

## Emile, or Education

# Book 2

Jean-Jacques Rousseau

We have now reached the second phase of life; infancy, strictly so-called, is over;...When children begin to talk they cry less. This progress is quite natural; one language supplants another. As soon as they can say "It hurts me," why should they cry, unless the pain is too sharp for words? If they still cry, those about them are to blame. When once Emile has said, "It hurts me," it will take a very sharp pain to make him cry.

If the child is delicate and sensitive, if by nature he begins to cry for nothing, I let him cry in vain and soon check his tears at their source. So long as he cries I will not go near him; I come at once when he leaves off crying. He will soon be quiet when he wants to call me, or rather he will utter a single cry. Children learn the meaning of signs by their effects; they have no other meaning for them. However much a child hurts himself when he is alone, he rarely cries, unless he expects to be heard.

Should he fall or bump his head, or make his nose bleed, or cut his fingers, I shall show no alarm, nor shall I make any fuss over him; I shall take no notice, at any rate at first. The harm is done; he must bear it; all my zeal could only frighten him more and make him more nervous... This is the time for his first lesson in courage, and by bearing slight ills without fear we gradually learn to bear greater.

I shall not take pains to prevent Emile hurting himself; far from it, I should be vexed if he never hurt himself, if he grew up unacquainted with pain. To bear pain is the first and most useful lesson. It seems as if children were small and weak on purpose to teach them those valuable lessons without danger. The child has such a little way to

fall he will not break his leg; if he knocks himself with a stick he will not break his arm; if he seizes a sharp knife he will not grasp it tight enough to make a deep wound. So far as I know, no child, left to himself, has ever been known to kill or maim itself, or even to do itself any serious harm, unless it has been foolishly left on a high place, or alone near the fire, or within reach of dangerous weapons. What is there to be said for all the paraphernalia with which the child is surrounded to shield him on every side so that he grows up at the mercy of pain, with neither courage nor experience, so that he thinks he is killed by a pin-prick and faints at the sight of blood?

With our foolish and pedantic methods we are always preventing children from learning what they could learn much better by themselves, while we neglect what we alone can teach them. Can anything be sillier than the pains taken to teach them to walk, as if there were any one who was unable to walk when he grows up through his nurse's neglect? How many we see walking badly all their life because they were ill taught?

Emile shall have no head-pads, no go-carts [strollers], no leading-strings; or at least as soon as he can put one foot before another he shall only be supported along pavements, and he shall be taken quickly across them. Instead of keeping him mewed up in a stuffy room, take him out into a meadow every day; let him run about, let him struggle and fall again and again, the oftener the better; he will learn all the sooner to pick himself up. The delights of liberty will make up for many bruises. My pupil will hurt himself oftener than yours, but he will always be thwarted, constrained, and sad. I doubt whether they are any better off.

As their strength increases, children have also less need for tears. They can do more for themselves, they need the help of others less frequently. With strength comes the sense to use it. It is with this second phase that the real personal life has its beginning; it is then that the child becomes conscious of himself. During every moment of his life memory calls up the feeling of self; he becomes really one person, always the same, and therefore capable of joy or sorrow. Hence we must begin to consider him as a moral being.

...The chief risks occur at the beginning of life; the shorter our past life, the less we must hope to live. Of all the children who are born scarcely one half reach adolescence, and it is very likely your pupil will not live to be a man.

What is to be thought, therefore, of that cruel education which sacrifices the present to an uncertain future, that burdens a child with all sorts of restrictions and begins by making him miserable, in order to prepare him for some far-off happiness which he may never enjoy? Even if I considered that education wise in its aims, how could I view without indignation those poor wretches subjected to an intolerable slavery and condemned like galley-slaves to endless toil, with no certainty that they will gain anything by it? The age of harmless mirth is spent in tears, punishments, threats, and slavery. You torment the poor thing for his good; you fail to see that you are calling Death to snatch him from these gloomy surroundings. Who can say how many children fall victims to the excessive care of their fathers and mothers? They are happy to escape from this cruelty; this is all that they gain from the ills they are forced to endure: they die without regretting, having known nothing of life but its sorrows.

Men, be kind to your fellow-men; this is your first duty, kind to every age and station, kind to all that is not foreign to humanity. What wisdom can you find that is greater than kindness? Love childhood, indulge its sports, its pleasures, its delightful instincts. Who has not sometimes regretted that age when laughter was ever on the lips, and when the heart was ever at peace? Why rob these innocents of the joys which pass so quickly, of that precious gift which they cannot abuse? Why fill with bitterness the fleeting days of early childhood, days which will no more return for them than for you? Fathers, can you tell when death will call your children to him? Do not lay up sorrow for yourselves by robbing them of the short span which nature has allotted to them. As soon as they are aware of the joy of life, let them rejoice in it, so that whenever God calls them they may not die without having tasted the joy of life.

...the man must be treated as a man and the child as a child. Give each his place, and keep them there. Control human passions according to man's nature; that is all we can do for his welfare. The rest depends on external forces, which are beyond our control.

...The happiest is he who suffers least; the most miserable is he who enjoys least. Ever more sorrow than joy--this is the lot of all of us...Every feeling of hardship is inseparable from the desire to escape from it; every idea of pleasure from the desire to enjoy it. All desire implies a want, and all wants are painful; hence our wretchedness consists in the disproportion between our desires and our powers. A conscious being whose powers were equal to his desires would be perfectly happy.

...True happiness consists in decreasing the difference between our desires and our powers, in establishing a perfect equilibrium between the power and the will. Then only, when all its forces are employed, will the soul be at rest and man will find himself in his true position.

The world of reality has its bounds, the world of imagination is boundless; as we cannot enlarge the one, let us restrict the other; for all the sufferings which really make us miserable arise from the difference between the real and the imaginary. Health, strength, and a good conscience excepted, all the good things of life are a matter of opinion; except bodily suffering and remorse, all our woes are imaginary. You will tell me this is a commonplace; I admit it, but its practical application is no commonplace, and it is with practice only that we are now concerned.

Oh, man! live your own life and you will no longer be wretched. Keep to your appointed place in the order of nature and nothing can tear you from it. Do not kick against the stern law of necessity, nor waste in vain resistance the strength bestowed on you by heaven, not to prolong or extend your existence, but to preserve it so far and so long as heaven pleases. Your freedom and your power extend as far and no further than your natural strength; anything more is but slavery, deceit, and trickery. Power itself is servile when it depends upon public opinion; for you are dependent on the

prejudices of others when you rule them by means of those prejudices. To lead them as you will, they must be led as they will. They have only to change their way of thinking and you are forced to change your course of action. Those who approach you need only contrive to sway the opinions of those you rule, or the favorite by whom you are ruled, or those of your own family or theirs. Had you the genius of Themistocles, viziers, courtiers, priests, soldiers, servants, babblers, the very children themselves, would lead you like a child in the midst of your legions. Whatever you do, your actual authority can never extend beyond your own powers. As soon as you are obliged to see with another's eyes you must will what he wills. You say with pride, "My people are my subjects." Granted, but what are you? The subject of your ministers. And your ministers, what are they? The subjects of their clerks, their mistresses, the servants of their servants. Grasp all, usurp all, and then pour out your silver with both hands; set up your batteries, raise the gallows and the wheel; make laws, issue proclamations, multiply your spies, your soldiers, your hangmen, your prisons, and your chains. Poor little men, what good does it do you? You will be no better served, you will be none the less robbed and deceived, you will be no nearer absolute power. You will say continually, "It is our will," and you will continually do the will of others.

There is only one man who gets his own way—he who can get it single-handed; therefore freedom, not power, is the greatest good. That man is truly free who desires what he is able to perform, and does what he desires. This is my fundamental maxim. Apply it to childhood, and all the rules of education spring from it.

Society has enfeebled man, not merely by robbing him of the right to his own strength, but still more by making him his strength insufficient for his needs. This is why his desires increase in proportion to his weakness; and this is why the child is weaker than the man....

...He must feel his weakness, but not suffer through it; he must be dependent, but he must not obey; he must ask, not command. He is only subject to others because of his needs, and because they see better than he what he really needs, what may help or hinder his existence. No one, not even his father, has the right to bid the child do what is of no use to him.

When our natural tendencies have not been interfered with by human prejudice and human institutions, the happiness alike of children and of men consists in the enjoyment of their liberty. But the child's liberty is restricted by his lack of strength. He who does as he likes is happy provided he is self-sufficing; it is so with a child in like conditions. Even in a state of nature children only enjoy an imperfect liberty, like that enjoyed by men in social life. Each of us, unable to dispense with the help of others, becomes so far weak and wretched. We were meant to be men, laws and customs thrust us back into infancy. The rich and great, the very kings themselves are but children; they see that we are ready to relieve their misery; this makes them childishly vain, and they are quite proud of the care bestowed on them, a care which they would never get if they were grown men.

These are weighty considerations, and they provide a solution for all the conflicting problems of our social system. There are two kinds of dependence: dependence on things, which is the work of nature; and dependence on men, which is the work of society. Dependence on things, being non-moral, does no injury to liberty and begets no vices; dependence on men, being out of order, gives rise to every kind of vice, and through this master and slave become mutually depraved. If there is any cure for this social evil, it is to be found in the substitution of law for the individual; in arming the general will with a real strength beyond the power of any individual will. If the laws of nations, like the laws of nature could never be broken by any human power, dependence on men would become dependence on things; all the advantages of a state of nature would be combined with all the advantages of social life in the commonwealth. The liberty which preserves a man from vice would be united with the morality which raises him to virtue.

Keep the child dependent on things only. By this course of education you will have followed the order of nature. Let his unreasonable wishes meet with physical obstacles only, or the punishment which results from his own actions, lessons which will be recalled when the same circumstances occur again. It is enough to prevent him from wrong doing without forbidding him to do wrong. Experience or lack of power should take the place of law. Give him, not what he wants, but what he needs. Let there be no question of obedience for him or tyranny for you. Supply the strength he lacks just so far

as is required for freedom, not for power, so that he may receive your services with a sort of shame, and look forward to the time when he may dispense with them and may achieve the honor of self-help.

Nature provides for the child's growth in her own fashion, and this should never be thwarted. Do not make him sit still when he wants to run about, nor run when he wants to be quiet. If we did not spoil our children's wills by our blunders their desires would be free from caprice. Let them run, jump, and shout to their heart's content. All their own activities are instincts of the body for the growth in strength; but you should regard with suspicion those wishes which they cannot carry out for themselves, those which others must carry out for them. Then you must distinguish carefully between natural and artificial needs, between the needs of budding caprice and the needs which spring from the overflowing life just described.

...if his words were prompted by a real need you should recognize it and satisfy it at once; but to yield to his tears is to encourage him to cry, to teach him to doubt your kindness, and to think that you are influenced more by his importunity than your own good-will. If he does not think you kind he will soon think you unkind; if he thinks you weak he will soon become obstinate; what you mean to give must be given at once. Be chary of refusing, but, having refused, do not change your mind.

Above all, beware of teaching the child empty phrases of politeness, which serve as spells to subdue those around him to his will, and to get him what he wants at once. The artificial education of the rich never fails to make them politely imperious, by teaching them the words to use so that no one will dare to resist them. Their children have neither the tone nor the manner of suppliants; they are as haughty or even more haughty in their entreaties than in their commands, as though they were more certain to be obeyed. You see at once that "If you please" means "It pleases me," and "I beg" means "I command." What a fine sort of politeness which only succeeds in changing the meaning of words so that every word is a command!

Do you know the surest way to make your child miserable? Let him have everything he wants; for as his wants increase in proportion to the ease with which they are satisfied, you will be compelled, sooner or later, to refuse his demands, and this unlooked for refusal will hurt him more than the lack of what he wants. He will want your stick first, then your watch, the bird that flies, or the star that shines above him. He will want all he sets eyes on, and unless you were God himself, how could you satisfy him?

Man naturally considers all that he can get as his own. In this sense Hobbes' theory is true to a certain extent: Multiply both our wishes and the means of satisfying them, and each will be master of all. The child, who has only to ask and have, thinks himself the master of the universe; he considers all men as his slaves; and when you are at last compelled to refuse, he takes your refusal as act of rebellion, for he thinks he has only to command...

How should I suppose that such a child can ever be happy? He is the slave of anger, a prey to the fiercest passions. Happy! He is a tyrant, at once the basest of slaves and the most wretched of creatures. I have known children brought up like this who expected you to knock the house down, to give them the weather-cock on the steeple, to stop a regiment on the march so that they might listen to the band; when they could not get their way they screamed and cried and would pay no attention to any one. In vain everybody strove to please them; as their desires were stimulated by the ease with which they got their own way, they set their hearts to impossibilities, and found themselves face to face with opposition and difficulty, pain and grief. Scolding, sulking, or in a rage, they wept and cried all day. Were they really so greatly favored? Weakness, combined with love of power, produces nothing but folly and suffering....

If their childhood is made wretched by these notions of power and tyranny, what of their manhood, when their relations with their fellow-men begin to grow and multiply? They are used to find everything give way to them; what a painful surprise to enter society and meet with opposition on every side, to be crushed beneath the weight of a universe which they expected to move at will. Their insolent manners, their childish vanity, only draw down upon them mortification, scorn, and mockery; they swallow insults like water; sharp experience soon teaches them that they have realized neither their position nor their strength. As they cannot do everything, they think they can do nothing. They are daunted by

unexpected obstacles, degraded by the scorn of men; they become base, cowardly, and deceitful, and fall as far below their true level as they formerly soared above it.

Let us come back to the primitive law. Nature has made children helpless and in need of affection; did she make them to be obeyed and feared?...

If we consider childhood itself, is there anything so weak and wretched as a child, anything so utterly at the mercy of those about it, so dependent on their pity, their care, and their affection?...

...Before the age of reason it is impossible to form any idea of moral beings or social relations; so avoid, as far as may be, the use of words which express these ideas, lest the child at an early age should attach wrong ideas to them, ideas which you cannot or will not destroy when he is older....

"Reason with children" was Locke's chief maxim; it is in the height of fashion at present, and I hardly think it is justified by its results; those children who have been constantly reasoned with strike me as exceedingly silly. Of all man's faculties, reason, which is so to speak, compounded of all the rest, is the last and choicest growth, and it is this you would use for the child's early training. To make a man reasonable is the coping stone of a good education, and yet you profess to train a child through his reason! You begin at the wrong end, you make the end the means. If children understood reason they would not need education, but by talking to them from their earliest age in a language they do not understand you accustom them to be satisfied with words, to question all that is said to them, to think themselves as wise as their teachers; you train them to be argumentative and rebellious; and whatever you think you gain from motives of reason, you really gain from greediness, fear, or vanity with which you are obliged to reinforce your reasoning....

Nature would have them children before they are men. If we try to invert this order we shall produce a forced fruit immature and flavorless, fruit which will be rotten before it is ripe; we shall have young doctors and old children. Childhood has its own ways of seeing, thinking, and feeling; nothing is more foolish than to try to substitute our ways; and I should no more expect judgment in a ten-year-old child than I should expect him to be five feet high. Indeed, what use would reason be to him at that age? It is the curb of strength, and the child does not need the curb...

...Use force with children and reasoning with men; this is the natural order; the wise man needs no laws.

Treat your scholar according to his age. Put him in his place from the first, and keep him in it, so that he no longer tries to leave it. Then before he knows what goodness is, he will be practicing its chief lesson. Give him no orders at all, absolutely none. Do not even let him think that you claim any authority over him. Let him only know that he is weak and you are strong, that his condition and yours puts him at your mercy; let this be perceived, learned, and felt. Let him early find upon his proud neck, the heavy yoke which nature has imposed upon us, the heavy yoke of necessity, under which every finite being must bow. Let him find this necessity in things, not in the caprices of man; let the curb be force, not authority. If there is something he should not do, do not forbid him, but prevent him without explanation or reasoning; what you give him, give it at his first word without prayers or entreaties, above all without conditions. Give willingly, refuse unwillingly, but let your refusal be irrevocable; let no entreaties move you; let your "No," once uttered, be a wall of brass, against which the child may exhaust his strength some five or six times, but in the end he will try no more to overthrow it.

Thus you will make him patient, equable, calm, and resigned, even when he does not get all he wants; for it is in man's nature to bear patiently with the nature of things, but not with the ill-will of another. A child never rebels against, "there is none left," unless he thinks the reply is false....

Give your scholar no verbal lessons; he should be taught by experience alone; never punish him, for he does not know what it is to do wrong; never make him say, "Forgive me," for he does not know how to do you wrong. Wholly unmoral in his actions, he can do nothing morally wrong, and he deserves neither punishment nor reproof.

Already I see the frightened reader comparing this child with those of our time; he is mistaken. The perpetual restraint imposed upon your scholars stimulates their activity; the more subdued they are in your presence, the more boisterous they are as soon as they are out of your sight.

Shut up a young gentleman and a young peasant in a room; the former will have upset and smashed everything before the latter has stirred from his place. Why is that, unless that the one hastens to misuse a moment's license, while the other, always sure of freedom, does not use it rashly.

Let us lay it down as an incontrovertible rule that the first human heart, the how and why of the entrance of every vice can be traced. The only natural passion is self-love or selfishness taken in a wider sense. This selfishness is good in itself and in relation to ourselves; and as the child has no necessary relations to other people he is naturally indifferent to them; his self-love only becomes good or bad by the use made of it and the relations established by its means. Until the time is ripe for the appearance of reason, that guide of selfishness, the main thing is that the child shall do nothing because you are watching him or listening to him; in a word, nothing because of other people, but only what nature asks of him; then he will never do wrong.

I do not mean to say that he will never do any mischief, never hurt himself, never break a costly ornament if you leave it within his reach. He might do much damage without doing wrong, since wrong-doing depends on the harmful intention which will never be his. If once he meant to do harm, his whole education would be ruined; he would be almost hopelessly bad.

Let the room be furnished with plain and solid furniture; no mirrors, china, or useless ornaments. My pupil Emile, who is brought up in the country, shall have a room just like a peasant's. Why take such pains to adorn it when he will be so little in it? I am mistaken, however; he will ornament it for himself, and we shall soon see how.

But if, in spite of your precautions, the child contrives to do some damage, if he breaks some useful article, do not punish him for your carelessness, do not even scold him; let him hear no word of reproval, do not even let him see that he has vexed you; behave just as if the thing had come to pieces of itself; you may consider you have done great things if you have managed to hold your tongue.

May I venture at this point to state the greatest, the most important, the most useful rule of education? It is: Do not save time, but lose it. I hope that every-day readers will excuse my paradoxes; you cannot avoid paradox if you think for yourself, and whatever you may say I would rather fall into paradox than into prejudice. The most dangerous period in human life lies between birth and the age of twelve. It is the time when errors and vices spring up, while as yet there is no means to destroy them; when the means of destruction are ready, the roots have gone too deep to be pulled up. If the infant sprang at one bound from its mother's breast to the age of reason, the present type of education would be quite suitable, but its natural growth calls for quite a different training. The mind should be left undisturbed till its faculties have developed; for while it is blind it cannot see the torch you offer it, nor can it follow through the vast expanse of ideas a path so faintly traced by reason that the best eyes can scarcely follow it.

Therefore the education of the earliest years should be merely negative. It consists, not in teaching virtue or truth, but in preserving the heart from vice and from the spirit of error. If only you could let well alone, and get others to follow your example; if you could bring your scholar to the age of twelve strong and healthy, but unable to tell his right hand from his left, the eyes of his understanding would be open to reason as soon as you began to teach him. Free from prejudices and free from habits, there would be nothing in him to counteract the effects of your labors. In your hands he would soon become the wisest of men; by doing nothing to begin with, you would end with a prodigy of education. Reverse the usual practice and you will almost always do right.

If reason is always connected with disagreeable matters, you make it distasteful to him, you discredit it at an early age in a mind not yet ready to understand it. Exercise his body, his limbs, his senses, his strength, but keep his mind idle as long as you can. Distrust all opinions which appear before the judgment to discriminate between them.



You have achieved much, you approach the boundary without loss. Leave childhood to ripen in your children. In a word, beware of giving anything they need today if it can be deferred without danger to tomorrow.

...Oh, wise man, take time to observe nature; watch your scholar well before you say a word to him; first leave the germ of his character free to show itself, do not constrain him in anything, the better to see him as he really is. Do you think this time of liberty is wasted? On the contrary, your scholar will be the better employed, for this is the way you yourself will learn not to lose a single moment when time is of more value. If, however, you begin to act before you know what to do, you act at random; you may make mistakes, and must retrace your steps; your haste to reach your goal will only take you further from it. Do not imitate the miser who loses much lest he should lose a little. Sacrifice a little time in early childhood, and it will be repaid you with usury when your scholar is older. The wise physician does not hastily give prescriptions at first sight, but he studies the constitution of the sick man before he prescribes anything; the treatment is begun later, but the patient is cured, while the hasty doctor kills him.

Remember you must be a man yourself before you try to train a child; you yourself must set the pattern he shall copy. While the child is still unconscious there is time to prepare his surroundings, so that nothing shall strike his eye but what is fit for his sight.... You will not be master of the child if you cannot control every one about him; and this authority will never suffice unless it rests upon respect for your goodness....Do not give alms alone, give charity; works of mercy do more than money for the relief of suffering; love others and they will love you; serve them and they will serve you; be their brother and they will be your children.

This is one reason why I want to bring up Emile in the country,...far from the vile morals of the town, whose gilded surface makes them seductive and contagious to children.... In the village a tutor will have much more control over the things he wishes to show the child.

...With your endless preaching, moralizing, and pedantry, for one idea you give your scholars, believing it to be good, you give them twenty more which are good for nothing; you are full of what is going on in your own minds, and you fail to see the effect you produce on theirs... Zealous teachers, be simple, sensible, and reticent; be in no hurry to act unless to prevent the actions of others. Again and again I say, reject, if it may be, a good lesson for fear of giving a bad one. Beware of playing the tempter in this world, which nature intended as an earthly paradise for men, and do not attempt to give the innocent child the knowledge of good and evil; since you cannot prevent the child learning by what he sees outside himself, restrict your own efforts to impressing those examples on his mind in the form best suited for him.

The explosive passions produce a great effect upon the child when he sees them; their outward expression is very marked; he is struck by this and his attention is arrested. Anger especially is so noisy in its rage that it is impossible not to perceive it if you are within reach.... If it happens that you yourself in a moment's heat depart from the calm and self-control which you should aim at, do not try to conceal your fault, but tell him frankly, with a gentle reproach, "My dear, you have hurt me."... I cannot repeat too often that to control the child one must often control oneself.

I think it is impossible to train a child up to the age of twelve in the midst of society, without giving him some idea of the relations between one man and another, and of the morality of human actions. It is enough to delay the development of these ideas as long as possible, and when they can no longer be avoided to limit them to present needs, so that he may neither think himself master of everything nor do harm to others without knowing or caring....

Our first duties are to ourselves; our first feelings are centered on self; all our instincts are at first directed to our own preservation and our own welfare. Thus the first notion of justice springs not from what we owe to others, but from what is due to us. Here is another error in popular methods of education. If you talk to children of their duties, and not of their rights, you are beginning at the wrong end, and telling them what they cannot understand, what cannot be of any interest to them... "A child never attacks people, only things; and he soon learns by experience to respect those older and stronger than himself. Things, however, do not defend themselves. Therefore the first idea he needs is not that of liberty but of property, and that he may get this idea he must have something of his own." It is useless to enumerate his clothes, furniture, and playthings; although he uses these he knows not how or why he has come by them. To tell him they were given him is little better, for giving implies having...

We must therefore go back to the origin of property, for that is where the first idea of it must begin. The child, living in the country, will have got some idea of field work; eyes and leisure suffice for that, and he will have both. In every age, and especially in childhood, we want to create, to copy, to produce, to give all the signs of power and activity. He will hardly have seen the gardener at work twice, sowing, planting, and growing vegetables, before he will want to garden himself.

According to the principles I have already laid down, I shall not thwart him; on the contrary, I shall approve of his plan, share his hobby, and work with him, not for his pleasure but my own; at least, so he thinks; I shall be his under-gardener, and dig the ground for him till his arms are strong enough to do it; he will take possession of it by planting a bean... We water the beans every day, we watch them coming up with the greatest delight. Day by day I increase this delight by saying, "Those belong to you." To explain what that word "belong" means, I show him how he has given his time, his labor, and his trouble, his very self to it; that in this ground there is a part of himself which he can claim against all the world, as he could withdraw his arm from the hand of another who wanted to keep it against his will.

One fine day he hurries up with his watering-can in his hand. What a scene of woe! Alas! all the beans are pulled up, the soil is dug over, you can scarcely find the place. Oh! what has become of my labor, my work, the beloved fruits of my care and effort? Who has stolen my property? Who has taken my beans? The young heart revolts; the first feeling of injustice brings its sorrow and bitterness; tears come in torrents, the unhappy child fills the air with cries and groans. I share his sorrow and anger; we look around us, we make inquiries. At last we discover that the gardener did it. We send for him.

But we are greatly mistaken. The gardener, hearing our complaint, begins to complain louder than we:--

What, gentlemen, was it you who spoilt my work! I had sown some Maltese melons; the seed was given me as something quite out of the common, and I meant to give you a treat when they were ripe; but you have planted your miserable beans and destroyed my melons, which were coming up so nicely, and I can never get any more. You have behaved very badly to me and you have deprived yourselves of the pleasure of eating most delicious melons.

Jean Jacques. My poor Robert, you must forgive us. You had given your labor and your pains to it. I see we were wrong to spoil your work, but we will send to Malta for some more seed for you, and we will never dig the ground again without finding out if some one else has been beforehand with us.

Robert. Well, gentlemen, you need not trouble yourselves, for there is no more waste ground. I dig what my father tilled; every one does the same... No one meddles with his neighbor's garden; every one respects other people's work so that his own may be safe.

Emile. But I have not a garden.

Robert. I don't care; if you spoil mine I won't let you walk in it, for you see I do not mean to lose my labor.

Jean Jacques. Could not we suggest an arrangement with this kind Robert? Let him give my young friend and myself a corner of his garden to cultivate, on condition that he has half the crop.

Robert. You may have it free. But remember I shall dig up your beans if you touch my melons.

In this attempt to show how a child may be taught certain primitive ideas we see how the notion of property goes back naturally to the right of the first occupier to the results of his work. That is plain and simple, and quite within the child's grasp. From that to the rights of property and exchange there is but a step, after which you must stop short.

You also see that an explanation which I can give in writing in a couple of pages may take a year in practice, for in the course of moral ideas we cannot advance too slowly, nor plant each step too firmly. Young teacher, pray consider this example, and remember that your lessons should always be in deeds rather than words, for children soon forget what they say or what is said to them, but not what they have done nor what has been done to them....



Your ill-tempered child destroys everything he touches. Do not vex yourself; put anything he can spoil out of his reach. He breaks the things he is using; do not be in a hurry to give him more; let him feel the want of them. He breaks the windows of his room; let the wind blow upon him night and day, and do not be afraid of his catching cold; it is better to catch cold than to be reckless. Never complain of the inconvenience he causes you, but let him feel it first. At last you will have the windows mended without saying anything. He breaks them again; then change your plan; tell him dryly and without anger, "The windows are mine, I took pains to have them put in, and I mean to keep them safe." Then you will shut him up in a dark place without a window. At this unexpected proceeding he cries and howls; no one heeds. Soon he gets tired and changes his tone; he laments and sighs; a servant appears, the rebel begs to be let out. Without seeking any excuse for refusing, the servant merely says, "I, too, have windows to keep." and goes away. At last, when the child has been there several hours, long enough to get very tired of it, long enough to make an impression on his memory, some one suggests to him that he should offer to make terms with you, so that you may set him free and he will never break windows again. That is just what he wants. He will send and ask you to come and see him; you will come, he will suggest his plan, and you will agree to it at once, saying, "That is a very good idea; it will suit us both; why didn't you think of it sooner?" Then without asking for any affirmation or confirmation of his promise, you will embrace him joyfully and take him back at once to his own room, considering this agreement as sacred as if he had confirmed it by a formal oath...

We are now in the world of morals, the door to vice is open. Deceit and falsehood are born along with conventions and duties. As soon as we can do what we ought not to do, we try to hide what we ought not to have done. ...we naturally take refuge in concealment and falsehood. As we have not been able to prevent vice, we must punish it. The sorrows of life begin with its mistakes.

I have already said enough to show that children should never receive punishment merely as such; it should always come as the natural consequence of their fault. Thus you will not exclaim against their falsehood, you will not exactly punish them for lying, but you will arrange that all the ill effects of lying, such as not being believed when we speak the truth, or being accused of what we have not done in spite of our protests, shall fall on their heads when they have told a lie...

He who feels the need of help from others, he who is constantly experiencing their kindness, has nothing to gain by deceiving them... It is therefore plain that lying with regard to actual facts is not natural to children, but lying is made necessary by the law of obedience; since obedience is disagreeable, children disobey as far as they can in secret, and the present good of avoiding punishment or reproof outweighs the remoter good of speaking the truth. Under a free and natural education why should your child lie? What has he to conceal from you? You do not thwart him, you do not punish him, you demand nothing from him. Why should he not tell everything to you as simply as to his little playmate?... Moreover all promises made by children are in themselves void; when they pledge themselves they do not know what they are doing, for their narrow vision cannot look beyond the present... If he could escape a whipping or get a packet of sweets by promising to throw himself out of the window tomorrow, he would promise on the spot.

Children's lies are therefore entirely the work of their teachers, and to teach them to speak the truth is nothing less than to teach them the art of lying... We, who only give our scholars lessons in practice, who prefer to have them good rather than clever, never demand the truth lest they should conceal it, and never claim any promise lest they should be tempted to break it.... I feel almost certain that Emile will not know for many years what it is to lie, and that when he does find out, he will be astonished and unable to understand what can be the use of it... Would you have him keep his promise faithfully, be moderate in your claims upon him.

The detailed treatment I have just given to lying may be applied in many respects to all the other duties imposed upon children, whereby these duties are made not only hateful but impracticable. For the sake of a show of preaching virtue you make them love every vice; you instill these views by forbidding them. Would you have them pious, you take them to church till they are sick of it; you teach them to gabble prayers until they long for the happy time when they will not have to pray to God. To teach them charity you make them give alms as if you scorned to give yourself. It is not the child, but the master, who should give; however much he loves his pupil he should vie with him for this honor; he should make him think that he is too young to deserve it. Alms-giving is the deed of a man who can measure the worth of his gift and the

needs of his fellowmen. The child, who knows nothing of these, can have no merit in giving; he gives without kindness; he is almost ashamed to give, for, to judge by your practice and his own, he thinks it is only children who give, and that there is no need for charity when we are grown up...

I have scarcely seen generosity in children except to get back again. "Arrange things," says Locke, "so that experience may convince them that the most generous giver gets the biggest share." That is to make the child superficially generous but really greedy...

Teachers, have done with these shams; be good and kind; let your example sink into your scholar's memories till they are old enough to take it to heart. Rather than hasten to demand deeds of charity from my pupil I prefer to perform such deeds in his presence, even depriving him of the means of imitating me, as an honor beyond his years...

I know that all these imitative virtues are only the virtues of a monkey, and that a good action is only morally good when it is done as such and not because of others. But at an age when the heart does not yet feel anything, you must make children copy the deeds you wish to grow into habits, until they can do them with understanding and for the love of what is good. Man imitates, as do the beasts. The love of imitating is well regulated by nature; in society it becomes a vice.... Imitation has its roots in our desire to escape from ourselves. If I succeed in my undertaking, Emile will certainly have no such wish...

Examine your rules of education; you will find them all topsy-turvy, especially in all that concerns virtue and morals. The only moral lesson which is suited for a child--the most important lesson for every time of life-- is this: "Never hurt anybody." The very rule of well-doing, if not subordinated to this rule, is dangerous, false, and contradictory...

If you want to say something clever, you have only to talk long enough... The finest thoughts may spring from a child's brain, or rather the best words may drop from his lips, just as diamonds of great worth may fall into his hands, while neither the thoughts nor the diamonds are his own; at that age neither can be really his. The child's sayings do not mean to him what they mean to us, the ideas he attaches to them are different...

Hold childhood in reverence, and do not be in any hurry to judge it for good or ill. Leave exceptional cases to show themselves, let their qualities be tested and confirmed, before special methods are adopted. Give nature time to work before you take over her business, lest you interfere with her dealings. You assert that you know the value of time and are afraid to waste it. You fail to perceive that it is a greater waste of time to use it ill than to do nothing, and that a child ill taught is further from virtue than a child who has learnt nothing at all. You are afraid to see him spending his early years doing nothing. What! is it nothing to be happy, nothing to run and jump all day? He will never be so busy again all his life long.... Do not be afraid, therefore, of this so-called idleness. What would you think of a man who refused to sleep lest he should waste part of his life? You would say, "He is mad; he is not enjoying his life, he is robbing himself of part of it; to avoid sleep he is hastening his death." Remember that these two causes are alike, and that childhood is the sleep of reason.

The apparent ease with which children learn is their ruin. You fail to see that this very facility proves that they are not learning. Their shining, polished brain reflects, as in a mirror, the things you show them, but nothing sinks in. The child remembers the words and the ideas are reflected back; his hearers understand them, but to him they are meaningless...

I am far from thinking, however, that children have no sort of reason. On the contrary, I think they reason very well with regard to things that affect their actual and sensible well-being. But people are mistaken as to the extent of their information, and they attribute to them knowledge they do not possess, and make them reason about things they cannot understand...

You will be surprised to find that I reckon the study of languages among the useless lumber of education; but you must remember that I am speaking of the studies of the earliest years, and whatever you may say, I do not believe any child under twelve or fifteen ever really acquired two languages... To acquire two languages he must be able to compare their ideas, and how can he compare ideas he can barely understand? Everything may have a thousand meanings to him, but each idea can only have one form, so he can only learn one language. You assure me he learns several languages; I

deny it. I have seen those little prodigies who are supposed to speak half a dozen languages. I have heard them, speak first in German, then in Latin, French, or Italian; true, they used half a dozen different vocabularies, but they always spoke German. In a word, you may give children as many synonyms as you like; it is not their language but their words that you change; they will never have but one language...

In any study whatsoever the symbols are of no value without the idea of the things symbolized. Yet the education of the child is confined to those symbols, while no one ever succeeds in making him understand the thing signified. You think you are teaching what the world is like; he is only learning the map; he is taught the names of towns, countries, rivers, which have no existence for him except on the paper before him. I remember seeing a geography somewhere which began with: "What is the world?"-- "A sphere of cardboard." That is the child's geography. I maintain that after two years' work with the globe and cosmography, there is not a single ten-year-old child who could find his way from Paris to Saint Denis by the help of the rules he has learnt...

It is a still more ridiculous error to set them to study history which is considered within their grasp because it is merely a collection of facts. But what is meant by this word "fact"? Do you think the relations which determine the facts of history are so easy to grasp that the corresponding ideas are easily developed in the child's mind? ...this study, robbed of all that makes it interesting, gives you neither pleasure nor information.

If children have no knowledge of words, there is no study that is suitable for them. If they have no real ideas they have no real memory, for I do not call that a memory which only recalls sensations. What is the use of inscribing on their brains a list of symbols which mean nothing to them? They will learn the symbols when they learn the things signified; why give them the useless trouble of learning them twice over?.. Men may be taught by fables; children require the naked truth. All children learn La Fontaine's fables, but not one of them understands them. It is just as well that they do not understand, for the morality of the fables is so mixed and so unsuitable for their age that it would be more likely to incline them to vice than to virtue...

Watch children learning their fables and you will see that when they have a chance of applying them they almost always use them exactly contrary to the author's meaning; instead of being on their guard against the fault which you would prevent or cure, they are disposed to like the vice by which one takes advantage of another's defects... When I thus get rid of children's lessons, I get rid of the chief cause of their sorrows, namely their books. Reading is the curse of childhood, yet it is almost the only occupation you can find for children. Emile, at twelve years old, will hardly know what a book is. "But," you say, "he must, at least, know how to read." When reading is of use to him, I admit he must learn to read, but till then he will only find it a nuisance.

If children are not to be required to do anything as a matter of obedience, it follows that they will only learn what they perceive to be real and present value, either for use or enjoyment; what other motive could they have for learning?... People make a great fuss about discovering the best way to teach children to read. They invent "bureaux" [a case containing letters] and cards, they turn the nursery into a printer's shop. Locke would have them taught to read by means of dice. What a fine idea! And the pity of it! There is a better way than any of these, and one which is generally overlooked-- it consists in the desire to learn. Arouse this desire to your scholar and have done with your "bureaux" and your dice-- any method will serve...

Not till his strength is in excess of what is needed for self-preservation, is the speculative faculty developed... you will make him stupid if you are always giving him directions, always saying come here, go there, stop, do this, don't do that. If your head always guides his hands, his own mind will become useless...

There are two classes of men who are constantly engaged in bodily activity, peasants and savages, and certainly neither of these pays the least attention to the cultivation of the mind. Peasants are rough, coarse, and clumsy; savages are noted, not only for their keen senses, but for great subtlety of mind. Speaking generally, there is nothing duller than a peasant or sharper than a savage. What is the cause of this difference? The peasant has always done as he was told, what his father did before him, what he himself has always done; he is the creature of habit, he spends his life almost like an automaton on the same tasks; habit and obedience have taken the place of reason.

The case of the savage is very different; he is tied to no one place, he has no prescribed task, no superior to obey, he knows no law but his own will; he is therefore forced to reason at every step he takes. He can neither move nor walk without considering the consequences. Thus the more his body is exercised, the more alert is his mind; his strength and his reason increases together, and each helps to develop the other.

Oh, learned tutor, let us see which of our two scholars is most like the savage and which is most like the peasant. Your scholar is subject to a power which is continually giving him instruction; he acts only at the word of command; he dare not eat when he is hungry, nor laugh when he is merry, nor weep when he is sad, nor offer one hand rather than the other, nor stir a foot unless he is told to do it; before long he will not venture to breathe without orders. What would you have him think about, when you do all the thinking for him? He rests securely on your foresight, why should he think for himself? He knows you have undertaken to take care of him, to secure his welfare, and he feels himself freed from this responsibility. His judgment relies on yours; what you have not forbidden that he does, knowing that he runs no risk. Why should he learn the signs of rain? He knows you watch the clouds for him. Why should he time his walk? He knows there is no fear of your letting him miss his dinner hour. He eats till you tell him to stop, he stops when you tell him to do so; he does not attend to the teaching of his own stomach, but yours. In vain do you make his body soft by inaction; his understanding does not become subtle. Far from it, you complete your task of discrediting reason in his eyes, by making him use such reasoning power as he has on the things which seem of least importance to him. As he never finds his reason any use to him, he decides at last that it is useless. If he reasons badly he will be found fault with; nothing worse will happen to him; and he has been found fault with so often that he pays no attention to it, such a common danger no longer alarms him.... you will find him a hundredfold more stupid and silly than the son of the roughest laborer.

As for my pupil, or rather Nature's pupil, he has been trained from the outset to be as self-reliant as possible, he has not formed the habit of constantly seeking help from others, still less of displaying his stores of learning. On the other hand, he exercises discrimination and forethought, he reasons about everything that concerns himself. He does not chatter, he acts. Not a word does he know of what is going on in the world at large, but he knows very thoroughly what affects himself. As he is always stirring he is compelled to notice many things, to recognize many effects; he soon acquires a good deal of experience. Nature, not man, is his schoolmaster, and he learns all the quicker because he is not aware that he has any lesson to learn. So mind and body work together. He is carrying out his own ideas, not those of other people, and thus he unites thought and action; as he grows in health and strength he grows in wisdom and discernment. This is the way to attain later on to what is generally considered incompatible, though most great men have achieved it, strength of body and strength of mind, the reason of the philosopher and the vigor of the athlete.

Young teacher, I am setting before you a difficult task, the art of controlling without precepts, and doing everything without doing anything at all...When education is most carefully attended to, the teacher issues his orders and thinks himself master, but it is the child who is real master. He uses the tasks you set him to obtain what he wants from you, and he can always make you pay for an hour's industry by a week's complaisance. You must always be making bargains with him... The child is usually much quicker to read the master's thoughts than the master to read the child's feelings. And that is as it should be, for all the sagacity which the child would have devoted to self-preservation, had he been left to himself, is now devoted to the rescue of his native freedom from the chains of his tyrant; while the latter, who has no such pressing need to understand the child, sometimes finds it pays him better to leave him in idleness or vanity.

Take the opposite course with your pupil; let him always think he is master while you are really master. There is no subjection so complete as that which preserves the forms of freedom; it is thus that the will itself is taken captive. Is not this poor child, without knowledge, strength, or wisdom, entirely at your mercy? Are you not master of his whole environment so far as it affects him? Cannot you make of him what you please? His work and play, his pleasure and pain, are they not, unknown to him, under your control? No doubt he ought only to do what he wants, but he ought to want to do nothing but what you want him to do. He should never take a step you have not foreseen, nor utter a word you could not foretell...

Thus when he does not find you continually thwarting him, when he no longer distrusts you, no longer has anything to conceal from you, he will neither tell you lies nor deceive you; he will show himself fearlessly as he really is, and you can

study him at your ease, and surround him with all the lessons you would have him learn, without awaking his suspicions...

Since everything that comes into the human mind enters through the gates of sense, man's first reason is a reason of sense-experience. It is this that serves as a foundation for the reason of the intelligence; our first teachers in natural philosophy are our feet, hands, and eyes. To substitute books for them does not teach us to reason, it teaches us to use the reason of others rather than our own; it teaches us to believe much and know little.

Before you can practice an art you must first get your tools; and if you are to make good use of those tools, they must be fashioned sufficiently strong to stand use. To learn to think we must therefore exercise our limbs, our senses, and our bodily organs, which are the tools of the intellect; and to get the best use out of these tools, the body which supplies us with them must be strong and healthy.... You teach science; well and good; I am busy fashioning the necessary tools for its acquisition.

The limbs of a growing child should be free to move easily in his clothing; nothing should cramp their growth or movement; there should be nothing tight, nothing fitting closely to the body, no belts of any kind... The best plan is to keep children in frocks as long as possible and then to provide them with loose clothing, without trying to define the shape which is only another way of deforming it. Their defects of body and mind may all be traced to the same source, the desire to make men of them before their time... Children are generally too much wrapped up, particularly in infancy. They should be accustomed to cold rather than heat; great cold never does them any harm, if they are exposed to it soon enough; but their skin is still too soft and tender and leaves too free a course for perspiration, so that they are inevitably exhausted by excessive heat... I would rather he were ill now and then, than always thinking about his health.

Since children take such violent exercise they need a great deal of sleep. The one makes up for the other, and this shows that both are necessary. Night is the time set apart by nature for rest.... No doubts he must submit to rules; but the chief rule is this-- be able to break the rule if necessary. So do not be so foolish as to soften your pupil by letting him always sleep his sleep out...

In the next place he must be accustomed to sleep in an uncomfortable bed, which is the best way to find no bed uncomfortable. Speaking generally, a hard life, when once we have become used to it, increases our pleasant experiences; an easy life prepares this way for innumerable unpleasant experiences... When the child is put to bed and his nurse grows weary of his chatter, she says to him, "Go to sleep." That is much like saying, "Get well," when he is ill. The right way is to let him get tired of himself. Talk so much that he is compelled to hold his tongue, and he will soon be asleep. Here is one use for sermons, and you may as well preach to him as rock his cradle; but if you use this narcotic at night, do not use it by day....

The senses are the first of our faculties to mature; they are those most frequently overlooked or neglected. To train the senses it is not enough merely to use them; we must learn to judge by their means, to learn to feel, so to speak; for we cannot touch, see, or hear, except as we have been taught... We know that the blind have a surer and more delicate sense of touch than we, for not being guided by the one sense, they are forced to get from the touch what we get from sight. Why, then, are not we trained to walk as they do in the dark, to recognize what we touch, to distinguish things about us; in a word, to do at night and in the dark what they do in the daytime without sight?... We have lights, you say. What! always artificial aids. Who can insure that they will always be at hand when required. I had rather Emile's eyes were in his finger tips, than in the chandler's shop... As the trained touch takes the place of sight, why should it not, to some extent, take the place of hearing, since sounds set up, in sonorous bodies, vibrations perceptible by touch?...

Why should my pupil be always compelled to wear the skin of an ox under his foot? What harm would come of it if his own skin could serve him at need as a sole... Let Emile run about barefoot all the year round, upstairs, downstairs, and in the garden. Far from scolding him, I shall follow his example; only I shall be careful to remove any broken glass. I shall soon proceed to speak of work and manual occupations. Meanwhile, let him learn to perform every exercise which encourages agility of body; let him learn to hold himself easily and steadily in any position, let him practice jumping and leaping, climbing trees and walls... He should emulate the mountain-goat, not the ballet dancer...

All children in the course of their endless imitation try to draw; and I would have Emile cultivate this art; not as much for art's sake, as to give him exactness of eye and flexibility of hand... He should have the real thing before his eyes, not its copy on paper. Let him draw a house from a house, a tree from a tree, a man from a man... We badly needed ornaments for our room, and now we have them ready to our hand. I will have our drawings framed and covered with good glass, so that no one will touch them, and thus seeing them where we put them, each of us has a motive for taking care of his own...

I have said already that geometry is beyond the child's reach; but that is our own fault. We fail to perceive that their method is not ours, that what is for us the art of reasoning, should be for them the art of seeing. Instead of teaching them our way, we should do better to adopt theirs... Instead of making him discover proofs, they are dictated to us; instead of teaching us to reason, our memory only is employed.... I do not profess to teach Emile geometry; he will teach me; I shall seek for relations, he will find them, for I shall seek in such a fashion as to make him find....

When you see the flash of a cannon, you have still time to take cover; but when you hear the sound it is too late, the ball is close to you. One can reckon the distance of a thunderstorm by the interval between the lightning and the thunder. Let the child learn all these facts, let him learn those that are within his reach by experiment, and discover the rest by induction; but I would far rather he knew nothing at all about them, than that you should tell him...

If we had to wait till experience taught us to know and choose fit food for ourselves, we should die of hunger or poison; but a kindly providence which has made pleasure the means of self-preservation to sentient beings teaches us through our palate what is suitable for our stomach. In a state of nature there is no better doctor than a man's own appetite, and no doubt in a state of nature man could find the most palatable food the most wholesome... The further we are from a state of nature, the more we lose our natural tastes; or rather, habit becomes a second nature, and so completely replaces our real nature, that we have lost all knowledge of it...

This seems to be true of all our senses, especially of taste. Our first food is milk; we only become accustomed by degrees to strong flavors; at first we dislike them. Fruit, vegetables, herbs, and then fried meat without salt or seasoning, formed the feasts of primitive man. When the savages taste wine for the first time, he makes a grimace and spits it out... Did you ever meet with any one who disliked bread or water? Here is the finger of nature, this then is our rule. Preserve the child's primitive tastes as long as possible; let his food be plain and simple, let strong flavors be unknown to his palate, and do not let his diet be too uniform... the best way to lead children is by the mouth. Greediness is a better motive than vanity; for the former is a natural appetite directly dependent on the senses, while the latter is the outcome of convention, it is the slave of human caprice and liable to every kind of abuse. Believe me the child will cease to care about his food only too soon, and when his heart is too busy, his palate will be idle...

Gluttony is the vice of feeble minds. The gourmand has his brains in his palate, he can do nothing but eat; he is so stupid and incapable that the table is the only place for him, and dishes are the only things he knows anything about. Let us leave him to this business without regret; it is better for him and for us. It is a small mind that fears lest greediness should take root in the child who is fit for something better. The child thinks of nothing but his food, the youth pays no heed to it at all; every kind of food is good, and we have other things to attend to... A good meal should never be a reward; but why should it not be sometimes the result of efforts made to get it. Emile does not consider the cake I put on the stone as a reward for good running; he knows that the only way to get the cake is to get there first...

The indifference of children towards meat is one proof that the taste for meat is unnatural; their preference is for vegetable foods, such as milk, pastry, fruit, etc. Beware of changing this natural taste and making children flesh-eaters, if not for their health's sake, for the sake of their character... "You ask me," said Plutarch, "why Pythagoras abstained from eating the flesh of beasts, but I ask you, what courage must have been needed by the first man who raised to his lips the flesh of the slain, who broke with his teeth the bones of a dying beast, who had dead bodies, corpses, placed before him and swallowed down limbs which a few moments ago were bleating, bellowing, walking, and seeing? How could his hand plunge the knife into the heart of a sentient creature, how could his eyes look on murder, how could he behold a poor helpless animal bled to death, scorched, and dismembered? how can he bear the sight of this quivering



flesh? does not the very smell of it turn his stomach? is he not repelled, disgusted, horror-struck, when he has to handle the blood from these wounds, and to cleanse his fingers from the dark and viscous blood-stains?"

"O unnatural murderer! if you persist in the assertion that nature has made you to devour your fellow creatures, beings of flesh and blood, living and feeling like yourself, stifle if you can that horror with which nature makes you regard these horrible feasts; slay the animals yourself, slay them, I say, with your own hands, without knife or mallet; tear them with your nails like the lion and the bear, take this ox and rend him in pieces, plunge your claws into his hide; eat this lamb while it is yet alive, devour its warm flesh, drink its soul with its blood. You shudder! you dare not feel the living throbbing flesh between your teeth? Ruthless man; you begin by slaying the animal and then you devour it, as if to slay it twice. It is not enough. You turn against the dead flesh, it revolts you, it must be transformed by fire, boiled and roasted, seasoned and disguised with drugs; you must have butchers, cooks, turnspits, men who will rid the murder of its horrors, who will dress the dead bodies so that the taste deceived by these disguises will not reject what is strange to it, and will feast on corpses, the very sight of which would sicken you...."

Our appetite is only excessive because we try to impose on it rules other than those of nature, opposing, controlling, prescribing, adding, or subtracting; the scales are always in our hands, but the scales are the measure of our caprices not of our stomachs... Smell is the sense of the imagination; as it gives tone to the nerves it must have a great effect on the brain... Hence the sense of smell should not be over-active in early childhood; the imagination, as yet unstirred by changing passions, is scarcely susceptible of emotion, and we have not enough experience to discern beforehand from one sense the promise of another...

...When I think of a child of ten or twelve, strong, healthy, well-grown for his age, only pleasant thoughts are called up, whether of the present or the future. I see him keen, eager, and full of life, free from gnawing cares and painful forebodings, absorbed in this present state, and delighting in a fullness of life which seems to extend beyond himself... The hour strikes, the scene is changed. All of a sudden his eye grows dim, his mirth has fled. Farewell mirth, farewell untrammelled sports in which he delighted. A stern, angry man takes him by the hand, saying gravely, "Come with me, sir," and he is led away. As they are entering the room, I catch a glimpse of books. Books, what a dull food for a child of his age! The poor child allows himself to be dragged away; he casts a sorrowful look on all about him, and departs in silence, his eyes swollen with the tears he dare not shed, and his heart bursting with the sighs he dare not utter.

You who have no such cause for fear; you for whom no period of life is a time of weariness and tedium, you who welcomed days without care and nights without impatience, you who only reckon time by your pleasures, come, my happy kindly pupil, and console us for the departure of that miserable creature. Come! Here he is and at his approach I feel a thrill of delight which I see he shares. It is his friend, his comrade, who meets him; when he sees me he knows very well that he will not be long without amusement; we are never dependent on each other, but we are always on good terms, and we are never so happy as when together...

Behold in his quick and certain movements the natural vigor of his age and the confidence of independence. His manner is free and open, but without a trace of insolence or vanity; his head which has not been bent over books does not fall upon his breast... expect nothing from him but the plain, simple truth, without addition or ornament and without vanity. He will tell you the wrong things he has done and thought as readily as the right, without troubling himself in the least as to the effect of his words upon you; he will use speech with all the simplicity of its first beginnings... His ideas are few but precise, he knows nothing by rote but much by experience. If he reads our books worse than other children, he reads far better in the book of nature; his thoughts are not in his tongue but in his brain; he has less memory and more judgment; he can only speak one language, but he understands what he is saying, and if his speech is not so good as that of other children, his deeds are better.

He does not know the meaning of habit, routine, and custom; what he did yesterday has no control over what he is doing today; he follows no rule, submits to no authority, copies no patten, and only acts or speaks as he pleases. So do not expect set speeches or studied manners from, but just the faithful expression of his thoughts and the conduct that springs from his inclinations.

You will find he has a few moral ideas concerning his present state and none concerning manhood; what use could he make of them, for the child is not, as yet, an active member of society. Speak to him of freedom, of property, or even of what is usually done; he may understand you so far; he knows why his things are his own, and why other things are not his, and nothing more. Speak to him of duty or obedience; he will not know what you are talking about...

For his own part, should he need help, he will ask it readily of the first person he meets. He will ask it of a king as readily as of his servant; all men are equals in his eyes. From his way of asking you will see he knows you owe him nothing, that he is asking a favor. He knows too that humanity moves you to grant this favor; his words are few and simple. His voice, his look, his gesture are those of a being equally familiar with compliance and refusal. It is neither the crawling, servile submission of the slave, nor the imperious tone of the master, it is a modest confidence in mankind; it is the noble and touching gentleness of a creature, free, yet sensitive and feeble, who asks aid of a being, free, but strong and kindly...

Work or play are all one to him, his games are his work; he knows no difference. He brings to everything the cheerfulness of interest, the charm of freedom, and he shows the bent of his own mind and the extent of his knowledge...Would you now judge him by comparison? Set him among other children and leave him to himself. You will soon see which has made most progress, which comes nearer to the perfection of childhood. Among all the children in the town there is none more skillful and none so strong. Among young peasants he is their equal in strength and their superior in skill. In everything within a child's grasp he judges, reasons, and shows a forethought beyond the rest... He is made to lead, to rule his fellows; talent and experience take the place of right and authority. In any garb, under any name, he will still be first, everywhere he will rule the rest, they will always feel his superiority, he will be master without knowing it, and they will serve him unawares....

The chief drawback to this early education is that it is only appreciated by the wise; to vulgar eyes the child so carefully educated is nothing but a rough little boy. A tutor thinks rather of the advantage to himself than to his pupil; he makes a point of showing that there has been no time wasted; he provides his pupil with goods which can be readily displayed in the shop window, accomplishments which can be shown off at will; no matter whether they are useful, provided they are easily seen. Without choice or discrimination he loads his memory with a pack of rubbish. If the child is to be examined he is set to display his wares; he spreads them out, satisfies those who behold them, packs up his bundle and goes his way. My pupil is poorer, he has no bundle to display, he has only himself to show. Now neither child nor man can be read at a glance. Where are the observers who can at once discern the characteristics of this child? There are such people, but they are few and far between; among a thousand fathers you will scarcely find one...



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