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Educational implications in a comparison of the teachings of John Calvin and Jean Jacques Rousseau

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"EDUCATIONAL IMPLICATIONS IN A COMPARISON
OF THE TEACHINGS OF JOHN CALVIN AND
JEAN JACQUES ROUSSEAU"

Submitted by

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INTRODUCTION
I. Introduction

The purpose of this paper is to set forth the educational implications in a comparison of the teachings of John Calvin and Jean Jacques Rousseau. Calvin was interested in a complete system of education based upon a theological structure. The majesty and power of God was the controlling principle. Calvin appealed to the Bible rather than to philosophy for the support of his teaching. His whole educational program requires a thorough knowledge of the Scriptures. Calvin's repressive type of education demands a strict observance of the Divine Law with abstinence from the pleasures and luxeries of the world.

Rousseau based his educational structure upon a rebellion from society and a return to nature. Society to him robbed a man of his original goodness and freedom of expression. His religion was an indefinite form of deism and his philosophy was unsound. He opposed the oppressive education of Calvinistic teaching, and sought expression of man's innate goodness through a rebellion from the conventionalities of social life. In education Calvin represents repression of the original nature of man, while the teachings of Rousseau represent the expression of man's innate goodness after his rebellion from society.
JOHN CALVIN
II. JOHAN CALVIN

John Calvin was born in the little town of Noyon, July 10, 1509. His father was well-educated, and successfully held the business positions of a bookkeeper, fiscal agent, and clerk. His work brought him in contact with the families of the nobility. Gerald Calvin was exact, sure of himself, resentful of any interference, proud, haughty, and jealous of his children's welfare. He was of middle class stock, and provided his children with an excellent home environment. He was deeply interested in their intellectual development. Calvin's mother was very religious, refined, and courteous. The lad soon missed the influence of his mother's training, for she died when Calvin was very young.

While Calvin's father was in moderate financial circumstances, the lad was reared in the most favorable environment. His early playmates were from the family of the nobility. The youth showed such signs of vigorous intellect that he was appointed at twelve years of age as a chaplain of a small cathedral. In 1523 he went to Paris for the purpose of being educated.

At the College de la Marche in Paris, Calvin studied under Mathurin Cordier, whom Beza says was a person of great simplicity and was very exact in his profession. The influences of the professors of Montaigne were quite
the opposite of those of de la Marche. Here Calvin learned to love the works of Aristotle. He felt no love for Plato and his works, for his own imagination was too cold to be stirred by the poetic idealism of the moralist.

Financial troubles in which Calvin's father became involved because he refused to give his books to the authorities for auditing, resulted in his excommunication from the church. Calvin's life was influenced by this incident. His father became prejudiced against theology for he feared that the career offered little prospect of profit or glory for his son. He therefore determined to turn his son toward the profession of law, for at that time the law was the path to honor, to dignitaries, and to fortune.

John Calvin submitted to his father's wishes, and went to Orleans to study under the ablest jurist of France. From his law study he gained the technique, logic, and ability to manipulate moral truths to look like legal truths. This became in his later writings Calvin's unconscious possession, resulting from his legal studies.

At Bourges, Calvin studied law under Alciati of Milan, whose great fame induced Francis I. to invite him to France. It was here that he came in contact with students from every country, and learned from this fellowship and training the mechanical processes of organization, which he used in his later writings.

In 1531-32 Calvin records in a preface of his
Commentary of the Psalms how he became aware of the liberation from the superstitions of the Papacy, and through this experience he found his will taken over by God. From henceforth he found himself dedicated to God. Calvin left the University of Bourges in 1532, for Paris, for the purpose of advancing the cause of the Reformation. He poured out his ridicule against monks, convents, and Catholic priests. He denounced the luxury of the bishops, the wealth of churches, and the ignorance of the priesthood. "He pointed to a new star, which first appeared at Wittenberg, and was then gleaming in the horizon of France." ¹

Luther's writings had been in Paris for about ten years, and a group of humanistic scholars were deeply interested in Luther's works. Calvin associated freely with these men for about a year. In the success in the Treatise on Clemency, 1532, Calvin was introduced to the learned world of the day. Nicholas Cop, a teacher on the medical faculty, was elected rector of the Sorbonne at Paris. On All-Saints Day in the presence of the Sorbonne and the University, Cop pronounced the yearly discourse. In his address, which some authors claim was written by Calvin, Cop declared that people had lived in darkness long enough, and it was time to plan a new university on a humanistic basis. He welcomed every phase of the Renaissance.

¹ Audin, Life of John Calvin, P. 42
The discourse was met with such a tumult that the orator could scarcely be heard. There was immediate conflict between the faculty of theology and the medical faculty. Calvin and Cop would have been seized had they not made their escape from Paris, following the experience of this meeting. Calvin returned to Noyon for a brief visit and then hastened on to Basle.

Calvin's sojourn in Basle was peaceful and quiet. After a year he returned to Paris to attend to some business. In 1534 he left Paris to make his home where he might seek Truth as his heart and will dictated.

Persecutions were increasing in France, and the French Protestantism was accused by Francis I. of having anarchistic aims against the government. Calvin was wholly sympathetic with the slandered fellow-believers, and when some of his own friends became victims in the persecutions he hastened to finish the writings which he had begun at Bourges.

The Christian Institutes which he published in March, 1536, contained a preface which was a letter to Francis I. and which is considered one of the literary masterpieces of the Reformation age. It is a courteous, dignified, and masterful presentation of the Protestant position and defence of its believers against the royal slanders.

The Christian Institutes, aside from this preface, contains complete instructions for a system of theology.

A petty war prevented Calvin from going directly
to Basle or Strasbourg, so he stopped over night in Geneva. When Farel heard that Calvin was in Geneva he persuaded him to help him with the reformation of Geneva. Farel declared that God's punishment would be brought to Calvin if he neglected to help in the work at Geneva. The discussions of Farel and Calvin that evening caused the turning point of the Reformation.

Geneva was in need of a logician to settle the religious difficulties of Switzerland. Calvin came to the aid of Farel when his people were growing weary of the fanatic despotism and religious revolt which he seemed able to start but which he was never able to direct after the storm had begun. Farel realized that the work of the Reformation was there in great peril, so for this reason he demanded that Calvin renounce his wandering life and remain at Geneva.

Farel expected Calvin to continue the work done by Zwingli or by Luther, but he was mistaken. Calvin wished to work out a new doctrine for a confession of faith. "He was ambitious to raise up a church at Geneva, as Luther had done at Wittenberg, but one in which refined rationalism should take the place of sentiment, which in his notion, held too great a place in the Saxon institution. He had seized on Geneva in its destitution. When he made his appearance there, the city was seeking for a symbol; it hesitated to select Zwingli and Luther. Farel had no doctrine; he held
only that the Pope was the Anti-Christ, and was ready to embrace, as disciple, anyone who recognized this fancy, whether he was Lutheran, Bucerian, Zwinglian. The church at this time had become absorbed in the state. It regulated doctrine, discipline, and the preaching. Calvin was the theologian, and he domineered the Council. The people silently endured the despotism which Calvin soon exercised over the people and the Senate obeyed all the many changes set forth by Farel and Calvin.

The city could no longer give itself up to the impulses of joy and pleasure. The taverns alone protested against the tyranny of Calvin. Farel and Calvin demanded certain laws, while the Council insisted upon freer laws than Calvin was willing to permit. The refusal to grant the frequenters of the tavern the right to attend the Eucharistic table caused great consternation on the city. The Syndics finally called the people together for a meeting to consider the laws of Calvin. This resulted in Farel and Calvin being forced to retire from the city within three days, since they refused to obey the demands of the magistrates for a more lenient ruling of the city. Calvin and Farel left Geneva and sought refuge in Strasbourg. It was here that Calvin made the acquaintance of John Sturm.

Calvin's work in Strasbourg was most laborious to him. He preached in the evening, gave lessons in theology in the morning, and labored until late in the night, as he attempted to revise the Christian Institutes. His exile

1. Audin, Life of John Calvin, P. 160
from Geneva had rendered him even more domineering than ever, and into his writings he put the bitterness and hatred of his humiliating experience of being exiled. For Calvin, there was no more church at Geneva, neither ministry nor religion, for he considered it had relapsed into idolatry and papism.

Calvin was the only minister at Strasbourg who was not married. For some time he had been meditating upon matrimony, so when he found the lady of his choice, all of Strasbourg was much rejoiced. He was as coldly intellectual in his choice of a life companion as he was in the writing of his Institutes. Finally, he succeeded in meeting the wife he desired. "If we are to credit the accounts of Protestant writers, all these wives of the reformers were angels of meekness, of modesty, of virtue, whom God seems to have created expressly to be the ornaments and happiness of their husbands." ¹

Although Calvin was welcome to Strasbourg, he lived there without any glory. He was in a large city where everything was new to him, its customs as well as its language. At first he attracted the students to him. They frequented his lodgings in order to hear him converse, but the friendship between Calvin and his scholars lasted only a short time. Whether the students became weary of the sufferings of their professor, who, in their youth could not

¹. Audin, Life of John Calvin, P. 201
endure hearing about physical miseries, or whether the professor grew weary of such prating associations, is difficult to understand. The large group of followers that he had soon sought other interests than the discourses of their professor.

Calvin endured great financial embarrassment while in Strasbourg, and his proud and haughty spirit prevented him from accepting aid from those who would have gladly helped him at this time of his life. His writings, with the exception of the *Christian Institutes* obtained for him very little financial success.

He was unable to find any repose in this city. Everywhere he was aware of the variegated creeds presented by the city, which was open to fugitives of every opinion. His exile only accentuated the vain, irritable, and despotic nature which he possessed. Had he remained longer in Strasbourg he would no doubt have been involved in the same kind of difficulty which caused his departure from Geneva.

Calvin was making preparations to go to Worms when he received a call from the Council of Geneva, 1539, to return to that city. "Truly, I can with difficulty peruse your letter without laughing: Return to Geneva! Why not crucify me? It would be better for me to die right off, than to expose myself to be tortured continually, in that fiery chamber." The following year Calvin was again

asked to return to Geneva. Finally, after three years of exile, he consented to return in 1541.

"The people did not go forth to meet the reformer, nor utter any acclamations of joy; they manifested no testimony of surprise or gladness. Soon after his arrival Calvin presented to the Council letters from Strasbourg and its preachers, 'and also from Bale, which were read aloud. Afterwards, at length, he gave his excuses for the long delay he had made, prayed that order should be established in the church, and that his order should be drawn up in writing, and that persons of the Council should be selected, with whom he might confer, and who should make report to the Council; and, as to himself, he offered himself to be forever the servant of Geneva.'" ¹

The work of reconstruction was the one idea which occupied the mind of Calvin after his return to Geneva. "The system of predestination, which, at Strasbourg, he agitated in his books, in his oral sermons, in his discourses, is but the crowning of the edifice, which he undertook to construct, as soon as he had conceived the idea of the Reformation. The theocracy which he was desirous to found, was modeled after the ancient theocracy; except that he excluded the monarchical element, to substitute a form rather aristocratic than republic. Instead of the episcopacy, which had charge to watch over the integrity of

¹ Audin, Life of John Calvin, P. 289
doctrines, he organized a consistory; a tribunal numbering among its attributes of authority the police of consciences. In his system, the church is intimately united with the state; they are two powers which lend each other mutual support: the state has a right to select ministers; the church, in the consistory, watches over the evangelical word."  

Calvin became the deciding voice in wielding the sceptre in Geneva.

Calvin saw that there could be no ecclesiastical government without unity, and he sought to introduce it into his new church, but in order to ground it he had to sacrifice the religious liberties of Geneva. His tribunals of censure, his consistory, his religious police, and his liturgical forms imposed on the city of Geneva, are so many attempts upon individual conscience.

"During the space of twenty years, commencing from the date of Calvin's recall, the history of Geneva is a burgher drama, in which pity, dread, terror, indignation and tears, appear to seize upon the soul. At every step, we encounter chains, thongs, a stake, pincers, melted pitch, fire and sulphur. And throughout the whole there is blood. One imagines himself in that doleful city of Dante, where sighs, groans, and lamentations continually resound."  

"Calvin from the pulpit, pursued his enemies by mockery, irony, or insult; in the Council by excommunication; out

1. Audin, Life of John Calvin, P. 302
of the temple, by the aid of valets, who played the part of decoy agents. The Genevan was condemned to be present at the preaching of the ministers, and to listen to their tirades against the papacy." 1

The Genevan reforms were worked out by a mind which was cold, intelligent, and unemotional. By forbidding all forms of amusements, regulating forms of dress, and by compelling people to go to church, he crystalized the situation and worked out a Puritanical system of theology. From 1541 to 1555 he fought a brave battle for a clean city. The laity through the elected Council became the last authority. In essence, the Puritan state was democratic, but historically the preacher told the state how to vote and what to do.

The crisis came when, in February, 1553, the elections turned in favor of Calvin's opponents. Calvin's critical position was saved, however, by the arrival in Geneva of Miguel Servitus, a Spaniard who was a bitter opponent of the teachings of the Institutes. Calvin had excluded from the Lord's Supper any unchristian, maintaining that their presence detracted from the spirit of the service. Calvin's ecclesiastical discipline excluded all sinners from the Supper. The criticism of Calvin by Servetus became a test case. Servetus was accused of blasphemy and was sentenced to death. The Genevan Council ordered Servetus to be burned at the stake. This treatment of

1. Audin, Life of John Calvin, P. 362
Servetus, 1553, was the most harmful influence that ever came into Calvin's life. Calvin is exonerated from any moral blame in the matter. Servetus was a free-thinker in an age when intolerance was the burden of man's life. He had mocked Calvin's God. Nothing less than a miracle from heaven might have changed a Calvinistic mind in such an age. This burning of Servetus was one of the last acts of Calvin's life in Geneva.

From 1554 to 1564 Calvin was master of Geneva. He crowned his Genevan work by the foundation of the Genevan Acedemy in 1559. This later developed into the University of Geneva, and became the greatest center of theological instruction in the reform centers, as distinguished from the Lutherans. This became a great seminary from which ministers in large numbers were sent forth, not only to France, but to the Netherlands, England, Scotland, Germany, and Italy. *

Calvin's influence extended from Geneva into the Netherlands, England, Scotland, and to the English Puritans. The Institutes, in which he gave the pattern of church government in Geneva, his Acedemy, his Commentaries, and his constant correspondance, moulded the thought and inspired the ideals of the Protestants of Europe. His influence even extended into Poland, Hungary, and southwestern Germany before his death.

I. Walker, W., History of the Christian Church, P. 400
In 1564 Calvin called men to his bedside to interpret his laws. He left no successor of equal power to carry on his work. The completion of his work was left to Theodore Beza, a man of more conciliatory spirit and of more gentle ways, but who was devoted to the same ideas as Calvin.

There is no name in history that has been so much loved and hated, admired and abhored, praised and blamed, blessed and cursed, as that of John Calvin. The Roman Catholic Church of the day feared Calvin as one of their most bitter enemies, while many of them were forced to admit his virtues. Many Protestants placed him next to Paul in the interpretation of the Scriptures. Others hated his doctrine of predestination.

Taken as a whole, he is recognized in church history as having made one of the greatest contributions to the faith of any reformer. The fruits of his labors are most abundant, and are everywhere recognized in the English-speaking world. There is no monument of any worth to mark his grave, but the results of his teachings bear to him a nobler monument than of any reformer of the Protestant faith.*

All impartial writers admit the purity and integrity, if not the sanctity, of his character, and his absolute freedom from any love of gain or notoriety. He was recognized as the most Christian man of his age. From the tributes of contemporary reformers we have the following statements:

* Schaff, History of the Christian Church, Vo. 7, P. 270-271
"I have been a witness of Calvin's life for sixteen years, and I think I am fully entitled to say that in this man there was exhibited to all a most beautiful example of the life and death of the Christian, which it will be as easy to calumniate as it will be difficult to emulate." Theodore Beza (1519 - 1605) ¹

"John Calvin was endued with almost acute judgment, the highest learning, and a prodigious memory, and was distinguished as a writer by variety, copiousness, and purity, as may be seen for instance from his Institutes of the Christian Religion. ... I know of no work which is better adapted to teach religion, to correct morals, and to remove errors." John Sturm (1507 - 1569) ²

2. Ibid.
II. A. Fundamental Concepts

Calvin was peculiarly adapted to his work. He had a natural genius, an excellent education, and he lived under circumstances which seemed to make him appear as being providentially chosen for his task. Calvinism is a synthesis of the foundations laid by Luther and Zwingli, combined with Calvin's Strasbourg and Swiss experiences.

The first conception of the Scriptures which deeply influenced Calvin's life was an interpretation as given by Luther. Both Luther and Zwingli produced the ideas of the Reformation, but Calvin had the greatest mentality of the three men, and he was able to organize the ideas into a system of action.

His life in Strasbourg and associations with John Sturm, and the democratic influences of the Swiss modified his conceptions of Luther's theological position. In personality, Calvin's disposition and temperament were much less pleasing than that of Luther or Zwingli. He was a Christian Stoic, with a stern, critical, and unbending nature. In mentality, Calvin surpassed his contemporaries by his consistent thinking and self-discipline, which have exerted more influence on the Latin and Anglo-Saxon races than that of any reformer of the Protestant faith.

Calvin takes first place as a theologian among the reformers. He ranks with Augustine as one of the church
fathers and with Thomas Aquinus among the great world teachers. He was more systematic and methodical than either of the above-mentioned men. His theology is wholly Biblical, and portrays a thorough knowledge of the Scriptures. The early training that he received in law gave him the point of view of the logician and dialectician, together with a trained experience of giving concise and definite statements as to his convictions.

Calvinism is one of the greatest dogmatic systems of the church. It is an exposition of the Pauline doctrines and is a revival of the Augustine system of sin and grace. It confines the saving grace of God and the atoning work of Christianity to a small circle of the elect, and ignores the universal love of God for all mankind. It is purely a theology of Divine Sovereignty, rather than one of Divine Love. The love of God through Christ and the Holy Spirit is the key to the salvation of men from sin.

Calvin wrote his first expressions of theology in a little book called the Institutes of the Christian Religion. The first edition was in Latin, and was published at Basle in 1536. It contained six chapters. The second edition was also written in Latin and was published in Strasbourgh in 1539. It was increased to seventeen chapters. The final edition in 1559 was written in Latin, but Calvin translated it into the French language. This edition stands to the French people as Luther's Bible to the Germans.
While the *Institutes* were enlarged and improved in form by each new edition, it remained the same in the substance of its content. It is a classical production of theological genius, and ranks with Augustine's *De Civitate Dei* and Thomas Aquinas' *Summa Theologica*.

The first edition was written as a manuel of instruction for beginners in the Protestant faith. The course of events in France caused it to be transformed into an apology to Francis I. of France, telling him the nature of the new doctrine. The preface of the *Institutes* sets forth in a masterful style the justification for the faith of the French and German Protestants. This edition had a phenomenal sale and produced the greatest change in thought among the theological world.

The dominant idea of the *Institutes* is the defence of the majesty and sole sovereignty of God. In the Lutheran Reformation man is the center. In Calvin's Reformation, God is the center, with the Church and the State in obedience to the omnipotence and will of God. Calvin was at all times a logician, and his every experience of life was sacrificed for a consistent theology. This is shown throughout all of his writings.

Upon close examination of the *Institutes*, one is reminded of the statements drawn from the writings of Erasmus and Luther. He accepts Luther's doctrine that the Bible is to be interpreted by the individual Christian, and he also believes with Luther in the liberal infallibility
of the Scriptures.

The church father to whom he owes his greatest debt of gratitude is Augustine. Calvin constantly quotes the position of Augustine on the doctrine of God, of sin, of the divine foreknowledge and fore-ordination.

We have no record of Calvin's conversion such as recorded by Augustine in his Confessions, but from Calvin's writings he shows that he found the same peace and forgiveness, and was attracted to the Bible because of that contentment which he found by a study of the Scriptures. It was the discovery that God forgives men through Christ that won him to the Bible and induced him to spend his life in a further search of the Divine Word. It was truly a religious belief with him that the Bible is God's Word, and that he as a teacher should reveal the power and will of Divine authority.

Calvin opens his teachings by this statement, that the whole sum of our wisdom consists of two parts, the knowledge of God and the knowledge of ourselves. All that we have is from God. There is no true knowledge of Him apart from religion and piety. We are ever subject to His authority for we are the very creatures of His handiwork. Since we owe everything to Him we must put our entire trust in Him, for everything comes from Divine Power.

God is the avenger of all wrong, and it is our place to fear and to reverence Him. Only when we think about our own littleness, weakness, and imperfection, can
we become aware of, and appreciate the power of God. The consequence of such a faith is the Christian life. "Faith consists in a knowledge of Christ. Christ cannot be known without the sanctification of His spirit. Consequently, faith is absolutely inseparable from pious affection." 1

Augustine's influence is felt in Calvin's passages when he speaks of the soul's longing after God, and that piety consists in reverence and love of God for all the good things He has done for us. * Calvin declares that the chief end of man is to know God, because He has created us and has placed us in this world that He Himself may be glorified through us. Only through a true knowledge of God can we truly come to know Him. This doctrine places man in absolute subordination to God, and teaches him to recognize God's absolute sovereignty and power.

Any contradiction of the unity and sovereignty of God is considered blasphemy. God is the final answer to the how and why of everything. Whatever God wills is by His act right. There is nothing for man to do but to bow to the will and sovereignty of God. The whole life is one of struggle in which the law is the stimuli to endeavor. "The whole life of Christians ought to be an exercise of piety, since they are called to sanctification. It is the

* Menzies, Allan, A Study of Calvin and Other Papers, p.321
office of the law to remind them of their duty and thereby to excite them to the pursuit of holiness and integrity." 1 Original sin closed man’s eyes to the finer things of life and erased the possibility of knowing God.

"Therefore when the divine image in him was punished with a loss of wisdom, strength, sanctity, truth, and righteousness with which he had been adorned, but which were succeeded by the dreadful pests of ignorance, impotence, impurity, vanity, and iniquity, he suffered not alone, but involved all his posterity and plunged them into the same miseries. This is that hereditary corruption which the fathers called Original Sin; meaning by sin, the depravity of a nature previously good and pure." 2 "Therefore good men, and beyond all others Augustine, having labored to demonstrate that we are not corrupted by any adventitious means, but that we derive an innate depravity from our very birth." 3

"Adam therefore corrupted himself in such a manner, that the contagion has been communicated to him through all his offspring. And Christ himself, the heavenly judge, declares, in the most unequivocal terms, that all are born in a state of depravity and corruption, when he teaches, that 'whatsoever is born of the flesh is flesh',

3. Calvin, John, Ibid.
and therefore the gate of life is closed against all who have not been regenerated." 1 "Original sin, therefore, appears to be an hereditary depravity and corruption of our nature, diffused through all parts of the soul: rendering us obnoxious to the divine wrath, and producing in us those works which the Scripture calls 'works of the flesh'." 2

Man cannot of his own ability get back to that sinless state and unity with God which he enjoyed before the Fall. Man now requires a God who is not only a Creator and Ruler of the world, but also one who is a redeemer from sin. "The soul, immersed in this gulf of iniquity, is not only the subject of vices, but totally destitute of everything that is good." 3

Since Adam fell, a different religion is needed to redeem mankind, for he no longer has any knowledge of his Maker. A revelation is now necessary which shall give to man a knowledge of God, so that he might be redeemed from his sin. Jesus offers the only way out from sin and to a return to that original state of pureness which was man's privilege before the fall of Adam.

God in His mercy and goodness has entered into humanistic life through Jesus. He has lived a wholesome and pure life, and through Him it has been made possible for man to reach again that original state of goodness. Jesus is the only pathway by which man may be redeemed.

"Christ at his death was offered to the Father as an
expiative sacrifice, in order that a complete atonement being made by his oblation we may no longer dread the Divine wrath."  

The Holy Spirit must so work with man that in him will be created a way by which Jesus may show man the way to God. Man lost his original goodness by free will and choice. Now after his fall man can lose his way out. Man's misuse of free will brought him into sin. After Adam's sin, what was freedom became bondage - what was immortality became mortality.

When Adam and Eve lost their freedom they gave up salvation by their own choosing, henceforth man is dependent upon the grace of God either for his salvation or for his destruction. The judgment for the after life is for God to determine. God's will is central in the universe, and whatever He does is right. It is not ethics but personality that is at the center of the universe.

II. B. Educational Theory and Practice

1. Theory

The *Institutes of the Christian Religion* are the most important presentation of the positive theology of the sixteenth century. Calvin followed the work of the other reformers and discarded the Scholastic Theology. He turned to the Scriptures as being alone possessed of Divine authority, and to the creeds of the Church as valid summaries of the doctrines of the Scriptures. * His material was sought directly from the Bible with the structural principle taken from the plan of the Apostles' Creed, whose order he strictly followed.

Calvin intended in his *Institutes* to develop a complete system of theology that would include all points pertaining to faith and its practice. He wrote with the dominant idea of defending the majesty and sole sovereignty of God. Calvin was always a logician. His theory was born in the law experience and in his Protestantism he built up an intellectual defence for his position. He was lawyer, theologian, and logician. He sacrificed everything for logic, and his logic was triumphant in all of his plans for life.

Calvin accepted Luther's doctrine of the priesthood of all believers. He accepted the position of the interpretation of the Bible by the individual Christian.

* Briggs, *History of the Study of Theology*, p. 128
He believed in the literal infallibility of the Scriptures. With these underlying principles he attempted to interpret the Scriptures. He accepted the Bible as the sole rule to be followed without any admixture and without either adding or taking away from its literal interpretation. "Therefore every man should seriously apply himself to a consideration of the works of God, being placed in this very splendid theatre to be a spectator of them; yet he ought principally to attend to the word, that he may obtain superior advantages. ... In order to enjoy the life of true religion, we ought to begin with the doctrine of heaven; and that no man can have the least knowledge of true and sound doctrine, without having been a disciple of the Scripture." 1

"The human mind is unable to obtain any knowledge of God without the assistance of the Sacred Word." 2 Since God is the one Lord and Master, one's life must be regulated according to the commandments of the holy law. There must be no other law for living, except that which is given in the Scriptures. "In the law itself many arguments will everywhere occur, which challenge a full belief, that, without controversy, the legation of Moses was truly divine." 3

Moreover, the miracles which he relates, and which are so numerous and remarkable, are so many confirmations of the law which he delivered and of the doctrine

which he published.  

"Moses and the prophets spake by divine inspiration, but I reply, that the testimony of the Spirit is superior to all reason. For as God alone is sufficient witness of himself in his own Word, so also the word will never gain credit in the hearts of men, till it be confirmed by the internal testimony of the Spirit. It is necessary, therefore, that the same Spirit who spake by the mouths of the prophets, should penetrate into our hearts, to convince us that they faithfully delivered the oracles which were divinely intrusted to them."  

The aim of the author of the Institutes was two-fold — first, to give a knowledge of God and His law for mankind, and the means of obtaining immortality; second, to give a knowledge of ourselves. Calvin took the Apostles' Creed and challenged a comparison with those teachings and beliefs which were the fundamental teachings of the mediaeval church.  

The Apostles' Creed was the symbol of western Christendom. Calvin attempted to prove that the Protestant Christians were truer to the spirit of the Creed than those of the Roman Catholic faith. He took the Creed which came from the very heart of the Church and built the Institutes upon the expansion and exposition of its teachings. Its basis is: I believe in God the Father almighty; and in His Son, Jesus Christ; and in the Holy Ghost; and in the holy

2. Calvin, John, Op. cit., Book 1, VII., 4
Catholic Church. The Institutes takes each one of these fundamental sentences and enlarges it into a book of instruction.

The first part describes God the Creator, or, as the Creed says, "God the Father almighty, maker of heaven and earth;" the second, the Redeemer and His redemption; the third, God the Holy Spirit, and His means of Grace; the fourth, the Holy Catholic Church, its nature and works.

Calvin did not mean to expound upon a new creed or to build a new theology. The doctrinal beliefs of the Reformation were those fundamental truths which had been known throughout the ages. He aimed to restore again the conditions which had ruled in the church of the first few centuries. He recognized that the Lord's Supper was the center of the religious life of the Church, and was the crowning point in her worship. His theology was largely an expression of the Augustinian belief in man's absolute dependence upon God.

Man in his Fall has become perverse of heart, therefore he must be enlightened of God before he can be restored to the unity and perfection that he experienced before the sin of Adam. Jesus has been given by the Father to restore man to his original favor. What Jesus suffered is summed up in the Creed, the basis of the teachings of the Church. Through Jesus we are delivered from the bondage of sin, and are made capable of good works. Only
through God's mercy is there any hope of man's redemption.* We are to live in the faith that salvation is possible, but there is never a certainty that one is among those elected. Man must do all that he can with the hope that he is chosen for salvation. Because the power of choice came from God - the choosing also comes from Him. One may live the Christian life the whole life through, but there is never any assurance in Calvinism that he will be saved. It is assumed that it is impossible to live a Christian life without God being behind it. Those who delight in evil are not predestined for Eternal Life. If God has elected an individual, it is assumed that he will love the good and hate the evil. This is the sole and only hope of assurance that one is elected.

Luther's certainty of Salvation lay in studying the Scriptures. Calvin's certainty of Salvation is assured by living righteously. When man can live righteously it is therefore assumed that he has been elected. Therefore, man must do all that he can to live in accordance with God's laws with the hope that he is elected to salvation. Calvin refuses to place any reliance upon free will. Complete reliance always rests upon God. This is the highest expression of self reliance. Calvinism has been productive of the most productive social advance set forth by any reformer.

* Bungener, L., *Calvin: His Life, His Labors, and His Writings*, P. 105
Translated from the French
2. Practice

The organization of the Academy at Geneva was based upon those of Strasbourg and Lausanne. The Academy of Lausanne was organized by Mathurin Cordier in 1545. He had been the instructor of Calvin at Paris, and to him Calvin owed his inspiration for the principles and for the plans of the work in Geneva. In 1557 Cordier was called to Geneva to aid in the organization of the Academy of Geneva.

In the Genevan schools Calvin outlined a system of elementary education in the vernacular for all students, which included instruction in reading, writing, arithmetic, religion, careful grammatical drill, and training for civil as well as for ecclesiastical leadership. * In his plan of 1541, Calvin maintained that the liberal arts and specialized training are necessary for a fuller knowledge of the Word.

His program of education in the Academy provided for two departments: the Schola privata, consisting of seven classes, a preparatory school in the Classics, Dialectic, and Rhetoric; and the Schola publica, in which theologians taught. There were courses in theology, Hebrew, Greek, and Biblical Exegesis, as well as in Physics, Mathematics, Dialectic, and Rhetoric.

* Cubberley, History of Education, P. 331
The lowest class began with the letters, with reading taught from the French-Latin catechism. The Latin authors were read. In the fourth class, Greek was begun and the New Testament read in Greek, in addition to other Greek authors. In the higher classes there were courses in Logic and Rhetoric so as to prepare the pupils to analyze, argue, and defend the faith. Two original orations were required each month from those in the upper classes who were preparing for the ministry. The theology was taught by Calvin or Beza. Every day there was a sermon, and once a week there were special prayer services. There was also a conference each week with a discussion of all theological questions. Five hours a day or thirty hours a week were devoted to the above mentioned studies. The success of the school was so great that at the time of Calvin's death in 1564, there were as many as fifteen hundred students in the Genevan Academy.

"Calvin's great educational work at Geneva has been well summarized by a recent writer, as follows:

The strenuous moral training of the Genevese was an essential part of Calvin's work as an educator. All were trained to respect and obey laws, based upon Scripture, but enacted and enforced by representatives of the people, and without respect of persons. How fully the training of children, not merely in sound learning and doctrine, but also in manners, "good morals", and common sense was
carried out is pictured in the delightful human *Colloquies* of Calvin's old teacher, Corderius (once a teacher at the College of Guyenne, p. 269) whom he twice established at Geneva. ...  

Calvin's memorials to the Genevan magistrates, his drafts for civil law and municipal administration, his correspondence with reformers and statesmen, his epoch-making defense of interest taking, his growing tendency toward civil, religious, and economic liberty, his development of primary and university education, his intimate knowledge if the dialect and ways of thought of the common people of Geneva, and his broad understanding of European princes, diplomats, and politics, mark him out as a great political, economic, and educational as well as a religious reformer, a constructive social genius capable of reorganizing and moulding the whole life of a people." 1

The office of teacher was considered by Calvin as of divine appointment. He required a training in languages and worldly sciences before one was permitted to teach. "Calvin therefore sought to develop the Genevan school system under this ecclesiastical conception of the teachership. A 'learned and expert man' was to be appointed as head of the school, and teacher-in-chief, with 'readers' to give secondary instruction, and 'bachelors' to teach the 'little children' under his control. The teacher was

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reckoned under the ministry, put under its disciplinary regulations; and, in Calvin's intention, was to be installed on ministerial approval, - an exercise of ministerial authority which the jealous Little Council modified by the provision that he first be presented to the government and examined in the presence of two of its members. In Calvin's judgment, the school was an integral factor in the religious training of the community." ¹ An Academy was worked out in Geneva with courses of instruction for both leaders and students. It became a haven for Protestant teachers from all lands.

Calvin resorted to every means possible to enlighten the people of Geneva. The Council adopted his educational policy for the management of the schools and college of the city. He was the means of bringing to Geneva the most noted scholars of the century, Mathurin Cordier, his former teacher, at the Sorbonne; Beza the great Humanist; Castellio and Sannier were teachers in the city. Geneva became the seat of learning for scholars in the reform faith. Men came from Italy, Spain, England, Scotland, Russia, and France to be trained in the ministry and other professions.

"Calvin did three things for Geneva, all of which went far beyond its walls. He gave the Church ²

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1. Walker, Williston, John Calvin, P. 270
trained and tested ministry, its homes and educated people, who could give a reason for their faith, and to the whole city an heroic soul which enabled the little town to stand forth as the citadel and city of refuge for the oppressed Protestants of Europe." ¹

Trained pastors from Geneva went to the persecuted Protestants in the Netherlands, in England, Scotland, the Rhine section, and even into France. The democratic aspect of modern Protestantism was Geneva's contribution to the Reformation. The fact that it was shot through with religion shows the effect of Calvin's influence, for he purged and cleansed Geneva from its immoral traits, and produced in his own lifetime a people living under Christian principles which were active. When men from other countries wanted to see the Reformation at work they came to Geneva.

None can deny the simplicity and grandeur of his ideal theory for Geneva. The truth of the interpretation of the Gospel is however, very doubtful, and the extensive application of the Calvinistic system to the complex modern type of life is absolutely impossible for realization. The world owes a great debt of gratitude to the educational work of Calvin and to those who followed him.

The educational work of the Calvinists in France, even in the face of persecution, deserves to be ranked with

¹. Lindsay, A History of the Reformation, P. 131
that of the Lutheran movement in Germany in its place of importance. The Calvinistic teachings and principles rapidly extended to the Netherlands, to Scotland, to England, and became most completely realized in the early educational system of Puritan New England.
JEAN JACQUES ROUSSEAU
III. JEAN JACQUES ROUSSEAU

In the study of human beings one is reminded of two types of individuals, first, those who live for mere passive enjoyment, and second, those who live for an active mastery of life and its problems. The former seek to enjoy every moment of life, use their emotional nature as a criterion, and have no definite ambition or goal. The latter, distinguished by courage and a stern quality of ambition, live mainly in the future, finding their satisfaction in planning and executing great enterprises which bring them position and fame, together with the peace of a well-spent life and a realization that they have tried to live up to the finest and best that is within them. Jean Jacques Rousseau belonged to the former group.

There are two sets of influences which combine to make up the life of an individual. There is the hereditary equipment, which is the capital to invest in life; there is the action of the environment upon him. In the hereditary factors there are instinctive tendencies to characteristic human reactions, together with the capacities and powers of his family heritage. In the individual's environment are all the physical and social surroundings plus the influences that come from the purposed and organized training of education. Rousseau's life reflects both
hereditary and environmental influences to such an extent that they are the only explanation for so emotional and inconsistent a nature as he revealed.

For an appreciation of the life of Rousseau and his contribution to education one must understand the experiences and events of his own life which found literary expression through his writings, and which are the only interpretation for the inconsistencies of his works.

Jean Jacques Rousseau was born in Geneva on the 28th of June, 1712. His birth, which he records as one of the first of his misfortunes, was followed by the death of his mother, Suzanne Rousseau, who was the daughter of a Protestant pastor in Geneva. His father was a man of restless disposition, utterly careless of duty, irritable and quarrelsome, with lofty sentiments, but with an uncontrolled emotional nature and with no stability of character. He lacked the most fundamental obligations of a father to a family and while he shamefully neglected his older children he so favored the youngest one, Jean, that he permitted him to grow up in a haphazard careless manner and laid the foundations for his flighty sentimentalism of morals and policies which later characterized his writings. These early years of the boy's life marked the formative period of his character. He was a precocious child with a temperament which was vivacious and responsive. In this early period he knew nothing of natural discipline afforded
by the friendship of classroom and playground, for he never went to school until he was twelve years of age and having no playmates of his own, he grew up mainly in the society of adults, with his aunt and his father as his principle companions. Under his aunt's influence he learned nothing of restraint, obedience, or self-denial, but rather conceived against all rule a deep aversion which marked his entire life.

While the influence of his aunt was largely negative, that of his father, Isaac Rousseau, was almost wholly bad. From the earliest years Rousseau's life was marked by an uncontrolled emotional life. He was always at the complete mercy of his feelings. While his father taught him to read at a very early age, and taught him a comprehension of his reading, which was desirable, yet he so stimulated his senses, aroused his imagination, and developed his emotions before the intelligence was strong enough to take control that a sentimental, romantic notion of life was implanted, which affected all of Rousseau's future.

Up to his twelfth year Rousseau's life seemed to have been one perpetual holiday devoted to amusement. He had no tasks nor responsibilities, and duty played no part in his life. He lived a carefree life, giving emotions full play, and he received from his elders no preparation for the solution of human life problems.
When Rousseau was about ten years of age, his father sought refuge in Noyon to escape imprisonment because of a quarrel with a government official on some hunting trip. The father's direct contact with Rousseau then ceased, for after that time the boy seldom saw his parent. Rousseau was left under the care and protection of his mother's people.

The lad remained with his uncle for about two years, at which time he received a certain amount of moral restraint for the first time in his life. Much of the time was spent in the cultivation of a garden and other out-of-door activities, and it is at that period that Rousseau learned to love nature and the simple country pursuits. The stay at Bossey suddenly came to a close when Rousseau was punished very severely for a fault which he had not committed. The happy recollections of his childhood seem to end here and the serenity of his childish life became only a memory. Rousseau's rhetorical style pictures a childhood at Bossey that in some respects may have been ideal, but in his confessions he reveals the undermining effect of the lascivious instincts and uncontrolled nature that were already having their undesirable effect upon his life.

The failure at a trade which he heartily disliked, together with the growing tendencies toward an abnormal mental life, led him to escape from a world of work
and duty by projecting himself into an unreal world of romance by devouring every thrilling or sentimental story available.

In his sixteenth year Rousseau turned his attention toward a life of vagabondage. Without resources, prospects, or plans, he set out upon his wanderings about the world. He mingled with all types of people, and descended to the lowest depths of infamy. In every work he attempted, he failed, and in his wanderings he satisfied all the cravings of his sensuous nature. This vagabondage satisfied his lust for adventure; awakened in him a profound passion for rural life and its simplicity; acquainted him with the life and sufferings of the common people; and laid the foundation for his first-hand experience of life. Later, when he was inspired to write, the eloquence of his literary works burned with the passion of the experiences of these early years.

In the course of his rambles he passed into Savoy, where he made the acquaintance of a Catholic priest, who, by his kind hospitality, converted him to the Catholic faith. His acquaintance with Madame de Warens, a person of many attractions and easy virtue, was the means of his having a home for a brief period during his wanderings. Rousseau later wrote that the happy memories of the days while living with Madame de Warens were the only ones in his life when he enjoyed a peace of mind. After leaving
the house of Madame de Warens he again became a wanderer until one day he was visiting a certain Abbe Gaine, who gave him some very wise counsel. This made a great impression upon him. It so influenced his religious nature that Rousseau immortalized him later in the character of the Savoyard Vicar.

In the year 1741, Rousseau seemed to have experienced a psychological change in his attitude toward life. The germs of a nobler expression appeared, and a new ambition seized him to go out into the world and make his fortune. Toward his thirtieth year he began to realize his appalling condition and to plan for a higher type of life.

When Rousseau reached Paris in 1741 he was filled with magnificent dreams as to his future. He soon found his dreams shattered, and he wandered through the streets of Paris penniless and without a prospect of any kind. Instead of giving up in despair, he resigned himself to a life of idleness and to the care of Providence. He had tried various careers, only to meet failure each time, but as soon as one door closed upon him another seemed to open. Thus it was in Paris. He finally received an appointment as secretary to the Comte de Montaigne, on his appointment as ambassador to Venice. After holding this position for a short period he became involved in a quarrel with Montaigne and left Italy. His experience in Italy embittered
him against civil institutions and their oppression of the weak by the strong. Rousseau became more miserable than ever, and was completely discouraged over his repeated failures. His early years had never prepared him to successfully meet the realities of life. "Up to his thirtieth year Rousseau's life, though continuously described by himself, is of a kind called subterranean and the account of it must be taken with considerable allowance."  

About this time he became acquainted with Therese le Vasseur, a maid in the Hotel St. Quentin. His relationship with this girl is one of the many unexplainable experiences of Rousseau's life. Rousseau had no conception of marriage as a sympathetic union of equal minds. His relationship with her gave a sensual satisfaction which may partly explain this fascination for Therese. His loyalty to this woman whom he chose for his companion is one of the most redeeming features of his character.

These unfortunate domestic relations with Therese have been the source of much criticism by the critics of Rousseau. When he became a writer on education and preacher of domestic affections, his hostile writers elaborated upon the stories of his life with Therese. They have been proven to be largely an imposition on Rousseau's credulity, invented by Therese and her scheming mother to

make the tie more binding. This part of his life cannot be overlooked or excused, but when all the influences of his life are considered, one must be tolerant of Rousseau at this period. "It is perhaps hard for us to feel that we are in the presence of a great religious reactionist; there is so little sign of the higher graces of the soul, there are so many signs of the lowering clogs of the flesh. But the spirit of a man moves in mysterious ways and expands like the plants of the field with strange and silent stirrings. It is one of the chief tests of worthiness and freedom of vulgarity of soul in us to be able to have faith that this expansion is a reality, and the most important of all realities. We do not rightly seize the type of Socrates if we can never forget that he was the husband of Xanthippe, nor David's if we can only think of him as the murderer of Uriah, nor Peter's if we can simply remember that he denied his master. Our vision is only blindness if we can never bring ourselves to see the possibilities of deep mystic aspiration behind the vile outer life of a man, or to believe that this coarse Rousseau, scantily supping with his coarse mate, might yet have many glimpses of the great wide horizons that are haunted by figures that are rather divine than human." ¹

Even while Rousseau was living this vulgar Bohemian life with Therese he was making the acquaintance of men and women of literary promise in Paris, who were

destined to play an important role in his literary career. Among those who were instrumental in starting him on his literary career was Diderot, who was starting his Encyclopedie. One summer day in 1749 as Rousseau was sauntering along a dusty road with a copy of Mercure de France, his eye was arrested by the announcement of the question proposed for a prize essay by the Academy of Dijon—"Has the progress of the sciences and arts contributed to the corruption or purification of morals?" Rousseau owes to this movement his awakening into a new world. He became inspired to write and to give expression to a world of ideas and imaginings which seemed to flood his brain.

The essay was written and when it was crowned by the Academy of Dijon, it created a kind of revolution in Paris, just at the time when Rousseau had abandoned all hopes of ever being a success in life. In his essay he took the position of censor of civilization. His success was due more to the daring character of his thesis than to the author's method or style. The confidence gained from the success of this essay encouraged him to further writing.

By natural instinct Rousseau was both musical and artistic. He made several attempts to produce some original work in music, and while he met with no success he influenced French music more than one would realize from his imperfect education. His feeling for art was strong but capricious, based upon true perceptions of the good and beautiful. Both in his music and literary work
the imperfections of his productions are most apparent, but there is always evidence back of the imperfections of a refined, sensitive, artistic temperament with great power and originality.

His first writings were most daring in their denunciations of civilization. He declared it was a great mistake, and that the arts and sciences were potent forces in the social corruption. It is difficult to follow the real line of Rousseau's reasoning. He was never weary of contrasting the real man with the ficticious man - man in his original state and man as he has become through society and culture. This thought had been voiced by Hobbes and Locke in England; and by Buffon and de Lisle in France. While it was not original with Rousseau, the use that he made of it was his own creation. His peculiar temperament and varied experiences of life led him to openly revolt against all social life with its restraint and duties. This repudiation of social life and the exaltation of the life of nature with its freedom and self abandonment became the underlying principle of Rousseau's thought and teaching.

Rousseau gave up a public office which brought him a fairly good salary and began earning his living by copying music. He wished to identify himself with the common people with whom were his chief sympathies. He was too capricious to school himself into the manners of society for any length of time.
In 1753 he wrote his second discourse on the question - "What is the origin of inequality among men, and is it authorized by the natural law?" While this failed to win the Dijon prize, it added to his reputation of furthering the spirit of democracy.

Growing weary of the conventional atmosphere of Paris life, Rousseau planned to return to his native city, Geneva. Finding that his second discourse had offended his Genevan countrymen, and fearing the unfriendly influence of Voltaire, he remained in Geneva for only a short visit. He accepted the invitation for a home near Montmorency, to which he moved in 1756. The delights of so charming a home satisfied every longing of his sensitive, emotional nature. He buried himself in the woods and with the beauties of the surroundings he became lost to the outside world. He gave expression to all of the imagination of which his emotional soul was capable. From this time on he carried the marks of an imaginative insanity which was most evident at the first touch of reality. When he became involved in a misunderstanding with friends who were owners of the Hermitage where he was living, Rousseau moved with Therese to a little cottage at Montmorency, where he began to work in earnest on his literary productions. The following four years became the most productive of his life. He produced The New Heloise, The Social Contract, and Emile. The New Heloise was started at the Hermitage and was completed in 1759. The Social Contract, which was meant to
be a part of a larger work, Political Institutions, came out in 1762, only a few weeks before Emile. Within a month after Emile was published, Parliament condemned the book and ordered the author to be arrested.

When Rousseau appeared in Paris after the writing of Emile, his appearance created the keenest excitement. No nation was ever so proud of such genius, and even Voltaire and his party were quite eclipsed by him. Rousseau became impatient with all this attention, so in January, 1766, he left Paris with Hume. "They reached London on the 13th of January, and the people of London showed nearly as lively an interest in this strange personage whom Hume had brought among them, as the people of Paris had done. A prince of the blood at once went to pay his respects to the Swiss philosopher. The crowd at the playhouse showed more curiosity when Rousseau came in than when the King and Queen entered. Their majesties were as interested as their subjects, and could scarcely keep their eyes off the author of Emile." ¹

Hume became warmly attached to Rousseau. Although pleased with the friendly reception which he received in England, Rousseau was eager to leave about as soon as he had arrived. He found London as filled with idle gossip and frivolity as any of the other capitals. He settled in England much against his wishes. He knew nothing of the

¹ Morley, John, Rousseau, Vol. II. Pp. 283-284
English language and disliked the climate most heartily. His only companion was Therese, and the hours of the day seemed endless as he brooded over what had occurred to him since he had left Switzerland six months before.

To add to his unhappiness he had a bitter quarrel with Hume, whom Rousseau suspected of being in sympathy with Voltaire and others of his party. In the mean time, pamphlets were printed in Paris and London with forceful denunciations of Rousseau, his life and his works. The desire to protect himself against defamation of his enemies led him to compose that account of his life called The Confessions, which he wrote in 1766. "When all the circumstances of Rousseau's life have been weighed, and when full account has been taken of his proved delinquencies, we yet perceive that he was at bottom a character as essentially sincere, truthful, careful of fact and reality, as is consistent with the general empire of sensation over untrained intelligence. ... And it may be worth adding that the self feeling which comes to the surface and asserts itself, is in a great many cases far less vicious and debilitating than the same feeling nursed internally." 1

In his Confessions he makes a strong defense of himself and his undisciplined love of freedom. Through such a rationalization of his experiences he attempts to justify the inconsistencies of his life.

1. Morley, John, Rousseau, Vol. II., P. 302
In July, 1760, Rousseau made his way to Paris where he remained for eight years. His outer life revealed a certain degree of order but he never forgot the distrust and superstition that others had for him. The Dialogues which were written in 1775-76 show the complete mental breakdown which had come to Rousseau. A sadder old age than his may not be found. Unrestrained emotions, together with an abnormal mental life and a sensitive nature led to insanity, self-pity, and such misery as is rarely reported.

In July, 1778, Rousseau was buried at Ermenonville, about twenty-five miles from Paris, where his body remained until the triumph of the Revolution, which he did so much to bring about. On the 11th of October, 1793, his remains were removed to Paris and were placed in the Pantheon amidst the greatest applause and enthusiasm that the French people could express.

Rousseau's writings placed him in opposition to powerful parties; the orthodox religious party including the court; and the rationalistic party including Voltaire and the Encyclopaedists. Voltaire, who was the most intellectual mind of the day, used every means to crush the growing influence of Rousseau.

Spontaneity with a whole life desire and endeavor to give free and unrestrained expression to his feelings marks the character of Rousseau. In his writings he used every effort to champion this expression and to show that
a life of this kind might be preserved from corruption with society. He went through life without learning the meaning of duty and without being forced to realize that an existence of spontaneity and caprice were not an ideal life.

In his first writings Rousseau followed the content and educational principles of Montaigne and Locke, but as he came into more intimate relation with the Encyclopaedists, he fell more in line with their views. His whole nature rebelled, however, against the position of the Encyclopaedists, for he could not endure the materialistic philosophy which led them to reduce the human soul to a product of sense experience. Their position forced man to be a victim of external circumstances and ignored the free, self-active principles inborn in the soul which gives every individual his distinctive character. With such fundamental differences in point of view, Rousseau broke with the Encyclopaedists and went to greater extremes in his own thinking than he otherwise would have done.
III. A. Fundamental Concepts

Having considered the hereditary and immediate environmental influences affecting Rousseau's life and works, one must complete the study by considering the influences of the eighteenth century in which he lived. It was a period of transition, and for an appreciation of Rousseau's educational principles one must consider the trend of the thought of the writers previous to Rousseau so as to understand the religious and political changes which were taking place.

The eighteenth century had become one of open rebellion in France. Reforms had been granted in England, so the evolution was slower and more peaceful. Voltaire was the outstanding genius of the age, and attacked the privileges and abuses of the church. Louis XIV. had brought France to the brink of ruin. France had exercised ecclesiastical tyranny in a more bitter fashion than any other country, The numerous bread riots which broke out all over France were ominous signs of the state of the lower classes. They, themselves, were too ignorant to organize a revolution, but when the thinking minds were driven by ecclesiastical and governmental tyranny into hostility toward the social system, the old regime was doomed.

The abuses in the Church were sufficiently great to arouse even the most conservative classes. The peasants had grown weary of, and were embittered by, the demands of the tithes and the ecclesiastical taxes of the clergy.
The literature of any age shows the intellectual tendencies and sympathy of the period. Rousseau's *Social Contract*, 1762, did more to undermine the authority of the French government and to make the French Revolution than any other book of the day. He declared open warfare on the government. Much that he wrote was from the imagination of his own brain, but it contained sufficient element of truth to cause his writings to become most popular and to be eagerly read by society. This book became the Bible of the French Revolutionists.

About the middle of the eighteenth century a new conception of the purpose of education began to be advanced, so that the second half of the century was marked by a period of criticism in education as well as in politics and religion. The whole century was a period of hard and arid rationality where the intellect reigned supreme and the emotions were repressed and ignored. Everything was seen through the light of reason, and was tested by the universal criterion of common sense. "Cold, sceptical, cynical in its attitude towards the deeper problems of existence, the age was, at the same time, in its daily thoughts and habits, Epicurean, frivolous, flippant, torpid, self-complacent. ... The sources of the stronger feelings had long been dried up; zeal and enthusiasm were impossible, and, had they been possible, would have been sneered and scoffed at. The free play of passion and individuality was everywhere checked by the rigid formalism
which held society in an iron grasp."  

Life was largely governed by conventions and rules. A widespread contempt for great moral principles was sapping and undermining the established order. Among the wealthy classes of the French capital both men and women alike disregarded the honor and ties of home life.

Children were apprenticed in early life for long hours of labor. They were beaten and treated roughly. Child mortality was heavy, and ignorance of their care was most evident. The schools were generally either pay or charity institutions. Among the middle and upper classes on the continent of Europe, a stiff artificiality prevailed. Children were dressed and treated as miniature adults; normal activities of childhood were suppressed, and the natural instincts and emotions found little opportunity for expression. There were dancing masters to care for their manners and graces, and the religious instructor to develop in them ability to read and go through a meaningless ceremonial. This was the only instruction for the period of childhood.

Wearing powdered wigs and braided hair, long gold-braided coats, embroidered waistcoats, cockaded hats and swords, the boys were treated more as adults than children. Girls with their long dresses, hoops, powdered hair, rouged faces, and demure manners were trained in a

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most unnatural manner. It is no wonder that when the mothers read *Emile* they determined to strip the child of such artificiality.

The thinking world gradually awakened to the problem of education because of this condition of society, and because of the suppression of the Jesuits, who were the chief instructors of the time. People were beginning to write on the subject. Education by various writers began to be interpreted in a wider sense than had previously been known to the centuries controlled by ecclesiastical domination. It slowly came to be thought of in connection with the family. Education came to mean the whole system of relations from earliest infancy to maturity between parents and their children. This was a part of the revival of naturalism. People began to realize that the youth should be reared and cared for under the influences of the home, rather than to be sent to the cold discipline of convents and to be reared by strangers.

The rising rebellion against the Church and its faith contributed toward this movement, for if the religious monopoly of instruction could not be broken, there was a possibility of introducing the parent as a competitor with the priestly instructor for influence over the ideas, habits, and affections of his children. The rebellion was aimed against the spirit as well as the manner of the established system. The Church was still teaching the dogma of the fall and depravity of man, and education was still
recognized as a process of eradication and suppression of
the mystical old Adam. The new channels of thought broke
from the old superstitions and ventured to look upon man
with a more free and generous point of view. People
ceased to see humanity as guilty victims suffering under a
divine curse. Man was becoming conscious of new truths
and new forms of duty with a reverence and awe for the
universe and its Creator such as had never been known under
the early Hebrew superstitions. So vital a change in this
point of view quickly touched the theory and art of the
education of the young. Education changed from the sup-
pression of the natural man to a strengthening and develop-
ment of his innate tendencies; less as a process of rooting
out tares and more as the nurturing of the tender promises
of childhood. What was once the task of duty now became
a task of interest and hope, for if man were not bad, but
good, and under no curse, then he became the receiver of
blessing and the whole attitude of all life was changed.
Man came to be recognized as possessing great unfolding
possibilities of promise, happiness, and well-being.

Rousseau's influence in education at this time
is one of the strangest things in history. "The plebian
Rousseau, living from hand to mouth, by turns valet, clerk,
tramp, tutor, copyist, author, fugitive, was filled with
unquenchable hatred of the rich and powerful, and this
hatred, together with an ardent love of humanity, made
him burn with a desire to overthrow society and to carry
men back to that state of 'nature' which he conjured up in his imagination." 1

When La Nouvelle Heloise appeared, the booksellers were unable to meet the demand but loaned copies at so much per day and hour. "Painted with the hues of fervid imagination, and flaming with the fire of deep conviction, the romances of Rousseau produced upon all sentimental natures, and especially upon women, an indescribable effect. To him, more than to any other individual it was due that the joys of domestic life were revealed anew to the upper classes in France. ... The brilliant salons no longer exercised such undisputed sway, but the pleasures of country life came into vogue, and even some of the upper nobles began to spend a part of the year on their country estates.

"The style of architecture became simpler, and the old style of landscape gardening, with its long, rectilinear avenues of artificially trimmed box-bushes and trees, gave place to the more natural English style with irregular groups of trees growing with their natural ruggedness and strength. Thus the whole aspect of society became tinged with the ideas of Rousseau. For Rousseau gave utterance with amazing eloquence, to the thoughts that were suited to the radical spirit of the age." 2

1. Cubberley, Readings in the History of Education, P. 409
   From Dabney, R.H., The Causes of the French Revolution, P. 277-278
2. Ibid.  P.409-10
"It is impossible in dealing with Rousseau to separate the thinker from the man, for the latter constantly explains the former; and ... his reactionary theories may in part be traced back directly to his own character and circumstances." ¹

The impulses which led to his bitter attack on life and habits, the interests and diversions of the restless and corrupt life of the French capital were in a large measure purely the outcome of a personal nature. He was by birth a plebian, and was reared in the Puritan narrowness of native Geneva. While still a young man, he met with a glittering social life at Paris, where he mingled with men and women of the ideals and education which were widely different from his own experience. He possessed neither the flexibility of nature nor the cleverness of wit to win for himself a permanent place in the fashionable society life of Paris. His conversation and manners were awkward and the realization of this knowledge had an effect of bitterness upon his sensitive temperament. Being unhappy and humiliated he attempted to arouse in that society the attention and admiration which he so much desired. The excitement caused by his denunciations of the things of which modern civilization is inclined to boast, was not entirely due to the sensational character of the attack. The most thoughtful readers of Rousseau recognized an element of truth in his writings, even though

¹ Hudson, W. H., Rousseau, P. 130
they were unwilling to accept his broad conclusions. The words of Rousseau acted as a trumpet call to a saner, simpler, nobler, and more natural life. Many came to realize the evil conditions of society of which he wrote and to recognize the need of a change toward purer and better things.

Strange as it may seem, Rousseau's religious writings portray a profoundly religious nature at heart. Before the publication of *Emile* he defended the ways of Providence against Voltaire and in *La Nouvelle Héloïse* he stressed the supreme importance of belief in a Creator.

Rousseau changed from Protestantism in which he was born to Catholicism in his early youth and back to Protestantism in his later life. The true kernel of his faith was a vague sentimental Deism which took full possession of him at the opening of his intellectual life at Les Charmettes. This sentimental Deism forms the basis of the creed as set forth in *Emile*.

In due course of time *Emile* must be taught the religious truths. He plans for Emile to be reared free from any dogmatic or creedal system of instruction. He is to be drilled in the fundamental principles of a natural religion, the principles which form the basis for all creeds. Later Emile may select a creed for himself if he so desires.

As a mouthpiece to express his views, Rousseau chooses a poor vicar of Savoy, who has retired to the mountains, after incurring the displeasure of his ecclesiastical superiors, where he passes his days in ministering to
the needs of the ignorant peasantry who come to him for instruction.

The vicar and Jean Jacques climb to the top of a high hill at the foot of the river Po. Below them lies a fertile country, while beyond stretches the Alps. As the sun bursts forth in his glory, the two silently stand to view the most beautiful scene that they have ever witnessed. As if Nature had revealed all of her loveliness for the setting, the vicar proceeds to set forth the principles which have governed his life. After craving the satisfaction and contentment which can only be found in a settled faith, he discards all dogmas, writings of philosophers, and teachers of all the schools, and goes direct to the innate instructor which is the Light within his own heart. Through his simple course of reasoning he is led step by step to those ultimate Truths, in which ever since he has found peace and contentment.

These Truths, says the vicar, were reached by starting from the undeniable fact of the awareness of his own existence. He recognizes two categories - himself, and that which lies outside of himself, which is matter. Matter both receives and transmits motion, which motion is the effect of cause. The cause of motion may be mechanical or voluntary. Matter is moved by a cause apart from itself. The motion of the earth is the result of some cause, and the action and reaction of the forces of nature are merely effects. He asserts belief in a Will that gives motion to
the universe and animates all nature. The movements of the earth imply intelligence for it is run by definite and well defined laws. The vicar maintains that there is one intelligent Power regulating and upholding all. This Power, whose will is deed and who moves and orders all things, the vicar calls God. To this God he attributes will, power, and intelligence, because he has seen the working of these things in the universe. The vicar does not discuss the nature of God. Further than this he does not go.

Man is the lord of all creation but he is miserable. The vicar explains the problem of evil in the two-fold nature of humanity. Man has within him forces to lift him to the highest aspiration, and forces subjecting him to sense and passion. Man has the power of choice, and his actions are not a part of the general scheme of Providence. Evil is the result of abuse of our freedom which has been given by Providence. We, ourselves, are the creators of evil. If we abandon the errors and works of man we shall find that all is good. The vicar is unable to explain his reasons for a belief in immortality but he has faith that his soul will live after the death of the body.

Man's aim is to fulfill his destiny in harmony with the Creator. At all times he must listen to the voice of conscience, which is the voice of the soul. The conscience is to the soul what the instincts are to the physical life. Since they never deceive, one should follow the
dictates of conscience so as to follow Nature. Revelation is unnecessary in experience, for it can reveal nothing but what we can already learn from the dictates of our heart. Ceremonies, creeds, formulas, are of no importance, for God only demands the worship of the heart. Therefore listen to the inner voice.

The vicar does not believe in a God who selects some people for salvation and others for damnation. If a Father destines to torment certain of his creatures, He is not the good and merciful God as revealed by reason. The vicar doubts the Scriptures. He is awed by their majesty and reverent toward their holiness; the purity and sublimity of the character of Jesus to him is truly divine.

There are many inconsistencies in the vicar's reasoning, but one is always assured of the sincerity of his faith in God. In his closing remarks he urges that one's heart should desire a God, and if the heart desires it, then there will never be any doubt of it. He affirms that the true duties of religion are independent of the institutions of man.

In all of Rousseau's religious writings, he maintains that the love of God and love of man are essential elements in Christianity. He regards all cults as good when prescribed by the laws of different lands, provided they contain the essentials of true religion. In his Lettres de la Montaigne, he discusses the subject of miracles, and while he does not openly deny them he is
profoundly sceptical and can neither understand the certainty of nor the utility of miracles. His explanation for the discussion of religion is to separate it from dogma and superstition. He maintains that his system need not interfere with the established religious systems of the world, but would make the essential truths of Christianity live in the hearts of the people.

While many honored Rousseau for his daring attempt to proclaim such a faith in a century of atheistic belief, the majority of the people regarded his utterances as even more dangerous than the outspoken views of the atheists themselves. The first part of the confession of the vicar involved the author in a controversy with the philosophers, while the latter part aroused the opposition of the theologians.

A study of Rousseau's life shows that he was most inconsistent with his religious teachings. In the Social Contract, Book IV., Chapter 8, he speaks of religion as being injurious to the State, and that it inculcates servitude and dependence. In the Profession de foi and his controversial writings following the work of Emile, he recognizes the indebtedness of society to the Gospel. The writings that came from his pen toward the close of his life suggest a change in his thought concerning Christian revelation.

One of Rousseau's chief purposes of writing Profession de foi was to combat modern materialism and to
establish the existence of God. The philosophic minds of the age had reduced the universe to a mechanistic machine. Such a mechanical science left no place for either God or the soul. Rousseau, with all his eloquence, denounced the rationalists, and then attempted to proclaim the divine mystery of things to a gay, frivolous world, who were in sympathy with the materialistic thinking of the day.

The early Protestant training left many permanent influences upon Rousseau's mind. This may be seen in his veneration for the Bible and his insistence upon individual interpretation. He maintained that freedom meant interpretation according to one's life, and to doubt those passages where the meaning is ambiguous, and to leave alone such parts as one could not understand. He aimed to free the individual from systems and schools, and to make man depend upon his own interpretation of the divine. Rousseau's opposition to the Church as authority, to the creeds built by theologians, and to the systems constructed by philosophy, was directly antagonistic to all theological and philosophical thinking of the day. He claimed that the then existing theologians and philosophers led only to anarchy and conflict, while the whole Bible was open to any who would read the Book and learn directly from Nature itself.

Rousseau swept away all traditional thinking and implored men to go directly to Nature for their source of inspiration and understanding. Truth can be found by
looking through nature to God. He claimed that all human
institutions, philosophies, creeds, and the conventions-
ties of city life were fatal to the true religious life.
Life in the country was continuously revealing to man the
mysteries of the Creator and the God of Nature. Rousseau
urges mankind to return to the country where the God of
Nature might have the opportunity to reveal himself to the
heart of man.

Rousseau's religious teachings are open to much
criticism. They are vague and unsubstantial. Eloquent
phrases frequently take the place of sound, logical think-
ing. His religion was wholly a matter of the heart, and
his philosophy was pure sentiment. The criticisms of rev-
elation and miracles were only restatements of the free
thought of the century.

However, Rousseau is none the less great in his
contributions to education, for the eloquence of his works
and the deep sincerity voiced in every line of his writings
gave life to his words, and fairly electrified the minds of
men into a serious realization of life problems, and a de-
pendence upon the Divine.

"He must be classed as a Deist as Voltaire is
classed as a Deist; but his Deism is a vastly different
thing from Voltaire's. To his great rival, God was a
necessity – if He did not exist, it would be necessary to
invent Him! The God of Rousseau was a living God. In that phrase we catch the spirit of his work. And it was not the originality of his teachings, but the high passion whereby he charged them, which gave them their power and influence over his own generation, and that which immediately followed his own."  

III. B. Educational Theory and Practice

1. Theory

The importance of Rousseau in history and literature is due to the fact that he summed up in his character, expressed in his writings, and exemplified in his experiences a group of tendencies and aspirations which for some time had been stirring in the thought-life of society, but through him came to a complete consciousness and manifestation. His position was one of reaction against the extreme socialism of the Middle Age. The individual had no freedom, whether of affection, thought, or will. The ruling principle of the age was authority, conceived as being derived from a Supreme Being of infinite power, and vested in the heads of two institutions, the Church and the Empire. It was believed that man was created by God for His glory. Rousseau attempted to throw off this yoke of authority and to restore men to freedom as ends in themselves.

The solution is found in *Émile*. Education is conceived as a negative, protective process, in which the child may unfold according to his own spontaneity. The internal development of our faculties and organs is due to Nature, and the use we are taught to make of this development is the education by man. Rousseau says that education comes from Nature, man, or things. The acquisition of our
own experience through objects which affect us, is the education by things. These three kinds of education must be harmonious for a complete education. Man must conform to the methods of Nature and things, which exert resistance but never authority. All authority must be excluded from methods of education.

Rousseau ignores things and says that education must conform to Nature. Nature "is the sum of man's instinctive or spontaneous tendencies, before they are altered by opinion or reflection." 1

He holds that education for manhood and citizenship are incompatible, so insists that we must choose between the two. Education by Nature should, first of all, call men to the natural, unsophisticated life. Rousseau did not realize that education should prepare man for citizenship. He claimed that the best education is only possible in an ideal State, where the individual may be free from any conflict with inclination and duty. It is then that he can come to a self-realization of life. He objected to individuals being educated alike in a common mold.

These ideas of Rousseau's were so original when Emile was published in 1762, that they still appear to be most daring. "Emile is a knotty, tangled book, full of matter, and to such an extent is the true mingled with the

1. Davidson, Thomas, Rousseau and Education According to Nature, P. 101
false, imagination and hazardous dream with keen, accurate observation and reasoning power, that at first a full comprehension is impossible." ¹ It is an intricate composition of half novel and half philosophical treatise. His writings are most inconsistent. At one time Emile is introduced as an orphan, and then is later made the recipient of letters from his father and mother as a means of introducing him to read. The greater part of his paradoxes conceal elements of truth, and an original conception of life, which are gradually proven by experiences.

"Coming from the Author of all things, everything is good; in the hands of man everything degenerates."² This opening sentence of Emile contains the keynote of all of Rousseau's writings on politics, ethics, and religion.

¹. Compayre, Gabriel, Jean Jacques Rousseau, P. 2
². Steeg, Jules, Emile, or Concerning Education, P. 11
Translated by Eleanor Worthington
EMILE, BOOK I. Infancy

Book I. deals with the education of Emile to the age of five years. Rousseau insists that man's education begins at his birth, and what is acquired unconsciously far exceeds in amount and importance what is acquired consciously and through instruction. His examples of how parents may educate their children are impractical and artificial. He creates an imaginary pupil with a model tutor, who takes charge of his pupil for twenty-five years.

The instructions regarding the treatment and food of the infant, and the regime and mode of life of the nurse are excellent. Rousseau warns parents to stand guard over their children and not to leave them until they have reached manhood. He gives some admirable advice on the duty of parents to their offspring.

The author maintains that public education no longer exists for the individual, for no State is worthy of being the father for its citizens. If a national education is to be realized, one's whole life must be in harmony with the ideal of the State. Since society has become so corrupt and unnatural, the only safe way to educate Emile is either to keep him out of society or give him sufficient veneer for him to take his place among men, though he must not become a part of civilization. Such a plan demands that the individual be educated by the home and a tutor until the individual is ready to take his
place in society.

Rousseau's finest theories apparently have nothing to do with his practices. He was moral only for a powerful purpose and in imagination. His advice on freeing the child from irrational fears and repulsions is excellent. "Since the only kinds of objects presented to him are likely to make him either timid or courageous, why should not his education begin before he speaks or understands? I would habituate him to seeing new objects, though they be ugly, repulsive, or singular. But let this be by degrees, and from a distance, until he has become accustomed to them, and, from seeing them handled by others, shall at last handle them himself. ... He will, when grown up, see without shrinking any animal that may be shown him."

Rousseau builds on a false metaphysical principle, when he maintains that a world of external objects is one thing, and the system of organized sensation is another. "While memory and imagination are still inactive, the child pays attention only to what actually affects his senses. The first materials of his knowledge are his sensations. If, therefore, these are presented to him in suitable order, his memory can hereafter present them to his understanding in the same order. But as he attends to sensations only, it will at first suffice to show him very

1. Rousseau, J. J. *Emile*, Book I. P. 25
clearly the connection between these sensations, and the objects which give rise to them." 1

The author overlooked the fact that man from his first conscious feeling is busy organizing sensations long before he is even aware of the external world. His entire body is but organized sensations.

"Reason alone teaches us to know good and evil. Conscience, which makes us love the one and hate the other, is independent of reason, but cannot grow strong without its aid. Before reaching years of reason, we do good and evil unconsiously. There is no moral character in our actions, although there sometimes is in our feeling toward those actions of others which relate to us. A child likes to disturb everything he sees; he breaks, he shatters everything within his reach; he lays hold of a bird just as he would lay hold of a stone, and strangles it without knowing what he is doing." 2 Such actions do not imply innate evil, and Rousseau is right in saying there is no morality in our actions before the age of reason. He is wrong in stating that the child is incapable of moral education.

Rousseau closes the first book of Emile with four maxims, the content of which is to give more liberty and less authority to children, and allow them to do for

1. Rousseau, J. J., Emile, Book I. P. 26
themselves instead of exacting assistance from others. The child is to be helped only in promoting his physical well-being, and no farther. No attention is to be paid to his whims, opinions, irrational desires. No mention is made of any spiritual development.
"At this second stage the life of the individual properly begins; he now becomes conscious of his own being. Memory extends this feeling of personal identity to every moment of his existence; he becomes really one, the same one, and consequently capable of happiness or of misery. We must therefore, from this moment, begin to regard him as a moral being. ... What, then, must be thought of that barbarous education which sacrifices the present to an uncertain future, loads the child with every description of fetters, and begins, by making him wretched, to prepare for him some far-away indefinite happiness that he may never enjoy!" ¹

"For strengthening the body and promoting its growth, Nature has means which ought never to be thwarted. A child ought not to be constrained to stay anywhere when he wishes to go away, or to go away when he wishes to stay. ... Care should be taken to distinguish the real wants, the wants of Nature, from those which arrive from fancy or from the redundant life just mentioned." ²

"Nature intends that children shall be children before they are men. If we insist on reversing this order we shall have fruit early indeed. ... we shall have young savants and old children. ... I would rather require a

¹ Rousseau, J. J., *Emile*, Book II., P. 42
child ten years old to be five feet tall than to be judicious. Indeed what use would he have at that age for the power to reason? It is a check upon physical strength, and the child needs none."

Rousseau maintains that the early education from birth to twelve years should be purely negative. He claimed that until the age of reason there can be no idea of moral beings or social relations, therefore there should be no moral discussion. He opposes Locke's reasoning with children, claiming that children should be children and should not assume the responsibility of maturity. The author seemed to overlook the fact that perfected reason must have a beginning, and the sooner the beginning is made the earlier will be the ripening. He has failed to recognize the value of making right choices and of habit formation, which cannot begin too early in the young life. His precepts concerning habit are both unnatural and unwise. He ignores the fact that evolution is due to the acquisition of habits, - that habits are the economy of organizing experience. The possession of a trained intelligence and a habit of using it are not a part of Rousseau's program. While Rousseau calls attention to the early age at which mental influences operate he overlooks the importance of the formation of using the mind in the early years of development. "Keep his organs, his senses, his physical

1. Rousseau, J. J. Emile, Book II., P. 52
strength, busy; but, as long as possible, keep his mind inactive."¹ "The most valuable of Rousseau's notions about education, though he by no means consistently adhered to them, was his urgent contempt for this fatuous substitution of spoken injunctions and prohibitions, for the deeper language of example, and the more living instruction of visible circumstance." ² "The vast improvements that have since taken place in the theory and the art of education all over Europe, and of which he has the honor of being the first and most widely influential promoter, may all be traced to the spread of this wise principle, and its adoption in various forms." ³

Rousseau failed to appreciate the importance of spontaneity in the process of education. This is the first quality in connection with right-doing, and this spontaneity is best secured by associating it with the approval of those to whom the child looks. Sympathy is the foundation from which to build this structure of habit. The young should be led to practise right conduct from the desire to please and the reason for such actions will be understood when the individual has matured.

The first idea to be given the child is that of property. He acquires this idea by having something of his own. Nothing should be taught by a verbal lesson but

¹ Rousseau, Emile, Book II., P. 53
² Morley, John, Rousseau, Vol. II., P. 210–211
³ Ibid.
all instruction should be left to experience. Some experience should be planned that shall convey the notion of property to the child's mind. Rousseau defeats his own argument by creating a situation which exaggerates the over-instruction of reason in abstractions, which he had condemned in the previous book of Emile. His dread lest the child ever be conscious of external will is a fundamental weakness in his program. He repeatedly tells us that the child should always be led to suppose that he is following his own judgment and impulses and he has only them and their consequences to consider. Rousseau failed to recognize that the spontaneity "which we ought to seek, does not consist in ... willing this or that, independently of an authority imposed from without, but in a self-acting desire to do what is right under all its varied conditions, including what the child finds pleasant to itself on the one hand, and what it has good reason to suppose will be pleasant to its parents on the other." ¹

If children are not taught in their freedom of choice to respect the feelings of others, we lose one of the most important means of educating the ethical principles. He was right in insisting on the practical experience of consequences as the only secure foundation for self-acting habit, but he was wrong in excluding from it the effect of perceiving, persisting, and ignoring all and authority from without. While he objected in his punishment to anything

¹ Morley, John, Rousseau, Vol. II., P. 216
that restricted the young spirit yet his own program imprisoned the spirit in a much more artificial way and gave as little spontaneous expression to the forces of nature as under the old regime. This is partly due to his lack of knowledge of psychological principles for a safe foundation in the education of youth. Rousseau writes as one who is looking at the growth of childhood without fully appreciating and feeling the child's innermost nature, which feeling can only come from one who has actually lived and worked with children.

Rousseau attacked the existing pedagogical methods of teaching abstract terms to children, but he falls into greater errors of pedagogy. He forbids the teaching of history to childhood. He fails to realize that the mind comes to appreciate through the study of history the great bonds that link men together. History appears very late in Rousseau's course of education. It is to be the finishing study from which Emile should learn not sociality in its highest sense, but in a safer way than in the actual intercourse with society.

What Rousseau calls a natural education in reality becomes the most artificial education conceivable. The child is forced, guided, and controlled at every step of his development. He plans for his pupil to retreat to the country where he will be away from every city influence. The child will be entirely dependent upon his tutor, and will learn from him what he cannot get by example. One of
the tutor's chief duties will be to arrange practical lessons so that the moral feelings can be aroused in the child to a realization of the consequences of his deeds. Rousseau distinguished between two types of lying to escape from consequences. He claims that the true way to show the harm of lying is to make him see that it is not to his interest to lie. If a child tells the truth only when he thinks it is profitable, he will tell lies under the same circumstances.

"Lying is ... one manifestation of cowardice, or feebleness of will, ... and can be cured only by a process which strengthens the will, by the development of intelligence, and the subjection of instinct." 1

Rousseau's whole principle is unethical in its implications. It is "intended to enable men to dispense with the need of willing, by arranging things so that they will always be able to follow their instincts - as he did!" 2

The only moral lesson for children is to harm no one. He lacked a sense of the most sacred duties and attempted to show that the most sublime virtues are negative, being summed up in - "Do nothing, and you will be sublimely well." 3 By such a statement Rousseau must imply that one should have as little to do with society as possible.

1. Davidson, Thomas, _Rousseau and Education According to Nature_, p. 128
2. Ibid.
Rousseau's pupil reaches the age of twelve years without having learned to do anything but to play. Through play he has exercised his muscles and his nerves. There has been no reasoning and his sole motive in life has been sensuous pleasure. From the period of twelve to fifteen years the boy is still to be guided by immediate sensuous interests. Moral motives play no part in his education. "To the activity of the body, striving to develop itself, succeeds the activity of the mind, endeavoring to instruct itself. ... Call your pupil's attention to the phenomena of nature, and you will soon render him inquisitive. But if you would keep this curiosity alive, do not be in haste to satisfy it. Ask him questions that he can comprehend, and let him solve them. Let him know a thing because he has found it out for himself, and not because you have told him. Let him not learn science, but discover it for himself. If once you substitute authority for reason, he will not reason any more; he will only be the sport of other people's opinions."¹ "In general, never show the representation of a thing unless it be impossible to show the thing itself; for the sign absorbs the child's attention, and makes him lose sight of the thing signified."²

1. Rousseau, J. J. Emile, Book III., P. 124
As curiosity and foresight develop in the pre-adolescent years it seems wise at this time to begin the study of science. Two starting points are suggested, one through geography, by the study of the world about him, while the other approach may be through astronomy. The two points of view should later converge in a study of Physics. The boy must not be given knowledge but a taste and capacity for acquiring it.

Emile is also to learn the manual arts so as to be prepared for any change in fortune that might come to him. The utterances of Rousseau on this phase of education made such an impression on the higher classes of society that it soon became the fashion to learn some kind of handicraft. Rousseau was constantly carried away with all forms of nature study and was willing to advance the study of any subject, so long as it did not pertain to books.

"Since we must have books, there is one which, to my mind, furnishes the finest of treatises on education according to nature. My Emile shall read this book before any other; it shall for a long time be his entire library, and shall always hold an honorable place. It shall be the text on which all our discussions of natural science shall be only commentaries. It shall be a test for all we meet during our progress toward a ripened judgment, and so long as our taste is unspoiled, we shall enjoy reading it. ... It is Robinson Crusoe.

"The story of this man, alone on his island,
unaided by his fellow-men, without any art or its implements, and yet providing for his own preservation and subsistence, even contriving to live in what might be called comfort, is interesting to persons of all ages." ¹

"Such is Emile at the age of puberty, an altogether fantastic and impossible creature, a human automaton, neither man nor beast, utterly unloving and unlovable. Instead of being richly and plastically moulded by the manifold influences of society, he has been cast in a rigid, beggarly mould, by one man's caprice, calling itself natural necessity." ²

¹ Rousseau, J. J., Emile, Book III., P. 147
² Davidson, Thomas, Rousseau and Education According to Nature, P. 155
The chief aim of the period of adolescence is to perfect reason by feeling. The human passions are now to be controlled by the acquiring of social sentiments. Emile is now to become aware of the misery, the human calamities, and sufferings of the poor. He is to know the poor and the oppressed of humanity rather than the rich and fashionable society. Rousseau seizes this opportunity to compare the world of wealth and fashion with the world of poverty and simplicity. Emile is to be taken from an artificial life of the city to where he may develop naturally in the simplicity of country life.

Beginning with the study of the human heart, he is now to study society through man, and he is to study men through society. He must learn that man is naturally good and that society depraves and perverts him. He must be taught to esteem each individual but to despise the multitude. At eighteen years of age he begins to study man as he appears in history.

Emile is to engage in active benevolence as the best means of guiding his affections and making him acquainted with the abstract forms of religion. The author maintains that previous to this age the concepts of religion would have been unintelligible to Emile. He is now to be put in a position whereby he might select that which will lead to a natural expression of his life.
Emile is now ready to be informed of all that has been concealed from him. He is now to be given the purpose and method of his education, the course he must pursue for the future, and the perils that may arise from any uncontrol of his passions. Thus Emile is introduced into society and into the study of Latin, Greek, and Italian. He is to know and to appreciate all of the beautiful in life, so that at no time his affections will degenerate from what is truly according to nature. Having become acquainted with society, and having learned the art and graces of pleasing, Emile is now ready to choose a life companion.

"The aim of Emile's education, thus far, has been to prepare him, not for a life of earnest, determined moral struggle and self-sacrifice, but for a life of quiet, cleanly, assumed sensuous delight; not for a life of active enterprise, but for a life of passive dalliance." ¹

¹. Davidson, Thomas, Rousseau and Education According to Nature, P. 177
Emile is now a young man and his chief purpose is to find a suitable wife to complete his sensuous happiness. Rousseau does not seem to have a high respect for womanhood, neither does he consider it important for her to be well educated. He advances a different type of education for woman, since her function in life is so different from that of a man. Man's place is to command and to be independent, while it is the woman's place to be obedient and dependent. Rousseau had the Oriental conception of woman and how she should be educated. Every principle that has been followed in the education of Emile is now to be reversed in the education of woman. "The whole education of woman ought to be relative to men; to please them, to be useful to them, to make themselves agreeable and sweet to them, - these are the duties which ought to be taught to women from their childhood. Every girl ought to have the religion of her mother, and every wife that of her husband. ... And since authority is the rule of faith for women, it is not so much a matter of explaining to them the reasons for belief, as for expounding clearly to them what to believe." ¹

¹ Morley, John, *Rousseau*, Vol. II., P. 243-244
While Rousseau claims that the boy is unable to apprehend the idea of God until he is eighteen years of age, the girls, who are even less capable of having true concepts of the Creator are to be taught religion at an early age.

Rousseau might have made a valuable contribution to education from the point of view of womanhood, but instead of this he has contributed nothing of value to the subject of the education of girls. That reconstruction of the family which Rousseau and other contemporary writers were seeking as one of the most pressing needs of the time, was impossible so long as the typical woman of Rousseau's Emile was thus pictured as being insstrict intellectual and moral subjection.

The same feeling for justice which inspired the demand for freedom and equality of opportunity among men also led to the demand for the same freedom and equality of expression between men and women. Rousseau was incapable with his sensuous nature to appreciate the high and pure type of womanhood that was needed for the century in which he lived.

"The fifth book of Emile is not a chapter on the education of women, but an idyll. We have already seen the circumstances under which Rousseau composed it, in a profound and delicious solitude, in the midst of woods and streams, with the fragrance of the orange-flower poured
around him, and in continual ecstasy. As an idyll it is delicious; as a serious contribution to the hardest of problems it is naught.\textsuperscript{1}
EMILE, BOOK VI. Manhood, or the After-life of Emile and Sophie

When Rousseau finished *Emile* in 1762, he evidently meant to end it with the marriage of Emile and Sophie. Later he added this book, which makes no contribution to the field of education. He simply carries Emile and Sophie through a series of misfortunes and adversities so that his education according to nature might enable man and woman to stand the test of the severest adversity. He also wanted them to stand the test of public opinion and to prove to them that the life in cities was altogether corrupt and degrading. We are not told in *Emile* what becomes of the two after their reconciliation and many misunderstandings. Whether or not they resort to the life of Robinson Crusoe may be left to the imagination of the reader.
2. Practice

The contributions of Emile in the field of education have been far-reaching. Its value lies in the spirit which animates it and communicates itself with vivid force to the reader. It aroused parents to a sense of the dignity and importance of their task. It was the means of changing education from a formalistic art to a means of self-expression, simplicity, and self-realization.

Emile first influenced France from the religious side. To enumerate all the effects that it had upon French life would be to write the history of the French Revolution.

In Germany, Emile had great power. It influenced the growing movement toward naturalness and freedom, which was everywhere seeking expression. It might be said that Germany was even more deeply stirred than France, for Rousseau gave utterance to the passionate longings of the soul of Goethe, Schiller, Herder, Richter, Fichte, and Kant. They longed to do away with the established political and social order, and to return to nature.

Rousseau laid bare the corrupt, hypercritical, fashionable life of the time, with its debasing effects on education, and demanded a return to a life of truth and simplicity and to an education based on human nature. In this contribution to education he did an excellent piece of work, but he failed utterly in telling how it might be done. He was neither fitted by natural endowment nor
education to complete the work that he started. From a social and moral point of view his program as set forth in Emile has hardly one redeeming feature. He has defects in aim, ideals, and method, for the plan is exclusive, impractical, and detrimental to the progress of mankind.

With all of its defects few men have exerted with their thoughts and productions such a great influence in education. He opened the eyes of the struggling people who were chafing under the discipline of rationalism and extended to all departments of human activity, philosophy, religion, art, politics, ethics, economics, and pedagogy, a vision of what might be accomplished through a return to nature. He is sometimes called the father of pedagogy.

All developments in education since his time found their source directly or indirectly in Rousseau's theories. While his own program failed, his writings were an inspiration to others to set forth a workable program. He influenced education in the following ways:

First, he put education on a psychological basis - direct study of the child. (His own psychology was unscientific.)

Second, he emphasized physical nature as a background for culture. He began the ABC of science by directing the child toward nature study.

Third, he socialized education. Rousseau's intense interest and sympathy for the poor led other writers
to emphasize the social aspects of education. His demand for teaching a trade inspired movements toward a democratic, moral, and industrial aspect of education.

Pestalozzi, deeply influenced by Rousseau, worked out Rousseau's plan of education upon a practical basis. He took Rousseau's idea of a return to Nature and tried to reduce education to a well-organized routine based on the natural and orderly development of the instincts, capacities, and powers of the growing child.

Both Herbart and Froebel based their systems of education upon Rousseau's plan. A psychological movement based upon child study and elementary education soon became the chief concern of those engaged in either the theory or practice of education. This movement led to better methods of teaching, better training of teachers, and a better understanding of the whole educational process. Whatever may be the failures of Rousseau as a man and as an educational reformer, he challenged by his views a world which had lost its real interest in education, and compelled it to exert its powers in a field of human advancement in which we today are reaping its benefits. He made the world conscious of the great possibilities of life and fired it with an enthusiasm which was necessary for its realization. Thus the whole movement of "back to nature" is associated with the name Rousseau.
SUMMARY: Calvin

The principles of Calvinism are much older than John Calvin. Calvin found a philosophy of the Roman Catholic Church perfectly adapted to a complete monopoly of salvation, a monopoly in which God was partner. Calvin saw in this system two elements: first, what seemed to him a bed-rock foundation, and second, an imposing superstructure. He helped to destroy the superstructure, and to build anew upon the foundation. The old foundation was a bit of pagan philosophy, revised by Augustine and Thomas Aquinas. These men found an age-old, world-wide notion of Life's Ledger, viz — every bad deed done is charged up to the doer upon the debtor side of his account, while every good deed is put to his credit. No man must be able to save himself by doing more good deeds than bad, thus gaining salvation by his own efforts alone. By introducing the doctrine of total depravity it has become impossible for man to be able to do a good deed or to think a good thought. Therefore the Church has become an absolute necessity in the life of man.

Paul's figures of speech seem to support this position and Genesis has been quoted so as to make sin hereditary. Upon this foundation was built the doctrine of apostolic succession, which perfected the Roman Catholic monopoly of salvation. In place of the Roman Catholic,
apostolic Petrine succession, Calvin set up the sovereignty of God. In the sight of this just God, man was so totally corrupt that none deserve salvation. Even little children were condemned to perdition, if they receive their just deserts.

According to Calvin, what is Human Nature? In order to understand his position one should know how God keeps books. On the debtor or duty side is righteousness, not sin. Nothing right is omitted. The debtor side of man's ledger is full for all time and eternity. The trouble is with the credit side, for it does not balance with the debtor side. In fact, there is no comparison in their balance.

On the credit or "ought" there are too many blanks. On the duty side one finds "ought not", while opposite it on the credit side there may be found many entries against man such as "failed", "rebellion", "defiance". God and Christ have always kept their books in even balance, but man never has and never can without the help from Christ. Man's problem in doing his duty is ethical for he is building character. Therefore his help must be more than just pardon. This help must lift him to where he no longer needs pardon.

Man cannot live up to a high state of sinless perfection, (Matthew 5:48) unless he has power - the kind of power which Jesus had at the time of his temptation.
Perfection is impossible without that power, for, his account will never come into balance. Pardon is in vain until there comes a day of even balance.

Sin appears on the credit side and is called a debt, because it reveals a duty (debt) as unmet and never to be met. Each day is so full of duty that man cannot go back and fill in the unmet duties. Man is not totally depraved but he is totally hopeless of perfection without power from Christ.

Calvinism, when closely analyzed, has destroyed the unity of the Godhead. If sin is a debt that must be paid, and if Divine Justice (the Father) must collect it, then He is not one with the Son, who is Divine Love, and who died to pay that debt.

If God keeps books, as the Calvinistic doctrine teaches, He is worse than pagan. Applying his bookkeeping to life situations would mean that a child would owe nothing on the duty or debtor side to his parents, that he would not owe any love or obedience until he had injured his little brother. A pupil in school would owe nothing to his teacher until he had committed an offence. One does not owe any love, reverence, or service to God until he has sinned, or until he has fallen as Adam fell. Fortunately the Calvinists are better than either their theology or their philosophy.

Calvinism as a theology is dead, but as a vital creative attitude toward life it continues to live. In its
moral demands it gives a Puritanical outlook on life. To turn our back on Calvinism and to deny its principles would be to foster paganism. Calvinism stands for control and discipline, for in every minute of one's life he is responsible to an exacting Judge.

Calvinism has promoted more advance in intelligence, in education, and spiritual growth than the teachings of any other reformer. His system has taught people to work hard, to conserve energy, and to promote spiritual growth. Every hour is to be accounted for in the sight of God. Life is earnest and serious, and is ever a continuous battle in the hope that there will be salvation for man.

To present day thinking Calvin's teachings are filled with elements of hardness and cruelty. "While Calvin's system as a whole can no longer command the allegiance it once claimed, its value in the progress of Christian thought is not to be minimized or forgotten. It laid a profound emphasis on Christian intelligence. Its appeal was primarily to the intellect, and it has trained a sturdy race of thinkers on the problems of the faith wherever it has gone. It has been the foe of popular ignorance, and of shallow, emotional, or sentimental views of Christian truth. Equally significant as an educative force has been its insistence on the individual nature of salvation. A personal relation of each man to God, a definite, defined plan for each life, a value for the humblest individual in the
God-appointed ordering of the universe, are thoughts which, however justly the social rather than the individual aspects of Christianity are now being emphasized, have demonstrated their worth in Christian history. Yet perhaps the crowning historic significance of Calvinism is to be seen in its valuation of character. Its conception of the duty to know and to do the will of God, not, indeed, as a means of salvation, but as that for which we are elected for life, and as the only fitting tribute to the "honour of God" which we are bound to maintain, has made of the Calvinists always a representative of a strenuous morality. In this respect Calvin's system has been like a tonic in the blood, and its educative effects are to be traced in the lands in which it has held sway even among those who have departed widely from his habit of thought. The spiritual indebtedness of western Europe and of North America to the educative influence of Calvin's theology is well-nigh measureless." ¹

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¹. Walker, Williston, John Calvin, P. 428
SUMMARY: Rousseau

"Nature with him is everywhere synonymous with the eternal order of things - with life in its fundamental reality; and, as such, is placed in everlasting opposition to man's handiwork, or 'artifice', and, therefore, to all that is comprehended under the term culture, society, the inventions and institutions, the manners and customs of civilization." 1

This is the fundamental conception underlying the early discourses with their extravagant rhetorical utterances of Rousseau. The doctrine as set forth in Emile, the naturalistic religion proclaimed in the Profession de foi; and the theories of government set forth in the Social Contract all insist upon a return to Nature.

To go back to Nature means to "strip life clean of all that is merely temporary, factitious, and accidental; to cut down through forms and formulas, artifices, and traditions, to the primal reality which they have completely overlaid; to sweep away the accumulated rubbish from ages of folly, error, and crime; to rebuild upon first principles, elemental facts, vital truths; to seek always the essential reason behind the delusive show of things; to disentangle the fundamental manhood of men from the complex mass of

1. Hudson, W. H., Rousseau and Naturalism in Life and Thought, P. 227-228
parasitic fashions and conventions by which it has been well-nigh destroyed; to turn from the oracles of society to the voice of one's own heart, which, however corrupted by education and surroundings, is yet inherently good; to be true to one's own character; to set aside accepted standards of conduct, obey the primitive instincts, and render allegiance only to the universal laws of life." 1 This is what is implied in Tousseau's gospel of a 'return to Nature'.

His teaching was purely reactionary. He attacked civilization and the social order, abused the sciences and arts; and sought his ideal in a condition of humanity which was little above the savage. His denunciations and contradictions reveal an utter lack of any clearly defined philosophical foundation. The state of savagery to which he attempted to reduce man was fantastic to the extreme.

However, underlying all the extravagances of Rousseau's utterances lies the embryo of the first great principles of that democratic movement which he did so much to initiate, and which reached its fruition in the half century following his death. Beneath his paradoxes of thought and extravagances of expression lies a deep moral lesson which bore directly upon the conscience of the time. He taught the people to appreciate the value of the individual himself, rather than through the complex social order of the age. Rousseau tore away all artificial and conventional expressions of life and directed his power towards

the simplification of life which became the keynote of the revolutionary time.

With a general view of life fashioned after the Puritanism of Geneva, and reinforced by his admiration for the Stoicism of Sparta and Rome, he set before the people an ideal of simplicity wholly contrary to all the standards of his age. He taught the people to see, to feel, and to enjoy the beauties of nature. He also taught them to thoughtfully face the real problems involved in sin and destiny.

He made the sanctity of the home his central theme, and dwelt continuously upon domestic virtues. Society had lost its faith in religion and treated all serious things as subjects of ridicule. Rousseau introduced sentiment and emotion into a period when rationalism and intellectuality prevailed and to those who were bound to formulas and conventions, he revealed the largeness of life through personal freedom, which was totally foreign to the prevailing social regime.

Over against the Calvinistic theory that in Adam all sin, is Rousseau's theory that all native tendencies are good, and that an individual becomes evil only as he comes in contact with environment. Had the race been all bad, it would have disappeared from the earth, for the evolutionary trend is ever upward in development. Had the race been all good, there would not now exist so much evil
and injustice in the world.

The old idea of nature being essentially bad had long prevailed, and still held sovereign sway. The education of the day meant repression, prohibition, chastisement, all of which restricted man's native liberty. Rousseau opposed this old doctrine of the fall of Adam, whose fatal inheritance must be eradicated by the contrary doctrine of a humanity instinctively impelled toward the good. With the world having considered man as degenerate for so long a period it was difficult to bring the thinking minds to the realization of the truth which lies between the two extreme divisions.

Modern education owes much to the reactions of Rousseau. From his rebellion against society has developed the present educational principles. Every individual through his power of choice and his innate tendencies may be led to wrong conduct, or on the other hand, by stimulating stronger tendencies, he may be led into the right way of thinking and acting. Those believing in the doctrine of 'inherited sin' leave nothing to work upon for spiritual growth, and the upbuilding of the individual, until a change has been wrought through repentance and regeneration. There is no place for education and normal growth. Opposed to this school of thought are those who believe that all good tendencies need to be stimulated and set to work along natural avenues of expression. These expressions eventuate into character.
The Calvinistic school works out a program of redemption for man through evangelistic methods, while the present-day educational program, developing from Rousseau's theory, does not treat the child as an outside member of God's kingdom. He is recognized as a member of God's great family, subject to its laws of conduct and action, and benefiting by these relationships.

Education is basically concerned with instincts, capacities, and environment, for all are vitally related for the complete development of the individual. What then is Human Nature? It is partly good and partly bad. Under some influences it rises high, while under other influences it falls very low. Without the spirit of Christ in the individual, one knows that perfection is impossible. Man was not created in the full likeness of God. Adam did not fall as far as Calvin thought. Man does not inherit Adam's sin, but he does inherit the same kind of nature as Adam had before he fell. The individual at birth is neither religious nor irreligious, but possesses potentialities in either direction. Thus the educational world of today owes more to the reactionary theories of Rousseau than one is at first willing to admit.
C. SUMMARY

Calvin and Rousseau represent two world views in education - that of repression and expression. Calvin's program of education is based on the problem of original sin and redemption. Since man is utterly corrupt and depraved, humility alone is necessary for him in the presence of God. Calvin appealed to the Bible rather than to philosophy in support of his program of education. In the Academy of Geneva Calvin worked out his program of education, and in his Genevan catechism he developed a program of repressive education. The Calvinistic teachings based on this catechism rapidly spread and influenced the educational programs of other countries. New England Puritanism with its repressive educational program in one of the finest examples of the influence of Calvinism upon education.

Rousseau believed in the innate goodness of man, so he rebelled from society and its influences. In his educational teachings he pled for a return to nature and to man's original state of goodness. His ideal for humanity was to live similar to that of Robinson Crusoe. Freedom from all restraint and the privilege to live as the senses dictated was Rousseau's aim and ideal. Freedom in education, according to Rousseau's theory, results in license, rebellion from society, and an uncontrolled life, and gets one nowhere. Rousseau had no sound philosophical
basis for his education and his theories were most impractical and visionary. While his enthusiasm took the form of a fanatical theory, yet he succeeded in setting forth the abuses of the formal, repressive, and ecclesiastical education of the century. His ideal for a "return to nature" paved the way for the progressive education through expression which began in the eighteenth century and reached its development in the nineteenth century.
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