the modern school in French educational history. Today the schools try to transform their pupils and students into good citizens by showing them definite reasons for specific acts and laws. Intelligent public opinion is the desired result.

The methods of the eighteenth century schools were so constrained that few but the clergy would have subjected themselves to the environment offered. Such learning bore no relation to the moral or political principles of the State; thus after students finished school, it was necessary for them to learn how to fit into society. The aim of modern American schools is to provide favorable environment conducive to the development of characteristics which will be valuable in training for citizenship. La Chalotais conceived this program necessary for progress of his State, but under monastic

(1) La Chalotais, op. cit., 44-48

(2) Ibid., 45-48
educational supervision it was impossible to vary the instructions according to individual needs.

General Education

Anticipation of present day general education in state schools with competent teachers may be seen next in La Chalotais' essay. When education was mentioned in the eighteenth century, people immediately thought of ecclesiastics as teachers; general opinion seemed to decree that married people could not teach. La Chalotais made the interesting observation that most of the distinguished men in sciences and letters of his times were laymen. He also indicated that for the teaching of letters and sciences a person should adopt them as a profession. Another thesis he propounded was that children of the State should be educated by members of the State. In America instructors are considered as members of the profession and are usually laymen. Perhaps La Chalotais' opinion was the source of this plan.

But then, as now, there was the danger of leading artisans' and laborers' children to become dissatisfied with the trades of their fathers. The only alternative offered was the cloister. Today, because of our democracy, all people can advance themselves if they are ambitious or interested in so doing. La Chalotais suggested that the State reduce the number of colleges and increase and enrich the course of study; thus a smaller group of students would receive better teaching.

(1) La Chalotais, op. cit., 52
Today educators voice a similar plan, that of providing additional vocational training and a variety of courses in our secondary schools to prepare better the future citizens of the State.

When schooling is considered, the majority should be kept in mind. Education should provide in suitable proportion for literary culture, for agriculture, for scientific experiment, for the promotion of justice, and for the support of religion. The government should endeavor to make each citizen so sufficiently happy in his life that none would ever wish to live elsewhere. This author believed that scholars would appear in France whenever learning was honored, but that such a state of affairs must depend upon legislation. He advanced the theory that the age of children at which they should enter or leave school should be considered carefully and arranged by the State. Perhaps our modern compulsory education system grew out of this suggestion.

Methods of Teaching

Having discussed the provision of general education by professional teachers in schools maintained by the State, La Chalotais turned next to the methods of teaching. He said that the principles of a study plan should be the same as those by which Nature itself teaches. Therefore schools should begin with what is perceptible and proceed gradually to the intellectual.

(1) La Chalotais, op. cit., 60-61
(2) Ibid., 65
This idea has now been enlarged upon, and more and more subjects are being presented through visual instruction, made possible by educational films. He would give a child a background of experiences upon which he might later be able to reflect and reason. Here is the underlying principle of modern elementary schools.

Curriculum

After this brief survey of methods in general he plunged into a detailed consideration of individual subjects in the curriculum and of the leading methods best suited to each. History and geography should command interest; the elements of these subjects that are near to the child should be taught with respect to time and place. History of great men and events can be presented as interesting stories to children of all ages, without being made into fairy tales. Geography can be taught by the use of descriptions of trips to different places. Natural history is recommended as a valuable study by the essayist because it furnishes an opportunity to inform children of their immediate surroundings. At that time mathematics was the means offered for teaching the methods of reasoning and accuracy and of accustoming pupils to the spirit of combinations and calculations.

Today educators prepare texts of striking interest to the pupils in elementary schools through the use of

(1) La Chalotais, op. cit., 70–73
(2) Ibid., 79
(3) Ibid., 85–87
colored pictures, accompanied by vivid descriptions. Natural history, famous biographies, and historical events are included in reading lessons and different books used in grade school. The celebrating of legal holidays in present-day American schools furnishes an opportunity to present stories and anecdotes concerning historical subjects and heroes. This indirect teaching creates a deeper impression on children than the mere presentation of facts. Mathematics is taught today as one of the fundamental processes, and not consciously as a means of teaching logic or reasoning.

In the eighteenth century La Chalotais considered ten years the proper age to commence the study of the humanities. According to him, preference should be given to the native tongue, which is never perfectly known unless it has been studied. This is a modern maxim; from the first grade through the first three years of high school English is one of the main subjects of the curriculum.

A foreign language is not usually taken up until the child has completed the first six grades of school; however, the more generally accepted plan leaves these studies until the pupil enters the secondary school. La Chalotais advised that a beginning course be a general analytical grammar study, in order to give foundation to the art of speaking and a clear idea of all parts of speech in which may be seen whatever is common to all languages as well as whatever is different. This practice would tend to produce accuracy of
mind and would accustom children to use reason in different activities of life. Until the last few years the general analytical grammar course was accepted by the majority of the foreign language teachers, whose aims were also similar to those above. However, in recent years there is a new school of foreign language teachers which says that such an analytical course is not necessary, but the advocates of the indirect method certainly have historical backing for their plan. Since most antiquated procedures have historical backing this fact is not a favorable argument. Perhaps this general analytical course suggests more the general language study advocated for modern instruction.

La Chalotais said that young people should study great works critically to avoid the repetition of mistakes, since one means of determining the beauties and defects of writers lies in comparison of classics. This is the basis of modern courses in English literature.

A child should never be made to write a composition on a subject about which he does not already have sufficient knowledge. This plan is growing among modern English teachers and is now a rule in composition. Practice and drill in composing eulogies of great men and in formulating definitions was suggested in this essay. These theories permeate our early English courses; after talking and reading about a great man, the class is assigned a theme on some phase of his

(1) La Chalotais, op. cit., 97-100
life or character.

Criticism was given a place in the curriculum to provide a means of teaching young people how to judge facts, how to examine proofs of them, and how to distinguish actual facts from supposititious or doubtful ones. Today this practice is quite prevalent in up-to-date universities; students are urged to study and do research on definite questions in order to learn to criticize wisely some particular theory or idea.

Maxims

Like the present educators in America, La Chalotais was not without his maxims or rules of teaching. A survey of some of the maxims set forth by La Chalotais will show how his ideas coincide harmoniously with those of present American educators. He said, "Good sense is a rule of all virtues and of all good qualities." It is useful to learning because it makes one limit himself to subjects within his comprehension. Often knowledge without good sense has made one seem ridiculous. Nobody has the right to propose his reason to be that of others, because the limits of reason are not fixed. Experience, application, and knowledge of facts make one reason better than another. As one's fund of observations and experiences increases, the art of thinking becomes perfected. Defects that have been observed to arrest progress of knowledge should be avoided.

(1) La Chalotais, op. cit., 124-125
Here is a sketch of the French scholar's rules of logic and criticism:

1. "Reject the suppositions of all systems of philosophy which are employed to explain things for which it would otherwise be impossible to account."
2. Fix and determine the ideas in order to define them.
3. Make sure of facts before seeking causes.
4. Apply to each subject the proper proof.

La Chalotais gave these principles as the foundation of learning and knowledge. He said that to be acquainted with them and to know how to use them was to be a philosopher and a scholar. He gave logic and criticism as two instruments for learning to think. If modern ideas and methods of learning were to be analyzed, they would be found to fit in nicely with these four rules.

Miscellaneous Topics

Toward the end of the essay he elaborated on miscellaneous subjects, namely: (1) philosophy, (2) genius, (3) education of the whole man, (4) criticisms of teachings and suggested advantages of new type method, (5) education of women, (6) advantages of national education, and (7) class study for children.

This thinker called philosophy a science, and he stated that the spirit of philosophy comprised all sciences. This spirit produced elements of philosophy to which nothing was lacking, except greater extensiveness. The essence of

(1) La Chalotais, op. cit., 139
this statement can be found in a current dictionary definition, which says,

"Philosophy conceived as a branch of learning is in the narrowest sense nearly equivalent to metaphysics (Aristotle's first philosophy), but usually is understood as including all the mental and moral sciences, namely logic, psychology, ethics, etc."(1)

To this man, a genius was a person "to whom God seemed to have granted a share of His foreknowledge," but good education was the eminent means of developing this mind according to the principles of an exact philosophy. However, he gave experience as the first great teacher. Enlightenment, he asserted, ordinarily would lead to truth and light; while darkness would lead to vice and crime. Many times these opinions are voiced in society today. He stated also that human society maintained itself only by dominating ideas of order, virtue, and duty. Ethical laws take precedence over all positive laws, both divine, and human. Conscience is a law of Nature which directs every one. La Chalotais divided moral law into four parts: the ethics of humanity, the ethics of political law or legislation, the ethics of States, and ethics of the citizen or positive law.

As a resume, he suggested that there were three essential matters which could not be overlooked in education: care of health, business affairs, and religion. These three laws are also essential in modern education. La Chalotais

(1) Webster's New International Dictionary, 1921
(2) La Chalotais, op. cit., 139
(3) Ibid., 144-145
(4) Ibid., 147-148
said that physical education should not be inconsistent with moral education, because the entire man is the question of training. He suggested a practical course of gymnastics or physical exercises, like those of the Greeks. Herein are foreshadowed some basic principles of modern American physical education.

He contended that teaching of divine law was a concern of the church, but the responsibility for moral law should be assumed by the State. Today churches must care for the religious training of children because it is prohibited by law in public education. La Chalotais felt then, as does the older generation today, that young people were too care-free on questions involving ethics and religion. However, he alleged that both the State and the individuals would have everything to lose by the destruction of religion. If religion were overthrown, it would indirectly authorize vice and crime.

Here are two very appropriate and logical criticisms of modern teaching, voiced by the essayist of the eighteenth century. Students neglect their notebooks; they do not write extensively in them and scarcely ever refer to them in later life. Then, too, much time is spent in having children memorize useless material; they should be required to memorize only what they should retain as a model. However, this last abuse is not as common in schools today as it is said to have been in the past. There is a tendency toward having a very small amount of material memorized.
This is a list of some of the advantages of the above methods which La Chalotais gave in his essay. In institutions that employ these methods children who possess genius are more readily distinguished from the average students. On completing their studies they will be able to occupy themselves according to their inclinations. They will be better prepared to choose a profession with understanding, and, because of this, they will do better in the work of their choice and taste.

But this scholar was not to forget feminine education. He declared it inconceivable that education for women had been so neglected in France. In his opinion almost all the instruction given in vernacular could be adopted to their use. Women would be better able to educate and train their children. This conviction is common to most members of American society, which gives every woman an opportunity to receive definite training if she desires it.

With national provision for education men would begin to disregard war as an occupation, and merchants and traders would bring back useful knowledge from foreign countries. The clergy would overcome all obstacles by teaching those things which would be beneficial to society. Thus the additional advantages of education by legislation were further outlined.

(1) La Chalotais, op. cit., 155-159
La Chalotais said;

"It would be well that all the orders of the State and all the members of each order should know that esteem is gained by doing good and by being useful to others, that the observance of religion consists in doing good, that to be good is the principal means of imitating the supremely good Being and Him who went about doing good." (1)

Of course, this philosophy is prevalent in our religious schools today and forms the basis of the accepted ethical code.

La Chalotais recommended the provision of education for children from the ages of six or seven to seventeen or eighteen. Study during the first three or four years would be done chiefly in class, except for those agreeable lessons worth retaining, which could be learned while walking. There were to be four or five hours of classes in which the work would be done entirely under the direction of teachers. This idea presented in the essay might be the origin of modern supervised study. The first innovation indicated here suggested our elementary schools, in which the children are required to do very little, if any, home-work. The plan for putting most of the work in school on the teacher as a director is becoming more and more current in America.

Conclusion

After having considered La Chalotais' plan of national education, it is expedient to summarize briefly some possible influences on modern American education. He

(1) La Chalotais, op. cit., 163
recommended first, that education should be of the State, by the State, and for the State. Second, education should be practical and definitely organized, in order to prepare the subjects for certain given functions of the State. Third,

"The teaching of the divine law concerns the church; but the teaching of the moral law belongs to the State, and has always belonged to it."(3)

Of the instructors he said:

"To teach letters and sciences, we must have persons who make of them a profession."(4)

La Chalotais continued;

"The clergy cannot take it in bad part that we should not, generally speaking, include ecclesiastics in this class. I am not so unjust as to exclude them from it. I acknowledge with pleasure that there are several in the universities and in the Academies who are very capable and learned and very capable of teaching. I shall not omit the Priests of the Oratory, who are free from the prejudices of scholasticism and the cloister, and who are citizens, but I protest against the exclusion of laymen."

These four theses have been fully discussed along with their possible influences on modern education in this country. In addition some details of the curriculum were also studied. La Chalotais held training in the fundamental processes as a necessity for further education; he suggested that by establishing education by law the customs of the entire country could be changed within a few years; he intimated that

(1) La Chalotais, op. cit., 37
(2) Ibid., 37
(3) Ibid., 149
(4) Ibid., 52
public education should prepare citizens for the State; he advised the greater part of the nation were to be considered in the matter of schooling; the school age was to be set by law; La Chalotais proposed the indirect method of teaching languages; he would make his courses appealing to the child; sciences were not to be slighted in his curriculum; and philosophy and metaphysics were to be presented as a means of teaching.

Compayré said that this essay came at quite an opportune time in contrast to Rousseau's *Emile*. The essay was a modest and practical work, about which the Frenchman said:

"Translated into several languages, the *Essai d'éducation nationale* obtained the enthusiastic approval of Diderot, and also of Voltaire, who said, 'It is a terrible book against the Jesuits, all the more it is written with moderation........' Too completely forgotten today, this little composition of La Chalotais deserves to be republished notwithstanding some prejudices that mar it; it is already wholly penetrated with the spirit of the Revolution."(1)

(1) G. Compayré, *History of Pedagogy*, (translated by Payne), 344
Chapter III

A FINANCIER AND EDUCATION

Biographical Sketch

Turgot, a descendant of an ancient, noble family of Normandy, was born in Paris in 1727. He received his early education at the Collège Louis-le-Grand and his later training at the Collège du Plessis. After having completed the humanities, he attended the Seminary of Saint-Suplice to study for priesthood. In 1749 he went to the University of the Sorbonne, which elected him prior. He afterwards entered political service.

In 1761 he became intendant of the district of Limoges; in this office he was successful and was held in esteem by the residents of that district. During the reign of Louis XVI he was elected to the Ministry of the Marine. Because of his effective service in this capacity he was appointed Comptroller General of Finances. In this position Turgot worked very harmoniously with the king for the welfare of the State. He succeeded in lowering the expenses of the State; but after he had initiated free trade, the crops failed and the prices went up. Then people began to believe that he did not have their interests at heart, and this loss of popularity forced him out of office. Unfortunately, the fact that Voltaire praised him

(1) John Morley, Critical Miscellanies, op. cit., 4
in his writings did not add to Turgot's popularity.

In the memorial on the **Organization of Municipalities** which he presented to the king in 1775 there was a subdivision entitled **On the Manner of Preparing Individuals and Families to Participate Properly in a Good Social Organization**. Turgot, though more usually thought of as a financier than as an educator, propounded some sound educational theory in this section of his **Memorial**.

**Educational Ideas**

In this essay **On the Manner of Preparing Individuals and Families to Participate Properly in a Good Social Organization** Turgot laid down some fundamental precepts concerning public or national institutions of learning so similar to the prevalent American policies that the former may have been forerunners of the latter. In public instruction of the eighteenth century the greatest defect was the inequality of educational opportunity; this statesman suggests as a remedy a **Royal Council of Public Education or a Ministry of Education**. Today there are in America advocates of a Department of Education in the National government. There now exists the Office of Education in the Department of Interior, and at one time there was a separate Department of Education.

Turgot said that this council should constitute a

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(1) John Morley, *Critical Miscellanea*, op. cit., 139-134
(2) Turgot, *Organization of Municipalities: Memorial*, (translated by La Fontainerie), op. cit., 178-179
perpetual body qualified to deal with details and authorized to supply educational needs as they appeared. Above all they should be endowed with the power to make any imperative changes or innovations which might become necessary. To guarantee an animated spirit this body was to be small in number.

Functions of National Educational Organizations

The functions of organizations such as National Education Association were forecast by Turgot, inasmuch as he believed national security to depend entirely upon the manners and customs of the people and declared that only in schools under State supervision could correct principles of conduct be instilled in the younger generation. Since manners and customs, as he believed, comprised the strongest bonds in a nation, the basis of these was necessarily the instruction received in childhood. Therefore he asserted that the academies, universities, colleges, and primary schools should all be under the control of this National Council. Since in his survey he disregarded religious schools, there were then no institutions for the training of citizens, but he believed some would be established if National Education were directed in public interest and according to uniform principles. Today one of the cardinal principles of education is training for citizenship. In America there are the national Office of Education, North Central Association, and the National

(1) Turgot, op. cit., 179
Educational Association, which set forth aims and objectives for the various educational institutions. This plan might have pleased Turgot.

Texts

A source for well established series of modern texts now found in American schools in all subjects including citizenship training may have been foreshadowed by Turgot's suggested pioneer projects in text-book publication. He advocated the preparation of text books in conformance to a progressive plan so that one book would lead to another. Modern text books are published in progressive series which comply with this eighteenth century suggestion. Turgot would have provided texts showing the duties of a citizen, a member of a family, and an officer of the states to serve as a background for all other studies. His public education would have shown the significance of social obligations and the importance of recognition for authority as a benefit to public and individual welfare. To present these subjects he recommended especially prepared text books and carefully trained teachers for every parish. In the majority of our modern secondary schools the trend is to outline a plan for student self-government in order to teach citizenship. Some schools offer in civics and vocations courses which survey various fields for the students to show him how his country does provide for his welfare as

(1) Turgot, op. cit., 179
an individual and again as a member of a group. Perhaps there
is not a special teacher in every modern school for these sub-
jects, but every progressive teacher should be able to give
some indirect training for public service. Children who be-
tween the ages of ten and twenty had attended such public
schools, as those prescribed by Turgot, would be prepared to
act in behalf of the State.

Conclusion

Turgot's discourse on public education is very brief, but he told the king if he were interested in the theories expressed in this memorial he would prepare a special Memorial explaining his principles in detail. No record of such a document has been discovered. Perhaps if Turgot had not lost his popularity, posterity would have received from him a workable outline or plan for a National Council of Public Education.

Turgot's outstanding recommendation for the progressive development of public instruction provided for the introduction of a National Council of Education, empowered with the authority to remove inequalities in educational opportunities and to provide progressive texts for all schools. A study of the American System of education reveals the presence of principles parallel to Turgot's.

(1) Turgot, op. cit., 182
Biographical Sketch

Dennis Diderot (1713-1784) was born of working class parents. His father placed him in a Jesuit College of Langres at the age of nine to prepare him for priesthood. On account of his outstanding ability he was sent to Paris to continue his studies in the Collège d'Harcourt (later at Lycée Saint-Louis). Leaving college, he entered a solicitor's office to devote his time to law but studied everything except law. Under these circumstances his father cut off his allowance and thus obliged him to earn his livelihood by tutoring or by doing any kind of remunerative writing. He composed sermons for missionaries, wrote pamphlets, and edited books for publishers. He was asked to assist in editing an encyclopedia, using Chamber's English Encyclopedia as the basis. This collaboration brought him little money but much fame.

Harold Laski esteemed Diderot as one who summarized certain fundamental aspects of the eighteenth century spirit.

"Its infinite curiosity, its passion for omniscience, something of its endless talent for the making of systems, its faith in the destiny of man, its desire to end needless infliction of pain, its confidence in the power of science to conquer the realm of nature, its happy certitude in the ability of man to overcome the need for supernatural—all of these are of its essence, and all of these are more certainly

(1) La Fontainerie, op. cit., 188
Although a bourgeois, he was a popular and welcome guest at any salon. Diderot was among the first men of letters in French history who was proud of his class and did not exalt himself above it. His qualities of the petit bourgeois always remained apparent.

In this century he was a prominent leader of thought. Yet when the time came for his daughter to marry, money was lacking for her dowry. Fortunately, his fervent admirer, Catherine of Russia, heard of his plight and bought his library, provided that Diderot would retain possession of it and act as librarian at an annual salary of one thousand francs. A few years later he went to Russia to thank his benefactress for such generosity. She welcomed him daily from three to five in her study, where he wrote various dissertations for her. His plan for a university was probably one of these theses.

In 1813 François Guizot, editor of Les Annales d'éducation, published the section of Diderot's Essay dealing with the Faculty of Arts. Compayré said of Diderot's plan that it resembled detail for detail the Imperial University of 1308 but Diderot's treatise had been written forty years before.

(1) Laski, Harold J., Diderot: Homage to a Genius, Harpers, April 1931, 162:597
(2) La Fontainerie, op. cit., 190
(3) Ibid., 194
Diderot noted that he had read all current material on his subject but had not received his ideas from anyone. Nevertheless some of his suggestions are in common with those of La Chalotais, as can be seen. The general internal education of the school was copied from that of the Jesuit schools, but Diderot introduced departmental teaching. He discusses thoroughly the courses for the Faculty of Arts, the Faculty of Law, and the Faculty of Medicine; the clergy would occupy no more than a subordinate place in the State.

A Brief Outline of his Plan of a University for the Russian Government submitted to her Imperial Majesty Catherine II.

The educational principles embodied in Diderot's Plan of a University for the Russian Government were that the progress of national education determines the degree of civilization to which a nation may aspire and that education contributes to human enjoyment as much as or more than it does to industrial profit. He said, "To educate a nation is to civilize it." If learning were suppressed, barbarity would probably return. Education would give mass dignity, which would cause the slave to feel that he was not born for servitude. Is this not what has happened in the democracy of the United States? Laboring men want their children to take advantage of free public education to such a degree that they will not have to work as hard as their fathers have. Perhaps this is

(1) Diderot, Plan for a Russian University (Translated by F. de La Fontainerie), op. cit., 199
one of the causes of depression; too many artisans have been educated to a "white collar complex" and sufficient positions have not been made available for them.

Diderot believed that education would create a clear understanding of duties, a love of order, of justice, and of virtues; he granted that it would engender a taste for all good things of life. He alleged that educated men seek each other. He pointed out that earlier educational theorists had rendered no distinction between general instruction for everybody and specialized training for talented persons. He would not remove all the thorns or trials in the pathway to knowledge, for he knew that the mastering of obstacles strengthened the individual. In order not to be ignorant and stupid, Diderot averred one should be diligent and docile. This last statement suggests the modern philosophical problem under controversy as to whether education is a means to an end or an end in itself.

Diderot's State University

After this polemic sketch Diderot turned to the subject of his university to which all the children of the nation were to be admitted without distinction. Here teachers, paid by the State, were to initiate pupils into the elementary knowledge of all sciences. This is exactly how a State

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(1) Diderot, op. cit., 200
(2) Ibid., 201
(3) Ibid., 203
(4) Ibid., 204
university functions in the United States today. This philoso-
pher regarded the ratio between small cottages and palaces a
significant factor in determining a possible ratio of genius
as a justification of wider public education. Poor parents of
a talented child who realized the necessity of its education
could see that it received public instruction at an early age.
Diderot said that public schools were for those whose fathers

(1) Diderot op. cit., 205

(2) Ibid., 208

could not afford to educate them in private institutions. In
America some people of wealth often send their children to
private schools for the social prestige rather than the educa-
tional benefits derived. However, some wealthy people consider
good public schools generally better for their children than
private schools.

For public education, the average mind should be the
rule. If the curriculum were adapted to the needs of the ma-
jority, the education of the genius would have to be sacri-
ficed, but Diderot wondered if it were ever really possible to
educate genius and if it were not a big achievement for public
(2) In America with the new psy-
education not to stifle genius. In America with the new psy-
chological tests it is possible in a high degree to take care
of the geniuses as well as of the average student.

He said the objective in establishing a new university
would be to make men virtuous and enlightened. However, the
first step was to adapt teaching to the age of students and
lessons to average ability. This maxim was practiced before homogeneous grouping was introduced into the American school systems but it is no longer a popular procedure.

Again Diderot stated a bit of modern educational philosophy when he said that not all students who begin a course are capable of completing it. For this reason the utility of the instruction would diminish in the same proportion that the number of students diminished. Therefore the philosopher listed two types of knowledge: the essential or primary, and the secondary or conventional. The former was necessary for all; but the latter was necessary only for the particular place in life which the individual had chosen. This same principle is observed in America; the more general or essential knowledge is given in the primary grades, whereas the more specific training comes in the upper grades. Higher institutions offer specialized or professional training.

Diderot felt that a nation which taught ancient languages must have intended to prepare many rhetoricians, priests, monks, philosophers, lawyers, and physicians. The objective of public schools, however, as he saw it, should not be to make a man profoundly learned in any particular subject, but to give him a large fund of information, the lack of which would be injurious in all stations of life. A good elementary

(1) Diderot, op. cit., 212
(2) Ibid., 215
(3) Ibid., 217
knowledge should be acquired.

He perceived three divisions common to every art and science: general knowledge, theory, and practice. A more or less extensive knowledge of history belongs to everyone, but theory and practice necessarily belong only to members of trades or professions.

Diderot suggested that it was not in accordance with the child's age, but in accordance with the progress of his understanding that he should or should not be admitted to a public school of the sciences. Just as children do not walk at the same age, so they should not be expected to reach simultaneously the same grade of instruction. These are logical conclusions, but not concurrent with customs in the United States. In our schools children of the same chronological age are generally in the same grade; however, the more recent tendency is toward individual development at as great a speed as the child is capable of attaining.

Faculties of the University

In the University Diderot provided for four faculties—Arts, Medicine, Law, and Theology. These faculties suggest America's universities with their separate colleges.

The Faculty of Arts

The Faculty of Arts was to be divided into three

(1) Diderot, op. cit., 219
(2) Ibid., 221
(3) Ibid., 225
parallel courses to be followed simultaneously. The first course, divided into eight classes, comprised the mathematical sciences, the natural sciences, the logical sciences, and rhetoric, in so much as these subjects were necessary in all conditions of life. Nothing could be more general than numbers and space, for everything is counted. The case being such that it was easier to learn arithmetic and elementary geometry than to learn to read, these subjects were included in the first class. All of the subjects presented by Diderot's Liberal Art college may now be found in the American college course of study.

Some of Diderot's statements seem rather absurd in the view of education today. He felt that ordinary intelligence was an adequate pre-requisite for these studies; he claimed that a thirteen-year-old child not capable of these studies was worthless. To him geometry was the best and simplest of all logics and most suitable for fortifying judgment and reason. He declared that ignorance and superstition could be dispelled by instruction in geometry. It would be interesting to observe the reactions of a modern American teacher or professor of mathematics if this idea or objective were to be presented to him; without doubt he would deem it quite far-fetched. This eighteenth century materialist fancied that the

(1) Diderot, op. cit., 287
(2) Ibid., 229
(3) Ibid., 230
science of permutations and combinations, or the calculations of probabilities were valuable because everything enters into combinations and, with the exception of mathematics, everything is only probability. To Diderot life was wholly a game of chance; so it was advisable to see that chances were favorable. (1)

The second class involved studies that an intelligent man ought to appreciate, such as, the laws of motion, mechanics, forces of attraction, and hydraulics. Some knowledge of astronomy was listed as a third class subject. It would be easy to guess from these curricular suggestions that the author of the plan was a scientist. As for the fourth section nothing could be made more attractive or useful than natural history, which furnished constant exercise of sight, smell, taste, and memory. "A catalogue of the riches which Nature destined for human needs and fancies" was the name he gave to this study which trained students to use their senses. This course was to serve as an introduction to the study of chemistry and anatomy, or the fifth division of the first course. The professor of anatomy and physiology was to have concluded his course with some exercises on the means of strengthening the body and of preserving its health. Diderot recommended that a professor should finish his course with a brief history of it.

(1) Diderot, op. cit., 231
(2) Ibid., 233
(3) Ibid., 235
If a natural science teacher in one of the American secondary schools today were asked why his subject were taught, no doubt he would give an objective similar to the one above; but had the plan been published in the eighteenth century before the French Revolution, it probably would have been scoffed. Diderot never dreamed that some day there would be physiology and anatomy courses catalogued side by side in curricula. Today physical education and health study are given in separate courses. His idea of offering a historical introduction sounds quite modern, since almost every beginning course now includes such material.

In the sixth group the philosopher alleged knowledge without logic made one stupid and wicked. Logic was defined as the art of correct thinking, or the proper employment of senses and reason, or the assurance that knowledge acquired is valid, or the wise guidance of the mind in its search for truth.

In this group and the two final ones Diderot expounded his theories on language study. He agreed with La Chalotais' plan of having a general analysis of grammar as the introduction to the learning of a particular vernacular. He advocated this method as a necessary procedure to teach one to write and speak correctly his native tongue. These languages should be taught by means of elementary grammars and supplementary

(1) Diderot, op. cit., 237
(2) Ibid., 238
texts or else by the analytical method. Yet he said if languages were instrumental knowledge they were not for students but for teachers. Like many modern American educators he was very greatly opposed to teaching the dead languages, because their study was quite wearisome to children, nineteen-twentieths of whom would pass their lives without reading a Latin author. In these circumstances that which was so painfully learned would be forgotten; while at eighteen a student whose work necessitated a knowledge of the dead languages could make rapid and certain progress. In the study of ancient and modern languages Diderot would not have used any exercises or compositions, but would have assigned for written or oral drill the translation of works of good authors. The pupil would read a classic translated into his own native tongue. Then he would endeavor to rewrite the classic in the language of the first version. Later he would compare his own translation with the original. This method suggests La Chalotais' plan presented in Chapter II.

But after this discussion Diderot concluded by saying that it was really advantageous to know Greek and Latin, for after all, so many fields of subject matter had been discussed in these languages that it was difficult to acquire accurate information without knowing them. To him even the

(1) Diderot, op. cit., 242
(2) Ibid., 244
(3) Ibid., 248
best translations were only copies without color, force, or life. To be a man of letters he considered a knowledge of (1) Greek and Latin imperative.

However, it is interesting to observe that his great mind believed in the indirect or analytical grammar course for a beginning study of a foreign language. This method has been in general use for many years in the United States, but some educators have recently advocated the direct method with as little grammar as possible and sometimes none. For the most part an American child does not start a language until he enters high school. This method is in keeping with Diderot's suggestion that a child learns a language faster and easier when he is older. Some dispute this point, and in a few instances languages are taught in the primary schools.

An examination of Diderot's second course reveals a philosophical insert pertinent to this discourse. The eighteenth-century thinker believed it more important to do a fine deed than to write a fine page, although he granted necessity of recording actions and deeds, to prevent their degeneration into fables. He derided the false idea that only children's memories could be employed since he felt that they had a greater capacity for reasoning than was needed for the elements of arithmetic, geometry, and history. In his Faculty of Arts he provided a double objective: the first was to prepare

(1) Diderot, op. cit., 250
(2) Ibid., 242
scholars; the second was to produce upright men and masters in chosen fields. These aims sound very familiar to a member of a modern American institution. It is not said that the modern society took its objective directly from this source; but the possibilities of such a proceeding must not be overlooked.

The two classes of the second course to be studied involved reflecting on metaphysics, history, general ethics and religion. Diderot considered history important in understanding ancient writers. History is believed necessary today for the same reason; in literature a teacher usually presents contemporary history of events to give the student a better understanding. History was to start with a study of contemporary national conditions, followed by a study of the centuries of fable and mythology. Geography and chronology, according to Diderot, were the two eyes of history. Herein is a bit of psychology, taking into account that since children are more easily interested in things around them, situations could be established to create a curiosity about the origin of their environment. Diderot believed general ethics were valuable in determining the rules of good taste. Religion, to him, was only the sanction of God's will revealed and applied to natural ethics. Ethical training nowadays is carried on indirectly by every teacher in the educational system, but training in religious ethics is left to the home and the church.

The third course to be given simultaneously with the

(1) Diderot, op. cit., 255
two mentioned before was drawing, as a prerequisite to art appreciation. It was related that writing might be taught along with drawing to improve people's handwriting. Architecture was related as valuable to anyone who built a home, to prevent deception by contractors. Modern practical educators suggest teaching geometry so that technical sciences may become a part of the student's actual experience; in such a course planning the construction of a house would have its place.

The Faculty of Medicine

Diderot devoted much careful study and analysis to the Faculty of Medicine. A sufficient number of teachers were to have been appointed and given adequate pay, so they could devote themselves entirely to teaching. He advocated a hospital established near the school in order to initiate students into the practice of their profession. Teachers were to follow fixed and determined curricula, including five fields: anatomy and obstetrics, the institutes of medicine, surgery, materia medica and pharmacy, history of diseases, and their treatment.

The professor of anatomy was to discuss the various parts of the human body, their structure, connections, functions, movements, and mechanism. Two professors were to form the institute of medicine. The first year physiology and

(1) Diderot, op. cit., 260
(2) Ibid., 266
hygiene were to be offered and the second year pathology, preventive medicine, and general therapeutics. The professor of materia medica was to have at his disposal a medicine chest containing specimens of each drug in the various conditions to be explained. At the end of each year he was to conclude with a course in pharmacy.

The professor of surgery was to treat all the purely surgical ailments, the methods of applying bandages, etc. The professors of the practice of medicine were to be in charge of the adjacent hospital. The first year acute illnesses of one ward were to be treated; in second year chronic cases of the second ward were to be observed. All the ailments that were not observed were to be fully discussed in class by the professor. The entire medical course was to require seven years of study. One chair or field of medicine was to be completed each year. The details of this course seem to include all the studies which modern medical colleges in the United States embrace. Well trained teachers would be able to devote all their time to their studies under Diderot’s plan. His courses of anatomy were to include exhaustive information about the human body. Medicine was to be studied by observation of actual specimens of drugs in various conditions. And he recommends a hospital adjacent to the college to provide opportunity for observation as well as the study of surgery. From this summary one might conclude that any new scientific

(1) Diderot, op. cit., 267-268
(2) Ibid., 269-270
discoveries could have been classified in one of the seven chairs of Diderot's Faculty of Medicine.

The Faculty of Law

The Faculty of Law was to have been composed of eight professors: one each of commercial law, history, legislation, principles of international law, Institutes of Justinian law, two professors of Canon, national, and ecclesiastical law, and a professor in civil and criminal procedure. The complete course was to cover four years; each year the students were to attend the courses of a different professor. In order to be qualified for the fourth year, it was necessary for students to have given proof of their fitness by public examination. Citizens of any rank were to be permitted to attend all classes. Compared with Diderot's plan, the American law curriculum offers few additional subjects, if any. The outstanding difference, of course, lies in the seven years required to complete the preparation. Each law professor was to continue teaching the same subject, in order to become perfected in his line. The salaries were to be paid by the State, and no fees were to be accepted from any students. A teacher might be retired as professor emeritus after fifteen years of consecutive service, at which time he would be able to sit upon the different governmental tribunals. This might prove an excellent plan for improving the law service of any country.

(1) Diderot, op. cit., 275
(2) Ibid., 277
The Faculty of Theology

Diderot had little interest in the training of priests, as is evident in his plan for the Faculty of Theology. In the church every one was equal, and the priest ruled. His plan for the preparation of priests could be summarized in three divisions: (1) a study of the Holy Scriptures, which included explanations of their origin and authenticity and discussions of the difficult passages; (2) a presentation of dogmatic theology, which would be composed of two chairs: one to defend religion against atheists, deists, Jews, and Mohammedans; and the other to explain the dogmas of religion and their proofs; (3) and church history, which would be taught to interpret the dogmas of religion and their proofs.

He recommended that students should learn enough Hebrew to be able to understand a literal explanation of the Bible. Even so, with the narrowness of this curriculum, a churchman would have been quite handicapped. Diderot, like La Chalotais, stated that it was an unwise policy to allow even the clergy to recognize a foreign head, such as the Pope. It is easy to see that Diderot desired the church to be a weak organization, subordinate to the State. This curriculum would certainly be inadequate to meet the needs of the American priests who are permitted more liberties in courses of studies and given greater consideration in every way than this author provided.

(1) Diderot, op. cit., 232
The "Profession of Scholarship" is the name by which Diderot called the teachers. He maintained that a learned nation is never barbarous. Public instruction affected all classes of an empire. Therefore the final admonition was for the creation of academies which would last, due to the renewal of natural resources. He advocated few colleges and good ones.

Diderot carefully outlined primary schools which were open to all children as soon as they were able to walk, and which would provide them with teachers, books, and bread. The teachers would instruct them in reading, writing, and in the principles of religion and arithmetic. After the primary course of instruction had been completed children would either return to their homes to learn some trade, or attend a college of the University outlined above. The primary school suggested here was especially interesting, because it would include food for both mind and body. During trying times, America has supplied food to many unfortunate school children.

Organization of the Russian University

Diderot's plan for a Russian University bears a striking general similarity to American universities; the only differences being entrance by examination and inspection by senate deputies. This plan for a Russian University contained some details concerning general university administration and special administration of a college. Diderot advised having

\[(1)\] Diderot, op. cit., 237-239

\[(2)\] Ibid., 239
a general inspector of conduct and studies; this office was to have been held by a distinguished, experienced, and wise statesman. In American universities there are two officers who fulfill these duties, the dean of men and the dean of women.

In each college of Diderot's university there was to have been a principal to supervise the teachers and control the household administration. Under him, there was to have been a supervisor of students, a bursar, and a chaplain. Nowadays there is a dean of each college whose duty it is to supervise all details of administration, but in America there are no chaplains in State institutions of learning. The bursar, however, is an important staff officer.

Diderot did not set any fixed age for entering school. The students were to be examined to see that they knew those things which were to be learned at home or in the primary schools—reading, (good) handwriting, spelling (passable), arithmetic, and the principles of their own religion. However, until the age of fifteen they should all be assembled for study, but after that age each one was to have his own little private study. A bell would rule all the activities of the school. Wednesday and Saturday afternoons the teachers and students were to be free from classes until six o'clock, when they should return for individual study. There were to

(1) Diderot, op. cit., 291-292
(2) Ibid., 297
be three kinds of students: boarders, day scholars, and holders of scholarships.

But these principles are somewhat changed today. Primary and secondary schools are so organized that the child receives the necessary training prerequisite for higher education. Supervision is practically as strict in schools, but because pupils generally live at home, the authority is divided between home and school. The hours of American schools are not as long as Diderot suggested, and more time is given to recreation.

In this plan for a Russian University it was proposed that scholarships be given by wealthy lords of the kingdom and by the queen herself; they were to be awarded by public competition or granted in recognition of merit proven by rigorous examinations. Scholarships granted on similar bases are quite popular in universities of the United States. A worthy student who merits help can usually obtain it. Diderot's provision for a deputy from the Senate to visit each class four times each year sounds as idealistic in one sense as some of Condorcet's suggestions. All the delinquent students were to be reported to the deputies on their visits. Those students who were neither willing nor talented were delinquents; Diderot felt students should realize that the duration of their studies depended entirely upon their assiduity. Americans have not

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(1) Diderot, op. cit., 294-296
(2) Ibid., 298
chosen to be under such close supervision of statesmen, although, they do consider delinquents.

Diderot's General Observations

This philosopher said that nothing was more fatal to society than the disdain of parents for their own calling and the useless changing from one state in life to another. Precaution should be taken to avoid this weakness in the citizens of a democracy; this underlies the growth in vocational training and guidance in secondary schools. Diderot did not favor corporal punishment but believed in rewarding the good. In his speeches on holidays and Sundays it was the chaplain's duty to eulogize the good deeds and to exhort the bad. Marks of distinction were to be instituted to reward good action and scholarship. Hopes for the future were to be inspired by appointing distinguished students to public offices. It is surprising how modern some of these recommendations sound.

Corporal punishment is no longer sanctioned in public schools. Each year additional awards and marks of distinction are presented for excellent work or service. Public offices are awarded to men who have become outstanding in their field, and this success is usually attained by men or women who have been diligent students.

Four times each year there were to be examinations given in the presence of the senators or magistrates. These

(1) Diderot, op. cit., 300-301
tests were to determine which students were to be expelled and which were to be administered the oath of master. Twice each year there were to be public exercises in every class, at which times all students were questioned; this served as a means of honoring the diligent and punishing the lazy. Honor assemblies and honor rolls that are published in American newspapers resemble these practices.

The teachers were to have a profound knowledge of their subject and a spirit of honesty and understanding. Again Diderot reflected La Chalotais in that no priests would be teachers except in schools of theology and that secular masters could be either married or single. These qualities form the principal considerations in the employment of American school teachers. No more was to be demanded of a teacher than was expected of every good citizen in the way of good conduct; but he must possess knowledge necessary for teaching his school, and a little patience in remembering that he was once ignorant himself. In Diderot's plan the State would have absolute power of appointing, retaining, or changing members of the staff. His idea of requiring a small quarterly tuition was to prevent children from entering school, merely to change from the profession of their fathers. Diderot was opposed to coeducation in college; he felt that the mingling of the two sexes produced a bad moral effect and caused dissensions.

(1) Diderot, op. cit., 302
(2) Ibid., 304
Public sentiment is not in sympathy with his opinion.

Diderot thought it might impress students more with the trials of the teacher if the latter appeared to study along with them; he stated that intentional ignorance was really a Socratic method. He would have texts for all ages of students and for all branches of knowledge. He would prefer that each faculty or college have its own separate group of buildings and offices. In so far as possible, modern schools in America furnish the different colleges with their own building or groups of buildings.

Conclusion

It can easily be seen how this plan, though never exercised by Her Majesty, Catherine of Russia, might have influenced educational systems after its publication in 1813. In this work there are numerous sound educational theories explained and recommended by this great eighteenth-century philosopher, many of which already appear in actual practice in American colleges and universities. In support of his theory that progress in civilization is dependant upon educational advancement he presented a detailed thesis which considered these principles: state universities which would give talented children of poor parentage educational opportunities otherwise denied them, which functions best when subdivided into colleges, and which must be carefully planned, as shown in his

(1) Diderot, op. cit., 306-308
suggestions for a Russian University. He felt that miscellaneous subjects even though small were none the less important.
A FRENCH REVOLUTIONIST'S IDEA ON PUBLIC EDUCATION

Biographical sketch

Condorcet (1743–1794) was somewhat younger than La Chalotais and Turgot, yet he carried on the liberal ideas expressed by them. He was a mathematician, a philosopher, and a leader of the Revolution. He had been educated at the Jesuit College in Rheims and the Collège de Navarre in Paris. At the age of twenty-six he was elected to the Academy of Sciences to which he contributed a number of papers on Mathematics as well as on various other subjects. He was associated with D'Alembert in the preparation of the *Encyclopédie*, and was well acquainted with Voltaire and Turgot. He became a member of the French Academy in 1782. The *Life of Turgot* was his best work, as he was very interested in the social reforms contemplated during Turgot's ministry and defended them. The revolt of the English Colonies in America aroused in him sympathy for democracy which rose to enthusiasm at the time of the French Revolution.

This patriot was elected the Paris representative to the Legislative Assembly and appointed its secretary. He was a member of the Committee of Public Instruction which drew up the tentative plan for State Schools. Because he

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(1) Morley; op. cit.; 186
(2) La Fontainerie; op. cit.; 314
favored a National Society, consisting of Sciences and Arts, he was charged with wanting to put education under a corporation which would constitute a State within a State.

After having declared himself for the republic, he prepared the memorandum which resulted in the suspension of the royal power and the convocation of the National Assembly. Although he was condemned to death in 1793 by the Convention, he found refuge at the home of Mme. Vernet, where he wrote his best known work, *Esquisse d'un tableau historique des progres de l'esprit humain*, in which the theory is advanced that mankind is destined to continuous progress until perfection is finally reached. According to Condorcet popular education was the basis of all progress. Against religion and monarchy he directed an intense animosity. In his scheme for public education these feelings have been detected. Along with Turgot, Condorcet is reckoned one of the founders of historic or evolutionary sociology.

**Educational ideals**

On behalf of the Committee on Public Instruction, the report of the General Organization of Public Instruction was presented to the National Assembly April 30, and 31, 1792, by Condorcet. He alleged the first object of national education to be a guarantee to each citizen adequate opportunity for complete development of those talents with which Nature

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(1) "Outline of a Historical Picture of the Progress of the Human Mind."

(2) Branford, V., *Founders of Sociology*, Journal of Sociology,
had endowed him. This point of view implied that the govern-
ment owed the individual an education as an obligation of
justice. The type of education Condorcet outlined is re-
flected in present American civic education, available to
every one in the democracy at the expense of the State. Con-
dorcet desired:

"To direct teaching in such a manner that the per-
fecting of the industries shall increase the plea-
sures of citizens and the welfare of those who de-
vote themselves to them, that a greater number of
men shall be capable of exercising the functions
necessary to society, and that the ever-increasing
progress of enlightenment shall provide an inexhaust-
ible source of help in our needs, of remedies for
our ills, of means of individual happiness and
general prosperity." (1)

Cultivation in each generation of the physical, intellectual,
and moral faculties, would contribute to the general and grad-
ual improvement of the human race, an achievement which should
be the final end of every social institution. This aspiration
for common training imposed itself as a duty upon the State
(2)
to equalize educational opportunity for all. In the United
States of America this responsibility of equal opportunity
has been the guiding principle in education since the colonial
forefathers established the first schools.

Present American educators defend vocational training
because it promotes better living conditions and raises the
quality of citizenship. In contemporary curricula education
for leisure time plays quite an important part as an excuse

(1) Condorcet, General Organization of Public Instruction,
(Translated by F. de La Fontainerie), 323
(2) Ibid., 324
for presenting subject-matter which would otherwise seem useless, such as literary courses and studies of the humanities. Labor unions and their leaders are continually crying for more leisure time and fewer working hours. Some consideration is due education in this matter, but Condorcet's recommendations concerning recreation were rather vague.

Nevertheless his plan was to make instruction as general and complete as possible that everybody could obtain at least an average education. However, at the same time he wished no group of citizens to be deprived of that learning beyond the mental grasp of the masses; for he knew that students of superior intelligence would through their advanced training richly benefit the State. America is constantly devoting increased consideration to the individual differences of children in public schools. With additional improvement in the field of personal guidance the mass will be directed into suitable fields, while bright or brilliant children will be highly trained for the welfare of the State. The Winnetka plan provides for individual development of pupils at their own speed. Although this procedure is not exactly coincident with Condorcet's theory, it could easily have sprung from his.

State Education

This eighteenth century materialist advocated that truth be taught; that direction not be hampered by political control in government institutions; and that, therefore, State schools be dependent upon the Assembly of the Representatives.
of the people, since this governmental body was the least subject to corruption. This possible evil in national control causes many American educators nowadays to fight against national educational organization subject to political control. America would probably not have Condorcet's faith in governmental bodies. He maintained there should be within the reach of all classes of citizens universal education with absolute academic freedom. Regardless of the present liberal basic organization of learning in the United States, there exist some limitations on the academic freedom, placed there in accordance with the aims and principles of the institutions' directors.

Five Types of Schools
Condorcet advocated five grades of instruction: the primary or elementary; the secondary, only slightly more advanced than the primary; the institute, of which the modern lycée is an approximation; the lyceums or faculties of the universities; and a National Society to replace the French Academy. Condorcet's primary school curriculum embraced what the individual would need for personal guidance and for "enjoyment of the fullest of his rights." He felt this education should have been sufficient to prepare a citizen for duties expected of him, such as: juryman or some other municipal officer. His elementary grade corresponded to the American

(1) Condorcet, op. cit., 327
elementary, except that he wanted the teachers to give public lectures and to teach self-education to pupils obliged to drop school.

Each village of at least four hundred inhabitants was to have a school and a teacher. Reading, writing, essentials of grammar, rules of arithmetic, fundamental rules of conduct, and moral concepts were to be included in the curriculum. "In short, those principles of social order that can be made comprehensible to children" were to be presented. It has been seen that Condorcet is considered a founder of modern sociology; therefore his placement in the curriculum of courses correlated to this subject can be understood. American elementary schools give training in the fundamental processes, which generally include the subject-matter mentioned by Condorcet. American law compels the State to build elementary and even secondary schools in proportion to the number of children in a community.

This author made a very interesting provision for extending educational opportunity to the general public. Every Sunday the local school teacher was to deliver a lecture open to citizens of all ages. These lectures were to supply the young with ethical rules and principles not given in the primary school. Although Condorcet is to be admired for his idealism, such efforts on the part of instructors would not be generally appreciated. The lack of appreciation may be

(1) Condorcet, op. cit., 328
observed clearly in a university town where intellectual programs planned for the townspeople are poorly attended.

Condorcet brought up a vital question when he remarked that people who continued to learn throughout life would enhance the benefit of primary learning. After a short period when education must necessarily be stopped, the ways and means of learning should then be presented. Pupils should be taught to learn for themselves by means of dictionaries, indexes, reference volumes, and other books. This involves a problem of modern educational philosophy—Is education a means to an end or is it an end in itself? In another of his theses relative to modern practices, he advocated indirect teaching of loyalty and duty by celebrating national holidays which commemorate deeds of historical heroes. Having seen these abstract qualities illustrated in history, or, perhaps reenacted on the stage, children would acquire habits of imitating such principles because they better understand what can be seen. This scheme underlies the school celebrations of holidays in elementary and secondary schools.

Condorcet's secondary school also was to serve those families who could afford private education for their children. Each district was to have a secondary school with two or three teachers, according to the number of pupils. The proposed secondary course of study differed little from the elementary. It included mathematics, natural history, applied chemistry,

(1) Condorcet, op. cit., 329-330
a study of ethical principles, and social sciences, as well as elementary instruction in commerce. Well directed gymnastics were to develop all powers equally. No doubt this was a well-rounded out plan, but it sounds more like a senior high school or junior college schedule than a mere continuation of the elementary school. However, the modern trend in the United States is to give broader general knowledge earlier in the school system. He planned for the secondary teacher to give public lectures weekly. A small library and a small museum were to be included in this school as additional sources of public information. Again the author's idealism is revealed in his provision for free public instruction in secondary schools.

Condorcet justified the obvious limitation of farmers in advanced educational privileges by concluding that they enjoyed greater periods of leisure during the year than the artisans, at which times they could acquire knowledge on their own account. Thus the privilege for voluntary study compensated them for their lack of instruction, and educational opportunity would still remain equal. In America school advantages for farmers' children have been made available by modern transportation; while the progressive farmer does improve his leisure time by reading agricultural magazines and scientific research bulletins which are now published by State universities.

This scholar discussed the theory of dividing labor

(1) Condorcet, op. cit., 332
into such minute detail that no thinking was required to carry out the function. In his estimation this condition increased stupidity in the human race; therefore, he concluded it the duty of education to offer resource against the inevitable effects of the monotony of labor. Today the technocrats are telling us the same thing, but they offer greater opportunity for educational solution by providing added leisure time. Educators and informed people have provided libraries with current literature out of regard for humanity's leisure; but the radio and the cinema, if properly supervised, open still greater fields of education for leisure time.

Another maxim of Condorcet's, accepted in America, said that a man engaged in physical labor relaxes in a certain intenseness of thinking; while a scholar relaxes in physical exercise. This theory supports the practice of teaching golf, baseball, tennis, and other sports which prepare pupils for relaxation later in their busy lives. Condorcet's institute has no exact parallel in the American system, although it bridged the gap between advanced elementary and higher education; perhaps it may be compared with the American Senior High Schools or normal school, a type omitted by Condorcet. The curriculum of the institutes was to include knowledge which would be useful to men as citizens of the State and which would be needed for them in agriculture, mechanical arts, military science, medicine, etc. Condorcet did not provide

(1) Condorcet, op. cit., 333.
normal schools in his system of institutes, but his four divisions of subject-matter embodied our modern classifications. He provided for mathematical and physical sciences, moral and political instruction, applied sciences, literature, and fine arts. These categories contained practically all our modern subjects.

Condorcet expressed an idea characteristic of his century when he stated that mathematical and physical studies should be given first because they teach man to reason correctly and to analyze clearly. He said a progressive study of Latin throughout six years would form the basis of instruction along with general principles of grammar. He justly refuted the statement that some felt insufficient time was spent on Latin when he said that few needed it, since they were so far removed from the ancients. According to him minds would have to be well fortified to be enriched by the ancients, instead of corrupted. In the last few statements Condorcet sounds like the typical educational reformer who, for centuries, has been endeavoring to eliminate the studies of ancient and classical languages, which in his mind, in no way benefit modern educational opportunities and conditions.

The author said,

"You owe the French Nation an education on the level with the spirit of the eighteenth century, with that philosophy which, while enlightening the present generation, presages, prepares, and already anticipates

(1) Condorcet, op. cit., 335
(2) Ibid., 337-339
the superior intelligence to which the necessary progress of the human race is leading the future generations."(1)

Truly this was a democratic idea, voiced in a period of revolt against the rule of nobility; an idea, basic and pertinent in relation to American education. Schools in America must keep abreast of modern scientific inventions and intellectual discoveries. The current magazines, literature, and newspapers inform people who are out of school.

Throughout Condorcet's proposed plan his leaning toward sociology and civic education has been sensed. Again he emphasized this tendency when he said to enjoy a stable government and to be assured of liberty people should have instruction in political science, for people normally respond more satisfactorily to something they understand. Perhaps herein lies the source of the political science requirement in American schools.

In general this secondary organization, though less well organized may have anticipated the American high school except for the fact that not enough provision was made by his plan for educating the farm population. Condorcet advanced a theory whereby the monotony of simple labor might be offset by educational training for leisure time.

Condorcet's institute has no exact parallel in the American system, although it bridged the gap between advanced

(1) Condorcet, op. cit., 342
(2) Ibid., 343
elementary and higher education. Perhaps it is most like the American senior high school, or even the normal school, a type which Condorcet entirely excluded. Courses in the institute were to have been so arranged that it would have been possible to take four subjects at the same time or to complete one before starting another. The entire curriculum was to have been finished in five years. These four subjects aimed to develop in the student a knowledge of the moral and political sciences, of the laws of natural justice, and a superiority of reason and enlightenment. At a given point in each science it was possible to stop and devote more or less time to study to provide different degrees of preparation to suit the individual needs. Some study in the four different subject-matter fields was to have been specialized in by further research. American schools uphold certain requirements in different fields to insure a certain breadth of knowledge for students, but by means of electives the child can achieve mastery in a specific field. In universities the idea of finishing one field before starting another could easily be carried out, but it is not practiced.

He again mentioned the idea of professors' giving public lectures for the benefit of the more learned citizens. These lectures were to treat mainly of discoveries and experiments and of new observations and procedures, useful to industries. A wealth of information could have been imparted

(1) Condorcet, op. cit., 344
by these lectures which were to have numbered about fifty a year. In the United States lectures are given by university professors, but teachers of elementary and secondary schools are not required to give a formal discourse. However, in small villages the influence of teachers' thoughts and actions is paramount in the community.

In each institute a library, a museum, a botanical and an agricultural garden, were to be kept by curators. These were to give information to curious people through the explanations of the care-taker. American colleges provide sources of knowledge for the intellectually curious. Condorcet also suggested another means of educating these persons, that of allowing them to audit classes; certain seats were to be reserved for the public. Today in the United States any person may listen to a university course who registers as an auditor, and he is neither questioned nor examined.

Condorcet listed three advantages of this regulated publicity: (1) those who had not been privileged to complete their education may do so in this manner; (2) parents could be present in the classes of their children; (3) young people, placed thus before the public, would be inspired to acquire habits of speaking with assurance, facility, and propriety.

In the complex social existence of America there is a question of how much value these three publicity channels have had in the field of education. The exact percentage of auditors in

(1) Condorcet, op. cit., 345
college classes is not available, but general observation shows it to be very small. The modern citizen is too busy to spy on his child or to indulge his scholastic inclinations. In Condorcet's design one can see a similarity between American practices today and Condorcet's suggestion.

Again the eighteenth century sociologist waxed idealistic when he proposed having military officers in a garrison deliver public lectures weekly. He added that medical doctors could disperse valuable practical knowledge through such lectures. This practice has sometimes been employed in America but not by highly reputed doctors; usually such medical lecturers talk only when they have a patent medicine to sell or some false theory or propaganda to put before the public.

In seaport towns special professors of hydrography and pilotage were to teach navigation to those with practical (1) backgrounds. This plan is employed occasionally when the United States Federal Government allows men interested in navigation to join the Navy. However, the general public are not invited to free lectures on related subjects. Doubtless the plan would prove to be impractical because people lack interest and background for such discussions.

Under the new constitution France did not permit the introduction of teaching which would cause discrimination among pupils or would destroy equality of social advantages by giving precedence to specific dogma, opposed to common

(1) Condorcet, op. cit., 346
interests. Therefore ethics must be separated from religion, for religious creeds could not be taught in public schools. Religious instruction would have to be left to churches. In public schools of America religious instruction is prohibited because it is undemocratic to stress one creed more than another. Condorcet said that ethics was better based on the principles of reason, which alone remain true. This conclusion seems to have endured as a principle of modern ethics in America for such studies are pursued without religious study. In the curriculum for the institute he gave modern science preference over the study of the arts and languages of the ancients. Libraries and museums were to be furnished for public benefit along with free lectures and the opportunity of attending the classes in which they are interested. Religious training was excluded as undemocratic.

The sciences were to have been presented in the lycées in their entirety, so that the nine of these centers of knowledge in France would tend to spread throughout the country rather than remain concentrated in Paris. Professors were to have been prepared in these institutions, so that the lycées would function as agencies for transmitting from one generation to another the knowledge that had been gleaned. Since nine institutions were provided, each could be expected to retain within its province trained men. This variety of locations

(1) Condorcet, op. cit., 347-348
(2) Ibid., 350
would present enlarge educational opportunities to numbers of students. Perhaps this plan inspired the origin in the United States of junior colleges which increased opportunity for higher education for larger numbers.

Some of these lycées were to be situated to attract foreign students, not for commercial advantage but: to spread French principles of liberty and equality; to establish the reputation that a nation acquires by concourse with strangers who come to seek knowledge; to make friends with foreign youths reared in France; to take advantage of the opportunity to render the French language universal; to foster fraternity among international groups. Probably it is to avail themselves of these advantages that some American colleges admit foreign students free of charge.

Condorcet wanted these schools placed in small towns where living expenses would be within reach of students who could not otherwise afford to attend, although location in Paris would have provided more detailed study of ancient and modern languages and of some of the fine arts. Such facts are generally true in the United States; larger schools or universities merely permit more detailed study in special fields. Perhaps in America colleges are located in smaller towns for the reason stated above; in some instances lower expenses would offer additional educational opportunity.

(1) Condorcet, op. cit., 351
(2) Ibid., 352
In the four grades of instruction so far discussed the tuition was to have been absolutely free; this fact would assure the country of citizens able to serve it, of men capable of contributing to scientific progress, and would tend to eliminate class differences resulting from wealth. Free tuition would equalize professors' salaries in rich and poor districts. The number of available subjects would not be unlimited. In America this problem has not been completely solved; however, the case resolves itself into the equalization of school funds rather than tuition, for American tuition is free.

Condorcet declared that instruction should be freed from public opinion and all other kinds of authority. He stated that education beyond the primary school ceased to be general and became more specific. He listed a double objective of education which in substance was this: to assure the country of all talents which might serve it and not to deprive any individual of the advantage of developing those with which he had been endowed. Those who could not afford higher education were to become national students. In American schools worthy students are awarded scholarships to allow them the advantages of further study, and the State is indirectly benefited by their advancements. The plan suggested by Condorcet was the first to make advanced learning available for the poor classes. The State should designate suitable books, while the professors should choose methods in lyceums and

(1) Condorcet, op. cit., 354-355
Condorcet's fifth type of instruction, quite comparable to America's foremost universities, was the National Society of Sciences and Arts, which was to supervise and direct educational establishments, to concern itself with perfecting sciences and art, and to dispense discoveries. In America colleges and universities carry out Condorcet's objective of the perfecting of human knowledge by disseminating scientific knowledge throughout the country.

This National Society was to have been composed of four classes; each small enough to permit study and research. Numerous heterogeneous parts could not be reached by simple lectures. The first class was to consider all mathematical sciences; the second, the moral and political sciences; the third, the sciences of applied mathematics and physics, medicine, mechanical arts, agriculture, and navigation; the fourth, grammar, letters, fine arts, and classics. According to him fine arts were to be considered only in relation to the theory of art. Sciences were grouped together so separate units could not become a power over one another and seek influence among citizens partial to their fields.

According to the proposed plan for the National Society each scholar could belong to only one class at a time but could progress from one to another. Each class held separate meetings, and each was divided into sections. The

(1) Condorcet, op. cit., 357-358
number of members was fixed as a means of causing emulation. Members of the organization were to elect the new ones. Herein might lie the germ for American honorary societies, especially in scientific and other educational fields. Each class of the National Society was given the power of electing professors of lyceums in their particular fields. Lyceum teachers, in turn, were to appoint instructors in the institutes, but municipalities were privileged to reduce the eligibility list. Teachers of institutes in the district were to prepare the list of teachers eligible for primary and secondary schools, but the municipal corporation where the school was situated elected them. Candidates were expected to possess some knowledge of administration, and the more learned ones were to teach the younger children who would be strongly influenced by the moral qualities of the teacher. Herein lie, perhaps, some valuable suggestions; if teachers of higher institutions were allowed to appoint teachers in lower institutions, instances of poorly prepared children would not be frequent. On the other hand, there might be a lack of interest which would warp peoples' judgment. Condorcet's final suggestion, that the more learned teachers instruct the younger pupils, is becoming an ever increasing conviction among psychologists and educators. It is well to profit by the information.

(1) Condorcet, op. cit., 358-363
(2) Ibid., 367-368
Consideration of Miscellaneous Subjects

Condorcet closed his report with miscellaneous considerations of subjects which function in education. The author suggested some means of organizing this plan of public education. In small villages where only one primary school was located, children of both sexes were to be admitted to the same institution and were to receive instruction from one teacher; but if the town had two primary schools, one was to be in charge of a mistress for girls, and the other in charge of a master for boys. The education of women was to have been the subject of special report, because women were to be educated for the common welfare of the country. Certainly modern America agrees with Condorcet's last statement which it has put into practice.

The society or committee appointed to supervise national education was to have been composed of scholars or men who devoted themselves to a science. According to Condorcet, independence of instruction was really a part of the rights of the human race; he cites instances (China, Egypt, and India) where hindrances to freedom for progress of education resulted in deterioration. Any one who so desired could organize a private school. This competition would compel national public schools to maintain themselves on a level with private schools.

(1) Condorcet, op. cit., 369-370
(2) Ibid., 373
The French constitution made independence a duty; therefore, in revision of its own laws, study of foreign codes (1) furnished pertinent information. This method is reflected in American courses in international relations.

Throughout, the essay of Condorcet admitted no inequalities in man, except those of wealth and education. His aim was to offer all men the means of providing for their needs, or assuring their welfare, of knowing and exercising their rights, and of understanding and fulfilling their obligations. In conclusion it might be said that Condorcet was a possible precursor of modern American democratic ideas of public education, for in all the major topics discussed in his thesis may be seen similar, if not distinct, parallels to major factors in the American system, namely: State responsibility for equal educational opportunity; necessity of educational freedom from political corruption; definitely defined grades of instruction; miscellaneous subjects tangent to educational problems.

(1) Condorcet, op. cit., 376
Montesquieu (1689-1755) was born at the Château de la Brède of an old noble family. He was so proud of his noble lineage of two and a half centuries that he had his genealogy traced. He received his education at the Collège de Juilly. In 1714 he became a judge in the parliament of Bordeaux and two years later became the chief justice. His duties were not heavy enough to keep him from writing when he so desired; he preferred writing to reading. His "Lettres Persanes," which were really a social satire, made him instantly famous and led to his election to the French Academy. After this success he traveled through Hungary, Italy, Holland, and England collecting material for his works on law.

His "L'Esprit des lois" is to be considered herein for the author's ideas on education. This work was an exposition of relativity of human laws in which Montesquieu analyzed the different governments to show that they result from moral and physical differences. The dissertation concluded with a review of the growth of French legislation from its origin in the Middle Ages. It was published in Geneva, ran through twenty-two editions in two years, and was translated into many languages. Toward the close of the eighteenth
century Montesquieu’s treatise on laws was studied at Yale.

"Que les lois de l'éducation doivent être relatives au principe du gouvernement" (2)

When Montesquieu decreed that principles of government and of education were too closely related ever to be separated, he voiced the now fundamental principle of public instruction in the United States. He believed that laws of education should be relative to particular types of government. In monarchies honor was the object; in republics, virtue; and in despotic governments, fear, which predominated as a means to an end. This philosopher declared that education was that which one received on entering the world and not that which parents and masters gave to him. Perhaps in America the terms social heritage and environment would be more accurately defined in these words. Nevertheless, Montesquieu expressed the opinion that laws of education prepared people for citizenship and stated in his own words,

"—chaque famille particulière doit être gouvernée sur le plan de la grande famille qui les comprend toutes." (4)

Education in a Monarchy

In a government under sovereign control there was

(1) Fay, Bernard, L'Esprit révolutionnaire en France et aux États-Unis, à la fin du XVIIIe Siècle.
(2) Montesquieu, L'esprit des lois, I, Bk., IV, 51, "The laws of education ought to be related to the principles of the government."
(3) Ibid., 51
(4) Ibid., 51, "—each family ought to be subordinate to the plan of the great family which comprehends everything."
obvious an undeniable power of the monarchy for effecting good breeding in its subjects; none would dispute the presence of a similar, though less conspicuous influence, operative in American government. According to Montesquieu, there would have to be in a monarchy a certain frankness and open carriage in education because a man used to speaking the truth would be bold and free. A certain politeness should be exacted by education because men live together and please each other, and one who refused to observe laws of etiquette would shock his fellow men and would therefore be accorded somewhat of a failure. The author concluded that politeness did not draw its origin from such a pure source but from the desire to distinguish oneself in society. In a kingdom courtesy grew at the court and an excessively chivalrous person was believed to be from the court, or worthy of being there. Traditional observation of etiquette at the court discouraged offences in behavior and conduct.

At the court there was in everything delicacy of taste which came from continual usage of superfluities of good fortune, from the variety, and above all from the lassitude of pleasures, from multiplicity, from confusion, and even from fantasies, which, when they were agreeable, were always received there. It was from these combined factors that an education had to come, if an honest man were to possess all the qualities and virtues demanded by such governments. In a monarchy law,

(1) Montesquieu, op. cit., 53-54
religion, and honor were considered sufficient to provide obedience to the will of the prince. He would not tolerate a dishonorable act, for that would hinder him in rendering his subjects good service. Montesquieu laid down three supreme rules of honor to which education in a monarchy was obliged to conform. (1) People were allowed to set values on fortunes, but it was not advisable to place values on lives; (2) one should strive to make himself worthy of his rank in life; and (3) the merits of honor should always be defended by rigorous opposition to those qualities honor forbids. Although the general idea presented here was relative to a monarchy, there may be some suggestions of this plan in modern American educational outlines.

Education in a Despotic Government

Training in a despotic government affirmed servility. Montesquieu proposed the fact that no one could be a tyrant without, at the same time, being a slave. Extreme obedience presupposed ignorance in the one who obeyed and even in the one who commanded, since the commander was not to reason or think but merely command. This type of discipline was based upon fear in the hearts of the subjects and upon the scant knowledge of some very simple religious rules; thus in reality there was no education. Montesquieu recognized as a detriment to government the suppressed obedience resulting through

(1) Montesquieu, op. cit., 55
(2) Ibid., 53
ignorance and fear.

Education in a Republic

Then, as now, the open reliance of republican government upon the intelligence and training of individual citizens compelled the schools to instill in children ideals of citizenship. In a republic one needs the full power of education. Fear in the despotic government implied punishments and threats; honor in the monarchy relied upon and favored passionate devotion to the State; but political virtue in the republic depended upon self-denial, always painful. This virtue included a love of laws, of the native country, and of public interest. Montesquieu asserted that a democratic government must be entrusted to each citizen; for, to save it, one must love it. For the success of the state these ideals must be instilled in children to create in them respect for government. Schools were sure to foster such ideals. This reasoning sounds quite modern and closely compares with that in American schools, where it comprises one of the chief arguments in support of public education. The success of our democracy lies in the hands of the individual citizen who for this reason should be taught, in youth, ideals of government.

Montesquieu voiced a modern precept in the assertion that young people do not voluntarily become degenerate but that they deteriorate when those of a maturer age fall into

(1) Montesquieu, op. cit., 60-61
corruption. The ancient people lived under governments based on the principle of virtue and were never disappointed in their education. At his time Montesquieu listed three contrary educations: that of the fathers, that of the masters, and that of the world. Today, however, American educators are trying to correlate these three types of education harmoniously with the child's general education. Having once educated a previous generation, leaders have thus directed the learning of the father, so that the parent from his own training knows how to fit his child to meet the world. In citizenship training, a child learns to take orders from a superior, usually a teacher, and to cooperate with his associates; in this way he is trained to take his place in society.

In explaining the paradox of the ancients by a report on customs, Montesquieu suggested a well-rounded-out curriculum. This same idea has wide acceptance in American education. When people were excellent athletes, strength and fierceness were developed incidentally; so the teaching of music was conceived as an appropriate antidote for the ferocious effect of the institution and as education for the soul. Music awakens in men gentleness, pity, and tenderness; while physical exercise would arouse the opposite emotions. Though in his suggestions for republican education more vital connections or possible hints of our type of education can be

(1) Montesquieu, op. cit., 59
(2) Ibid., 70
observed, some of Montesquieu's philosophical reasoning concerning education in general was likewise interesting.

Conclusion

Thus Montesquieu attempted to define those seemingly intangible yet vital influences which result thru association. Whether the government were monarchial or democratic, he perceived its character to be reflected in its people. Whether the people were virtuous or decadent, he alleged their influence to be mirrored in the national government. Thus Montesquieu's theory portrayed the reciprocal relation between the State and its people and concluded that only through education could the correct influences result. A monarchy planned to secure good manners and conduct through observance of court traditions, and a republic hoped to realize model citizens through public education.
Biographical Sketch

It would be very difficult to study the educational theories of Jean Jacques Rousseau without first considering his life and environment. He was born in a century when authority was the ruling principle, but he refused to conform. Rousseau was an apostle of subjectivism.

He was born in Geneva, in June, 1712. His father was a watchmaker. His parents were of the citoyen class and were protestants. His mother, Suzzanne Bernard Rousseau, was the daughter of a minister and was a person of great beauty and refinement, but endowed with a morbid sensibility which she had further developed by reading sentimental romances, popular at the time. She died when Jean Jacques was born, and he was left to be brought up by his father, a typical Frenchman—lively, gallant, romantic, and a lover of pleasure.

During the early years of his life he was cared for by a sister of his mother, a quiet, kindly person who treated him with a certain gentleness that might have been indulgence. So it was to be throughout his life; Rousseau's sympathetic and winning nature kept him from unpleasant corrections his entire life.

He was left to his own resources; as a result he learned to read and write quite young. Before he was seven
years old, he had read all his mother’s library. Then he and his father read her father’s library which consisted of Plu-
tarch’s Lives, Bossuat’s Lectures on Universal History, Ovid’s
Metamorphoses, and the like. To the nervous, precocious, se-
cluded child of eight these literary specimens represented the
world:

At the age of eight Rousseau was sent to be educated
along with his cousin, in the home of a clergyman named Lamber-
cier, at Bossey. He loved the natural surroundings there and
grew to feel that human nature was normally good. One time
Rousseau was punished for a slight offence which he claimed
he did not do. Because of this dissension he and his cousin
were withdrawn from this home. This one incident was sufficient
to ruin the education built up thus far, this education which
he was later going to champion in his Emile.

After this break he and his cousin lived at the lat-
ter’s home in Geneva for several years. Here he fell violently
in love with some women twice his own age and wept and sighed
over them. He was a mass of impulses which became more and
more unruly, whereas he lacked a moral sense to guide them.

At the age of twelve he was put in a notary’s office
to learn a profession. His apprenticeship lasted about four
years. When Rousseau was about the age of sixteen, he resolved
to become a tramp. Rousseau would have been all right if he
could have always had his own way. In his wanderings he became
converted to Catholicism by a Catholic priest who gave him food
and wine. To make sure of his conversion, the priest sent
Rousseau with a letter of introduction to Madame de Warens at
Annecy. He fell madly in love with her at first sight, but
some of her interested friends had him sent to a monastery in
Turin to become a member in good standing of the church.

From now on his life was one continual series of love
affairs, but time after time he would return to Madame de Warens,
whom he called "mamma," when he was in trouble. She helped
him along in his musical theories and often gave him material
aid. For nine years he lived with her and tried to manage her
financial affairs for her, but he only made bad conditions
worse. He became ill during this period, partly from laziness
and partly from imagination, and his "mamma" had to nurse him.

Rousseau tried to tutor the sons of M. de Mabey but
failed completely because of three educational instruments he
used: sentiment, reason, and anger. However, he kept the
good will of his employer and made some influential friends
through him.

For the first thirty years of his life Rousseau had
not been disciplined by any training. He was a natural man—
a savage that lived among civilized men and adapted himself
to their standards only as far as he had to. Because of the
failure to discipline his instincts he was left in a state of
animal spontaneity.

After this time he began to make good resolutions
and to improve his moral life. He went to Paris to introduce
a new system of musical notation and to present his musical comedy *Narcisse*. These projects failed. Through one of his lady friends he became secretary to the ambassador to Venice. He finally quarrelled with the ambassador and after some difficulty collected his salary in order to return to Paris. This experience aroused his contempt for political institutions and hollow and corrupt diplomacy.

When Rousseau returned to Paris, he led a Bohemian life; he lived with some very coarse people near Luxembourg. There was a very poor, hard-working girl who was usually the butt of all the coarse life of the place, but Rousseau alone took her part. He swore to be true to Thérèse Levasseur as long as he lived, and he was. This love, as he called it, made him steady and gave him peace in which to work.

During this period in his life Rousseau became acquainted with some influential women, with the Abbe Condillac, and with Diderot, who encouraged him to write. He wrote an article on music for the *Encyclopédie*. Diderot urged him to write on the question proposed by the Academy of Dijon for a prize essay: *Has the Progress of the Arts and Sciences contributed to Corrupt or to purify Morals?* His essay won the prize. After this success Rousseau was considered a rising man both in the literary and musical world. His opera, *Le Dévin du Village*, had been popularly received. These events spurred the philosopher on to try to make changes in his eccentric dress and mode of living.
In 1764 the nature lover was going to return to Geneva to make his permanent home in his birth place, but he learned that Voltaire had settled near Geneva and he no longer cared to do so. Madame d'Épinay offered him a lovely home in the Hermitage, near Montmorency, and in 1756 he and Thérèse moved there along with her parents. The next four years of his life were the most productive of his whole life. It was in these surroundings that the Social Contract and Œmile were written.

Œmile, his treatise on education, was printed in 1762 and caused a storm of disapproval in the country; the Parliament condemned the book to be burned and Rousseau to be arrested. The book was opposed by the orthodox religious party and the philosophical party, headed by Voltaire and the Encyclopédistes. It was necessary for the author of this book to flee from the country. He spent sometime in Switzerland, and then, because of his enemies' influence he was fleeing to England but stopped at Paris, and, much to his surprise, was lauded. However, he did go to England with his friend Hume in 1766 and received much applause there.

Because of a misunderstanding, Rousseau returned to France to wander about in search of a quiet retreat and finally to retire to the Hermitage where he spent his last days. It was his plan to write a continuation of his Œmile, but death came to him quite suddenly in 1778, and his new project was never begun.
After having viewed briefly the main events of this sentimentalist's life, one can easily see the autobiographical reflections in his educational treatise. Rousseau had never been subjected to any discipline in his life; his instincts and emotions had gone uncurbed. He could go into great detail on the duties of parents, but he sent his own children to the foundling asylum. His life was a direct contradiction and negative example of the theory he advocated. He rebelled at everything which implied a duty. Herein is presented a small picture of the character of the man who has become a respected precursor of modern education.

*Émile*

Volumes have been written on Rousseau's educational treatise, *Émile*. His educational philosophy may be found in the opening statement:

"Tout est bien, sortant des mains de l'Auteur des choses; tout dégénère entre les mains de l'homme." (1)

Again, he expounded a logical theory in this line:

"On faonce les plantes par la culture et les hommes par l'éducation." (2)

**Six Main Theses**

The main principles expressed in *Émile* are summarized

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(1) *Rousseau, J. J., Émile, Vol. I, 9* ("Coming from the hand of the Author of all things, everything is good; in the hands of man everything degenerates.")

(2) *Ibid., I, 11* ("One fashions plants by cultivation and men by education.")
in these six laws:

(1) Education ought to be natural; no means of instruction should be used that contradicts the laws of nature.

(2) In order to procure the best results and to provide situations favorable for learning education should be indirect.

(3) Education must be successive. Between the ages of five and twelve years the child's training is concerned with sense or judgment; from the ages of twelve to fifteen the child's education should direct its intelligence. From the ages of fifteen to twenty years the child should receive moral and religious education and general instruction that has been delayed until then.

(4) Education ought to be made attractive.

(5) Education ought to result from actual experience of direct things and not from reading books which teach one to talk on unfamiliar subjects.

(6) Since the ordinary circumstances of everyday life are often insufficient to instruct the child, the tutor will have to create experiences.

Education According to Natural Laws

Rousseau presents his natural laws as follows:

(1) The child should be given free use of all natural strength he cannot misuse. (2) Adults should aid the child by supplying whatever he lacks in intelligence and strength. They should provide for him the physical necessities. (3) But nothing
should be yielded to his whims; only that which is of use to him should be furnished. (4) One should study his language so as to understand which desires of the child arise from nature and which from opinion. Such treatment would limit his desires only to those things which one can obtain by his own power. These principles, as sketched here, have left their imprint on modern American education. Leaders in this field are constantly trying to make instruction coincide with the laws of nature. Our visual education is an outstanding attempt to follow nature. A child first sees an object and later learns about it because his curiosity makes him investigate the situation. This type of learning is more generally retained than forced learning. Such was the idea Rousseau expressed throughout his thesis. According to him, if the child were not interested in a study, the tutor before beginning the instruction should endeavor to arouse in his pupil an interest for the subject. In modern educational philosophy this problem is discussed under intrinsic and extrinsic learning. Dr. John Dewey reflects Rousseau's ideas in this discussion in that he feels the child is better taught who has an intrinsic desire to learn.

Negative Education

Rousseau's second principle advocated indirect education and control. In Rousseau's plan the child would

(1) Rousseau, Emile (Translated by E. Worthington)
be made to feel himself at the mercy of his adult friends because of his weakness and ignorance. In modern educational institutions in America the indirect procedure in a modified form is considerably used. The child's will is now considered more than it was three centuries ago. Today the teacher is becoming more nearly a director than a commander. Instead of administering corporal punishment he would keep the child so occupied doing things he enjoys that he has no time for mischief. Rousseau used this incident as an example of indirect instruction. If a child should break some furniture, let him feel the loss of his misdemeanor without scolding him. Probably the majority of people today would agree that the more a child is constrained the more unruly he becomes. Punishment, as such, should happen to him as a natural result of his own wrong doing.

Successive Education

Infancy

The third principle of Rousseau's treatise proposes a detailed course of instruction for infancy, childhood, youth, and manhood. Embodied in its principles may be seen the evidence of Rousseau's remaining theses, namely attractive education, actual experience in preference to reading, and the creation of experiences to afford certain phases of training.

To make education successive Rousseau would have the

the tutor observe the child from the time of its birth to keep it from forming habits. The philosopher desired that a newborn baby should be allowed freedom for moving his limbs to prevent deformity. A mother tends to shelter her child too much from hardships, which really amounts to postponing them until the child grows older. Rousseau did not approve of this practice; a tutor who would not indulge the child was his solution of the difficulty. Again he expressed some sound ideas current even today in baby culture when he said a child often commands before he speaks and that therefore early training and development are very important. "The only habit a child should be allowed to form is that of having no habits." One should never do anything for a child because he cries for it; if he wishes some object, carry him to it so he will form a sense of position. The baby should be permitted to develop as naturally as possible and this process should not be rushed. He should be talked to only when he can profit by it and when some meaning is to be expressed to him. As he grows older the baby will be ready to talk and correct his own mistakes. "The developments of childhood occur almost all at once."

Childhood

Rousseau's second stage in successive education deals with the child from the age of five until about twelve. The philosopher warned us not to take too many precautions during

(1) Rousseau, op. cit., 25
(2) Ibid., 36
this period of training. He claimed, "The boon of freedom is
worth many soars." To him childhood seemed the most important
and most perilous period of an individual's life because many
children never reach manhood. According to Rousseau, many in-
corrigible errors and vices could take root in childhood.
However, the child should be left free to perform his own ex-
periments and to observe his own mistakes, if he is to gather
a fund of knowledge. This period should deal chiefly with
training the senses and forming judgments. The only moral
lesson to be taught is never to injure any one. The best way
to cultivate the pupil's understanding is first to develop his
strength by constant physical exercise. This will not only
make his body sound and robust, but will at the same time make
his reasoning wise and logical. Sleep was named as a good
corrective for physical exercise. A pupil of nature would be
trained to depend largely upon his own strength; the teacher
was to guide the child only by indirect suggestion. Rousseau
blamed the instructor for a capricious child's behavior. This
he considered a result of inappropriate discipline, unsuited
to the child's disposition. As an antidote he suggested im-
proved management and increased practice.

In the manner of dress the child, as well as the
baby, should be given perfect freedom of the body. He might
be allowed to wear brightly colored clothes, but he should not

(1) Rousseau, op. cit., 41
(2) Ibid., 87
be taught to crave fine clothes. The pupil should become ac-
customized to hardships, since deprivation brings added pleasures
or agreeable sensations.

Wherever possible Rousseau would present studies in
their natural settings. For instance, geography could better
be taught through actual experience than by maps, globes, and
books. In the study of geometry, Émile was to make his own
instruments and to solve living and vital problems rather than
abstract ones. Rousseau felt a child learned languages me-
chanically and without feeling; therefore he suggested post-
poning language study until the child grew older.

Rousseau thought a parent should delight in his child
and rejoice over the brilliant future ahead of it. To this
philosopher childhood suggested spring, which arouses ima-
gination and stimulates hopes. A pupil was not to be bound by
custom or routine but was to follow his own conclusion always.
To him men had no caste or level; he would as soon aid a ser-
vant as a lord.

Youth

The third stage of successive education as set forth
in Émile deals with the training of the youth between twelve
and fifteen years of age. Although Rousseau believed it was
now time for both work and study, he would teach only those
subjects for which his pupil felt a need. Robinson Crusoe was
to furnish Émile his reading. This was the only book which
Rousseau recommended for a youth reared according to the laws
of nature. The boy was to learn a trade to satisfy his constant physical activity which at this age developed so much faster than his mental activity. During the period of instruction the tutor should strive to arouse his pupil's curiosity about natural phenomena. Rousseau used the following example to illustrate his theory. To teach a child that the sun rises in the east and sets in the west he would first go with him to a place of advantage to observe the sunset. The next morning he would accompany his pupil to the same spot to watch the sun rise. He would not weary the boy with a long explanation but would merely comment, "I think the sun set there, and now it has risen over here. How can that be so?" Afterwards the child would be left to his reflections. The answer to one inquiry was supposed to call forth another question; by this method he would have taught astronomy.

Again Rousseau repeats that the boy should correct his own mistakes and thus improve his learning. He should not be taught knowledge but a love for it and a good method of acquiring it. When the youth grows tired of one study, he should lay it aside and take up another. For teaching physics a laboratory filled with instruments was unnecessary because use could be made of common objects. Rousseau explained in detail how Émile saw a juggler at a fair do a trick; after the boy and his tutor had returned home, they worked out the same trick. This incident served as a lesson in the law of physics.

(1) Rousseau, op. cit., 41
This pupil should not be allowed to take for granted what others say is so. He should be led into new fields of learning. Ideas of manhood comprehensible to boys of his age could be introduced to him; other knowledge should be withheld until his powers of understanding have increased.

Manhood

Rousseau's fourth stage of successive education, illustrated in *Emile*, was devoted to the training of a young man between the ages of fifteen and twenty years. This instruction consisted in giving the right moral and religious training to the pupil. Up to this time the boy had been without a moral code. Rousseau asserted this was the age at which a man really began to live; he called it the second birth or the birth of living. The author stated that the first emotion which a child experienced was the love of self which is content when the real needs are satisfied. Another feeling arose when the child, because of his dependence upon them, loved those people who cared for him. But as soon as he realized the assistance which everyone gave him, he became imperious, jealous, deceptive, and vindictive. According to Rousseau, man's first passion soon causes the rise of others. The "sum of all human wisdom in the use of the passion is: (1) to feel the true relations of man both in the species and in the individual; (2) to order all the affections of the soul according to these relations." Rousseau wanted young students.

(1) Rousseau, op. cit., 201
to return to their early homes, where in the simplicity of
country life their passions would develop less rapidly.

If children became unruly at the adolescent stage,
this thinker was prone to condemn the teachers for misdirec-
tion. His plan for rendering the boy docile required the
teacher to leave him completely at liberty; when the pupil
desired help he could go to his tutor for it. The boy's soul
was to be elevated to the noble sentiment of gratitude toward
his teacher, who was never to speak to him except to benefit
him. To children of this age Rousseau would show justice and
goodness to be more than merely abstract terms. He would
strive to make them real affections of the soul, enlightened
by reason. He wanted this progress to come as a natural out-
growth of primitive affections. Let a child first learn to
love; then teach him to curb his affection. After growing
capable of devotion, he became aware of regard for others and
attentive to the symbols of this attachment.

Rousseau believed that society should be studied
through men, and men through society. It was his plan to por-
tray to his pupil men as they really were so that the boy
would naturally dislike those who deceived him. The tutor was
to choose the young man's associates, teaching him that man
was naturally good but often perverted by society. The
philosopher desired Emile to make the acquaintance of men from
a distance rather than from actually mingling with them. Thus

(1) Rousseau, op. cit., 210
the dangers of the world could be discussed with the pupil and pointed out to him before he was personally exposed to them.

History was recommended as an appropriate medium for picturing the hearts of men to the pupil; this plan removed the necessity for philosophical lectures. Such a study would enable the pupil, as a spectator, to observe men and judge their actions without being their accomplice or accuser. Since histories so often portray man's bad qualities, the author advised the selection of those works which present facts impersonally. However, the reading of Plutarch's *Lives* was praised as excellent training for giving the subjective details of great men's biographies, so generally omitted by historians; Rousseau claimed that a study of Plutarch was also a good course in practical philosophy. But the tutor is admonished against permitting the child who has had all of his training to develop a superior attitude toward men. The young boy should be warned that he may encounter many misfortunes. The Theater was mentioned as a place to study peoples' tastes because they go there to secure amusement and may therefore be judged by the type of entertainment which they voluntarily select. After having completed these courses, Émile would be ready quietly to assume his place in society, there, to observe through their social manners men as he had previously studied them in history. Although trained as an individual, the boy would be ready for society because he had already been interested by

(1) Rousseau, op. cit., 210-250
his tutor in doing things for somebody less fortunate than himself. When presented to society, the boy, wholly ignorant of constraints and disguises, would be at ease. He would just naturally appear courteous because of having been trained to show consideration to others before thinking of himself. While preparing Émile for society, Rousseau would show him that his heart required a companion. Rousseau would then set about giving him an ideal for which to look and would point out indirectly possible dangers and evils to be encountered in this search. He would outline the faults likely to be evident in a sweetheart so that Émile could avoid having the same faults himself.

Education of Women

Having completed his analysis of the four stages of Émile's education, Rousseau devoted his fifth book to a discussion of education for the woman who would be a good wife for his pupil, Émile. Rousseau said:

"Sophie ought to be a woman, as Émile is a man—that is, she should have whatever is befitting the constitution of her species and of her sex, in order to fill her place in the physical and moral world."(1)

This author felt that woman should have little power of resistance and should constitute herself to please man. He asserted that women should be able to think, judge, love, and know that they should cultivate intellectual charm as well as personal beauty and thereby equip themselves to direct in the

(1) Rousseau, op. cit., 259
men that strength which they themselves sometimes lack. However, he thought women should aspire to be strong and healthy in order to accept in society the positions for which they are being educated. Rousseau claimed that the whole education of woman should strive to prepare her for the responsibilities of a wife and mother.

"To please them (men), to be useful to them, to make themselves loved and honored by them, to educate them when young, to care for them when grown, to counsel them, to console them, and to make life agreeable and sweet to them—these are the duties of women at all times, and what should be taught from their infancy." (2)

Rousseau felt that girls should early be taught self restraint and self control, lest they might carry freedom to excesses. There would result from this training docility, a necessary quality in women whose duty it is to suffer injustice and to endure without complaint the wrongs of husbands. But Rousseau did not consider unhappiness imperative for compliance. In fact he stated that a congenial marriage would make amends for an unhappy girlhood. He advised mothers to accompany their daughters to as many feasts and entertainments as possible.

Thus a latent craving for frivolities would be avoided. A reflection of Fénelon is seen in Rousseau's statement that convents do not prepare girls for society. To love a peaceful home life, the girl should have known its charms from infancy; no woman unfamiliar with a mother's attention would have a

(1) Rousseau, op. cit., 263
(2) Ibid., 263
desire to rear her daughter as a companion.

Rousseau called Émile's companion Sophie. She was a girl of high birth, with a pleasing disposition, sensitive at heart, but extremely sensible. She was represented as interesting rather than perfect, for this philosopher believed that one derives many advantages through a struggle for perfection. Her intelligence was gratifying though not brilliant. This faithful daughter was pure and religious; her faith was reasonable and simple with few dogmas and no essential practice, except morality. Virtue was her ruling passion. When Sophie reached the age of fifteen years, her father talked to her seriously about the selection of her future husband. Contrary to the usual practice of parents choosing a husband for their daughter, and consulting her merely as a matter of form, Rousseau reversed this process—the girl herself was to do the choosing and the parents were to approve her choice. Her satisfaction was to be considered before theirs. Thus Sophie would receive a practical education, including a profound study of the mind of man to whom she is subject by opinion or law, a study which would enable her to influence man to do for her what she could not do for herself. Regardless of the frequent statement that woman is inferior to man, Rousseau believed her equally endowed with good sense.

Conclusion

Rousseau advocated education as a preparation for

(1) Rousseau, op. cit., 237-233
society, but he would assign to each pupil a private tutor. The child was to have been educated, as far as possible, in his own natural environment and according to the laws of nature. It would be the duty of the teacher to create the necessary background for presenting a necessary study if such a setting did not exist. Rousseau carefully planned the boy's training according to the four periods of his life—infancy, childhood, youth, and manhood. Then to give the pupil a complete education the philosopher suggested to him the type of girl that would be a suitable companion. For the benefit of the readers Rousseau wrote his fifth and last book to outline carefully the details of a good education for Émile's life companion who should also be trained according to the laws of nature so she would understand him better.

The similarities and dissimilarities between Rousseau's suggested course of education and the established course of American instruction are obvious. Rousseau believed in education as a preparation for society, as do the Americans, but whereas Rousseau would have each pupil have a private tutor, the Americans assume that the public schools can do justice to many pupils by class instruction. Thus they substitute the class for Émile and the school system for the tutor. Rousseau's plan for the education of girls and women was a distinctly progressive step in his day. America has, however, in accordance with contemporary policies, conceded the right of equal education to men and women, but the country might well profit by supplying
definite training for more harmonious adjustment in the social relations of men and women, even as Rousseau endeavored to do in the fifth book of his treatise. In conclusion, it is not difficult to perceive in Rousseau's character, Emile, at least a plausible epitome of modern American school children, in the tutor a parallel to the modern American schools.
Chapter VIII

CONCLUSION

French Educational Reforms

The analyses of the philosophies of representative educational reformers of France in the eighteenth century warrant the following conclusions:

(1) Major Conclusions

1. Education was to be taken from the jurisdiction of the Church which had had complete control for previous centuries.
2. Secular teachers, either married or single, were to be employed; these teachers must qualify for a profession, must give evidence of good citizenship, and must have command of their field of subject-matter.
3. Instruction was recognized as the responsibility of the State for the promotion of general welfare among its citizens.
4. The training presented was to prepare people for citizenship in the State.
5. Equal educational opportunity was to be provided for all classes of people.
6. These reformers desired to keep State education free from political corruption.
7. In the suggested curricula practical and scientific courses were given preference over classical studies and liberal arts.

(1) Conclusions listed here are those agreed upon by most of the reformers discussed above.
8. Women were to be educated for the responsibilities which society placed on wives and mothers.
9. Corporal punishment had no place in eighteenth century discipline since these early educators believed in rewarding merit instead of punishing misdemeanors.
10. Education was supposed to contribute at least as much to human enjoyment as to industrial profit; some anticipated that it would add more to the former than to the latter.

Minor Conclusions
1. Scholarships providing for further study were to be awarded worthy students.
2. To prevent loss of time and training, children would be influenced to follow the occupations of their fathers.
3. Educators considered principles of government and education too closely related to be considered separately.
4. Citizens who wished to attend classes were to be allowed this privilege.
5. In some professions teachers were asked to give free public lectures for the general enlightenment of interested people.

Possible Parallels in French and American Education

From the conclusions drawn above one can easily observe parallels or similarities in American educational theories and practices. In the United States modern educators

(1) These conclusions are called minor because they were not recommended by each one of the reformers discussed but only by one or more.
object to religious training in public schools. The relatively small number of sectarian institutions proves that religious schools do not provide the most popular means of instruction. The general idea of education now prevalent in this country reiterates the second conclusion stated above; instruction is recognized as the responsibility of the State which must advance the general welfare of its citizens.

A fundamental function of our modern schools is training for citizenship. Equal education for all classes is a basic objective in our democracy. Education supported by the State and free from political corruption has always been a goal in the United States. Modern educators still suggest practical courses suited to the needs of the majority rather than abstract subjects for the pleasure of a few. Although present American methods for the education of women are somewhat changed from those of the eighteenth century, an effort is still made to educate girls for the positions of wives and mothers. However, coeducation—unapproved by the French eighteenth century reformers—is now accepted in America. Corporal punishment, which was disapproved by the French philosophers, is also frowned upon by present day educators. Discipline is being directed more carefully and indirectly by the teachers. American teachers, because of their qualifications are insisting upon the recognition of their group as a profession, more persistently today than did the French in the eighteenth century, when the reformers suggested such a procedure. Today,
as in the French philosophies two centuries ago, the major qualifications for a teacher are that he must be a good citizen, that he must have a profound knowledge in his own field of subject-matter, and that he must possess a great deal of patience. One of modern education's basic contributions was anticipated by these Frenchmen in their theory that education should lend much to human enjoyment as well as to industrial profit.

Throughout the essays surveyed numerous modern educational maxims and bits of modern philosophy were expressed. Scholarships for further study were to be offered to worthy students; such awards are popular in this country today. Classes were to be open to interested citizens. Today in America anyone has the privilege of enrolling in a public institution of learning. One of these reformers suggested free public lectures by the professors for the enlightenment of those people who might be intellectually curious. In American cities where universities are located such public lectures are frequent. Museums and special gardens were suggested as places for free public instruction. These early endeavors toward general instruction for adults who wished it are reflected in current American practices. The curricula suggested in these educational treatises varied little in general recommendations for subject-matter from those in use in this country. The fields of study were so inclusive that any additional subject could be placed in one of the divisions already indicated by
these French thinkers. Perhaps one would be justified in saying that these philosophers and reformers by means of their writings and through their power to sway public opinion in France anticipated the French Revolution and the New Republic. Because of the turmoil caused by the revolt, their ideas did not take root immediately in their own country; but, it is possible that the thoughts of these men exerted a notable influence on Jefferson, Franklin, and other Americans who were at this period in history attempting to perfect the American public school system.
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