1971

An Investigation of the Life and Times of John Locke Reflected in Selected Writings and Writers of Three Centuries

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Abstract

One of the paradoxes of history is that the people of the past speak more clearly to us today if we understand the time in which they lived.1 Inasmuch as Locke lived in a very tempestuous era, was an unusually active participant in the politics of his country, was no academic recluse, and was a thinker who reflected the mind of his time, it is particularly obligatory to know the historical context in which he belonged if we are to appraise his influence with some degree of accuracy.2 The purpose of this paper, then, is to study the life of John Locke against the backdrop of seventeenth century England, to attempt a summary of his educational theory, and to name some of the writers and writings that reflect the genius of this eminent educator-philosopher-economist-theologian-physician-political theorist.

AN INVESTIGATION OF THE LIFE AND TIMES OF JOHN LOCKE REFLECTED IN SELECTED WRITINGS AND WRITERS OF THREE CENTURIES

A Research Paper

Presented to

the Faculty of the Department of Library Science

The University of Northern Iowa

Accepted 5-12-1971 -
C. L. Greve, Head,
Library Science

In Partial Fulfillment

of the Requirement for the Degree

Master of Arts in Library Science

by

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August 1971

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CHAPTER I

THE LIFE OF JOHN LOCKE

One of the paradoxes of history is that the people of the past speak more clearly to us today if we understand the time in which they lived.[1] Inasmuch as Locke lived in a very tempestuous era, was an unusually active participant in the politics of his country, was no academic recluse, and was a thinker who reflected the mind of his time, it is particularly obligatory to know the historical context in which he belonged if we are to appraise his influence with some degree of accuracy.[2] The purpose of this paper, then, is to study the life of John Locke against the backdrop of seventeenth century England, to attempt a summary of his educational theory, and to name some of the writers and writings that reflect the genius of this eminent educator-philosopher-economist-theologian-physician-political theorist.

I. THE EARLY YEARS

Birth and baptism. John Locke was born on August 29, 1632, at Wrington in Somerset, England, into a stormy period of English history. He was baptized on the day of his birth by Dr. Samuel Crook, rector of Wrington, who "may have doubted the merits of infant baptism,"[3] but he

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[1]M. V. C. Jeffreys, John Locke, Prophet of Common Sense (London: Methuen and Co., Ltd., 1967), p.1.

[2]Ibid., pp. vii-viii.

[3]Maurice Cranston, John Locke, A Biography (New York: The Macmillan Company, 1957), p. 1.

was a Puritan who believed irrevocably in "saving the souls of knowing adults."[4] (Puritans did not ordinarily baptize infants, but Dr. Crook was "both a wayward and a wilful servant of the Church of England and it is certain only that he did not follow the rubrics of the Prayer Book."[5]) Although the reason for the early baptism is unknown, and the manner in which it was performed is equally obscure, the act is recorded in the register at Wrington. His mother was visiting her parental home at the time of Locke's birth, and this may account for the haste in his baptism. Agnes Keene Locke's parental home was in the shadow of the church, and she had grown up under the strict tutelage of Dr. Crook.

Parents and brothers. Locke was the eldest of three sons of John and Agnes Keene Locke. The elder Locke was a small landowner, an attorney, and a clerk to the Justices of the Peace in Somerset. Agnes Keene was the daughter of Edmund Keene, a tanner who lived in a thatched-roof cottage near the parish church tower. Their proximity to the church made attendance at services and lectures convenient, and the Keene family had been bred on Dr. Crook's evangelism.[6]

Soon after the birth of John Locke, the family moved to Belluton which was a more pretentious home than the humble cottage in Wrington. Two other sons were born to the Lockes in the pleasant Tudor farmhouse at Belluton, but one son, Peter, died in infancy. Locke's mother, who

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[4]A. C. Fraser, "John Locke," Encyclopedia Britannica (Twentieth Century ed.), XIV, 751-762.

[5]Cranston, op. cit., p. 1.

[6]Ibid., pp. 5-6.

was ten years older than her husband, died in 1654, when John was 22. His father then became his close companion and they enjoyed a relatively intimate relationship until 1660 when the elder Locke died. Three years later, Thomas, then 26, his only surviving brother, also died. By 1663 John was the sole survivor of the Locke family.

II. THE MIDDLE YEARS

Friends. Although John Locke had a very affectionate and compassionate nature-- and there are many references to substantiate this statement-- he never married. Consequently he had no children of his own, but he did become fond of some of his students. Eventually a theory of education evolved from his relationship with them that placed Locke in the vanguard of a new kind of education for children.

Some of the young women who were friends of Locke were (1) Anne Evelegh, (2) a young woman whose initials were "P. E." or "E. P." but who has never been accurately identified, and (3) Mrs. Parry who may have been the wife of John Parry or his sister. (The name Parry recalls the "P" of (2). Much later in his life there were also (4) Lady Masham, wife of Sir Francis Masham at whose estate Locke lived for many years, and (5) Elia, Scribelia, or Berelisa (Parry?) who were all the same person.

Friends in school and in his later life who were influential in the formation of Locke's philosophy of education, politics, religion, economics, and medicine were numerous. Some of the most important were the following: Robert Boyle, his chief scientific mentor who interested him in chemistry and scientific experiments; Richard Lower who brought him to the study of medicine and experimental philosophy; Thomas Sydenham,

the man who interested Locke in the study of medicine; the Earl of Shaftsbury whose life was saved by Locke and who later became Locke's patron; James Tyrrell, a life-long friend who urged Locke to concentrate on literature and principles of statecraft, and who once collaborated with him in some writing; John Strachey who convinced Locke that he should not take holy orders; Edward Clarke to whom Locke wrote his letters which became Some Thoughts on Education; Sir Isaac Newton who encouraged him to indulge in scientific inquiry and experimental science; Charles II, King of England, who restored the House of Stuart and also accepted the Puritan Church in England. He later appointed Locke to a diplomatic mission which gave him his first opportunity to visit the continent. Many of his Fellows in the Royal Society and elsewhere held frequent discussions with him and actuated many of his writings.

Education. For the first fourteen years of his life, John Locke was taught at home by his father. A lasting aversion to stern discipline may well have begun in Locke during these years. "The atmosphere of the household was austere. The father was a stern, unbending, taciturn man."[7] Later there developed a more comfortable companionship between them that must have been rewarding to both of them, and "he lived perfectly with him as a friend."[8]

As a result of a series of military victories and political maneuverings by the elder Locke, John Locke was nominated by his father's

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[7]Cranston, op. cit., p. 12.

[8]Ibid.

employer as a candidate to the Westminster School. The appointment came in 1647 and Locke studied there, first as a peregrinus, or boarding-out student, but later he became a King's Scholar which entitled him to free board and room in the school. This appointment was important because it was the first step in winning a scholarship to Oxford or Cambridge. By 1652 he was elected to a scholarship at Christ Church at Oxford. In 1656 he was awarded his B. A. Degree and in 1659 he earned his Master's Degree. James Tyrrell in 1658 averred that "Locke was then looked upon as one of the most learned and ingenious men in the college."[9] He was appointed Lecturer in Greek in 1660 and Lecturer in Rhetoric two years later.

The year 1659 marked the end of formal education for Locke and further study was done in response to demands from his inquiring mind and to satisfy a longing to know. His interests in medicine, science, economics, philosophy, politics, and theology jockeyed for preeminence in his fertile mind and thought for the next few decades.

If Locke developed an aversion to severe discipline at home, it was not dissipated by his experiences at Westminster School. Backward, stern, and biased as were the rules and teachers at Westminster, they may have increased his antipathy toward stern discipline. Locke didn't enjoy school but if he "had not gone there, he would not have had the education which was the indispensable preliminary to all that he achieved and all that recommends his life to the biographer."[10]

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[9] Ibid., p. 38.

[10] Ibid., p. 17.

III. THE LATER YEARS

Activities, service, and influence. Locke lived in several countries on the continent and served in numerous capacities in cities there and in England during his lifetime. He exerted a tremendous influence on the education of children, not because what he said or wrote was so entirely new, but he said it in a way that made people listen to him or read his works. His theory of education made an immense impact on the lives and writings of numerous authors and their works from his life-time until the present day--- a period of time encompassing nearly three centuries.

Declining years and death. Afflicted with asthma throughout his life, Locke sought relief from the smoke and noise of London by going to the country, and when opportunity presented itself, he went to the milder climate of the continent and lived in France or Holland.

Sometime during the years of 1690 and 1691, Locke settled in the home of Sir Francis and Lady Masham at Oates in Sussex. That he enjoyed the companionship of the two, particularly Lady Masham, is obvious, and a daughter, Esther Masham, was also a favorite with Locke. Several rooms were provided for him, and he filled them with his furniture and his more than five thousand books. Here he met his friends and carried on an enormous correspondence. His health declined during 1703 and 1704, and he was confined to his room much of the time. On October 28, 1704, he died. Just before his death he declared that he would now die "in perfect charity with all men, and in sincere communion with the whole Church of Christ, by whatever names Christ's followers call themselves."[11]

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[11]Fraser, op. cit., p. 755.

CHAPTER II

JOHN LOCKE'S ENGLAND

Locke was enrolled at Westminster School at the age of fifteen, and he spent the following fourteen years there and at Oxford, learning, studying, discussing, thinking, reacting, and delving into philosophy, educational theory, scientific inquiry and politics of his England.

I. POLITICAL ARENA

Torn by civil wars between the House of York and the Plantaganets from 1154 to 1461, and later between the Houses of York, Lancaster, and Tudor, England finally attained stature as a world power under Elizabeth I (1558-1603). During the forty-six years under James I (1603-1625) and Charles I (1625-1649), an absolute monarchy was established. It was into this political arena that John Locke was born in 1632.

Locke was 28 years old when Charles II of the House of Stuart succeeded Cromwell and restored the monarchial system of government in England. This was in 1660. Charles II was a Puritan, even as Locke and Bunyan, but their political views differed. Charles vascillated between at one time "accepting money from Parliament to make war on France, and also accepting money from Louis XIV for NOT making war on France!"[1] "Locke had been brought up in a staunchly anti-royalist home," but "experience had made him the most eager of monarchists."[2] Locke at this time made the statement

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[1]Cranston, op. cit., p. 13.

[2]John Locke, Locke on Politics, Religion, and Education, ed. Maurice Cranston. (A Collier Book, Original First Ed.; New York: The Macmillan Company, 1965), p. 7.

that "what was commonly called freedom was really bondage, and that people who claimed to uphold public liberty were usually the biggest enemies of it."[3]

While Locke professed great veneration for authority, he was destined to become a champion of armed rebellion![4] His chance meeting with Anthony Ashley Cooper set him on the road to revolutionary liberalism. Cooper later became the first Earl of Shaftsbury and Locke's patron, but Locke maintained a degree of independence because of a small inheritance from his father. Shaftsbury was a shrewd business man and foresaw vast fortunes possible in colonial and commercial enterprises. While Shaftsbury was a proponent of religious tolerance, he was tolerant of everything except Catholicism. He criticized most vehemently the "papists", and in 1681 he led a revolt against Charles II. When his revolt failed, he became very unpopular and fled to Holland. His friend Locke followed him. While in Holland, Locke tutored Shaftsbury's son and grandson, and he conceived many of his ideas about teaching children at this time. He also developed a friendship with William and Mary, so when they crossed the channel to become King and Queen of England, Locke returned with them.

All of the political turmoil in which Locke had become enmeshed occasioned the authorship of one of his most respected writings: Two Treatises on Government, known as "one of the classics of political philosophy,"[5] was written, not so much to justify a revolution that had recently taken place or to make a case for William III, but "to set forth the argument for a revolution that was being planned."[6] It was written

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[3]Ibid. [4]Ibid. [5]Ibid., p. 8. [6]Ibid.

ten years before William and Mary came to England and more than likely was the plot of Shaftsbury against Charles II. "It was a seditious and inflammatory document,"[7] but later it was hailed as a work having universal validity; "he passes from the question of his own duty to his own king to the general question of any man's duty to any ruler, and so to the problems of obligation and of sovereignty at the highest level of abstraction."[8] The Americans' rebellion against the tyranny of King George III, the French Revolution against their Bourbon kings, the Italians seeking liberation from the Austrians-- all were results of or related in some way to Locke's philosophy. "Since more and more people have been asking themselves about loyalty to established governments in the 275 years since Locke's Treatises, the book has never grown stale."[9]

Locke challenged the divine right of kings, and he recommended that all people investigate the origin of human government. He concluded that the governments did not derive their authority from God at all but from contracts they themselves made. Because Locke's Treatises appeared during the perilous times of Charles II, Locke was reticent about acknowledging authorship of the book, but he did recommend it to a distant relative and "praised it as if it had been written by someone else."[10]

Perhaps the statement in the introduction by Cranston which is most frequently associated with today's "stormy" America is the one that

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[7]Ibid., p. 9. [8]Ibid., pp. 10-11. [9]Ibid., p. 11. [10]Ibid., p. 9.

says, "One man's freedom stops short at the point where it would jeopardize another man's freedom."[11] Does this sound like Black Power? Is there here an echo found in the Civil Liberties Movement? Does the rebellion against 'the establishment' by today's youth ever call forth that conviction? Did someone usurp another's 'freedom' at Kent State? Locke wrote well, not only for 1670, but for 1970, and for the ages. Three hundred years-- and "the great apologist for rebellion was also the champion of authority!"[12]

II. ECONOMIC CONDITIONS

John Cabot, Francis Drake, and other enterprising English seamen either established new trade routes, discovered new continents, or visited some colonial settlements which affected the British economy in numerous ways. Commerce had become a source of great wealth, as foreseen by Shaftsbury, and, to keep pace, industry, technology, and trade increased tremendously. Land owners became eager to establish industries and factories; scholars turned to science and improvement of technology to satisfy the rampant population. The poor were not quite so poor, but there were more of them so they became a factor in the economy and the government. The same was true of the rich; those who were rich held their own or increased their wealth, but there were more who were prosperous. The chasms between the rich and poor-- the caste lines-- were still there but were less clearly defined, because as the poor worked to produce materials that increased the wealth of the prosperous, the poor were remunerated proportionately. "England became a nation of shopkeepers."[13]

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[11] Ibid., p. 4. [12] Ibid. [13] Jeffreys, op. cit., p. 4.

The position of scholars, physicians, educators, and politicians was relatively secure, economically speaking, because patrons were willing and able to assume responsibility for them so they could devote time to philosophy, and the study of political science, theology, education, and medicine. Jeffreys says, "Without that growth of industry and commerce, this country (England) could not have led the world in the industrial revolution, and in the quality of our science and technology."[14]

During this time of growth in commercial enterprise, Locke was closely associated with the Earl of Shaftsbury again, and he became so interested in the success or failure of colonies in Carolina, that he became involved in the writing (if not by his own composition, at least by his physical writing or copying of the manuscript)[15] of the Fundamental Constitutions for the Government of Carolina. The theories put forth never reached Carolina, however, because the colonists there repudiated the manorial system of government which the Fundamental Constitutions prescribed. The four thousand "estates" which Locke was to have received for his literary effort didn't materialize either so Locke was wealthier only in experience and not in finances because of following Shaftsbury's lead in this venture.

Locke's patron was successful, however, in obtaining for his friend two "political plums": (1) his election as a Fellow to the elite Royal Society, consisting of some 200 influential men in England's growing economic hierarchy, and (2) in maneuvering his appointment to a committee of eleven who were committed to consider and direct scientific experiments,

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[14] Ibid. [15] Cranston, op. cit., p. 119.

some of which were not scientific at all, but should be more aptly labeled "economic discussions." Locke preferred to work in smaller groups than the 200 member Royal Society, and as a result of many informal discussions with fewer savants, his most important work on economics, Some Consideration of the Lowering of Interest and Raising the Value of Money, evolved. Interest, or usury-- Shakespeare had something to say about that in his Merchant of Venice-- as practised in medieval Europe was thought to be wrong, and this concept had to be changed before economic progress could be achieved. Locke believed that money paid for the use of money was not only ethical but practical, and although the interest could not be regulated by law, neither could it be forbidden by law. His concept and explanation played an important part in England's expanding economic life.

So England was on the march, and although prosperity was neither imminent or "just around the corner", it definitely was in the making.

III. RELIGIOUS CONFLICTS

Two very different yet very significant events occurred in England in 1660: Charles II seized the English throne when the Cromwell Protectorate ended; and John Bunyan was imprisoned for preaching the Word of God. Because Charles II's religious convictions were pro-Puritan, outwardly, Bunyan was allowed some freedom even in prison. Imprisonment did not silence him. The religious foment caused by the change in kings in 1685 and 1688 spawned a variety of Puritan-related religious sects in England. There were now numerous religious bodies. The Latitudinarians professed a minimal creed, practised tolerance, and regarded the church as a national institution to which all Englishmen could properly belong. The Unitarians

were "sectarians in a country where sectarianism was a bad thing, and in their repudiation of dogma they were dogmatic."[16] The Socinians stressed logic and consequently strove for logical conclusions in all things pertaining to religion. The Deists saw God in everything, and the Trinitarians acknowledged and worshipped a triune God. Before Charles II's death, he embraced Catholicism, and his son James II set the stage for violent persecution of the Puritans. Faithful and ardent Catholics hoped for restoration of Catholicism as the religion of England when James II's daughter was expected to succeed her father. These hopes came to an abrupt death when William III and Mary of Holland were invited to become King and Queen of England. Locke originally considered himself a Latitudinarian, but hints of Socinianism crept into his ideology in his later years.

Surely as Bunyan's imprisonment, release, and second imprisonment created the time and the impetus for Pilgrim's Progress, just as surely did the entirely different circle of friends and the atmosphere in which Locke moved, as well as the multifarious sects in his England, create the motivation for The Reasonableness of Christianity (1695) and later, in refutation of criticism of his work, actuate the Letters Concerning Toleration.

IV. EDUCATIONAL ATMOSPHERE

Sir Thomas Elyot in the Governour (1531) exclaimed, "Good Lord! how many good and clear wits of children be nowadays perished by ignorant schoolmasters!"[17] This was a legitimate indictment against the educational

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[16] Ibid., p. 126.

[17] Jeffreys, op. cit., p. 62.

atmosphere in England in his time. The Renaissance and the Reformation were not entirely a good influence on education. The curriculum changed slowly, slowly. Schools were closed during the reigns of King Henry VIII and King Edward VI because the kings confiscated the money. Grammar schools still existed in some places, but the rules of syntax and grammar still preceded composition or conversation, and learning rules seemed to be more important than learning a language. Most of the students in the grammar schools in the century before Locke "aimed at divinity, medicine and law."[18] "The mid-eighteenth century found 25 per cent of the students aiming at commerce, 12 per cent at divinity, and about six per cent at medicine and law."[19] This was quite a change from the 1500's and 1600's.

By the time Locke arrived on the scene, the idea of "educational reform was in the air."[20] When Locke's Thoughts Concerning Education was published, it was warmly received both in England and on the continent for its clarity of language, its effective reasoning, and its "astringent humor."[21] "Locke's views were decidedly 'progressive'."[22]

In his book on Locke, Jeffreys summarizes the entire backdrop against which Locke played his role in changing the mode of education in his era:

> To see John Locke in the context of this fevered and violent period of history--a time of cynicism, extravagance, corruption, and immorality-- is to understand better his ideas and attitudes, his hatred of religious and political intolerance, and his belief in reason and reasonableness as the right approach to human problems. Locke was a prophet of reasonableness in a world that could hardly have been more unreasonable.[23]

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[18] Ibid., p. 65. [19] Ibid., p. 66. [20] Ibid., p. 70. [21] Ibid.

[22] Cranston, op. cit., p. 241. [23] Jeffreys, op. cit., p. 27.

Locke himself stated his educational aims when he said, "That which every gentleman . . . desires for his son, besides the estate he leaves him, is contained, I suppose, in these four things: virtue, wisdom, breeding and learning."[24] Of these, Locke placed virtue first, because without virtue all else had little value. Wisdom was next because a man needed to manage his affairs without being duped by those who sought gain for doing nothing to earn it, and to gain some estates to leave. Both of the above were enhanced by good breeding which seemed to include good manners, and all three were of importance before learning really had value.

Locke had seen England torn by turmoil over political ambition and religious persecution. He had observed the conditions that existed because of these two intolerable motives. He had also seen tolerance in the Netherlands and knew that it could function. He might well have been confused with this contradiction in ideologies, but "when his opinions settled down, he had for the rest of his life a healthy distrust of two mental states: on the one hand, an unthinking addiction to tradition (characteristic of royalism), and on the other hand, excessive emotional zeal (characteristic of Puritanism)."[25]

So, it was left to Locke and his later followers to show the world that virtue, wisdom, good breeding, and learning were for everyone and not just for the privileged few. Religious freedom, universal education, the right to a good name, and God-given wisdom were gifts which could be had. The time was ripe for change, but the change took place slowly, slowly.....

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[24]Ibid., pp. 77-80.

[25]Ibid., pp. 23-24.

CHAPTER III

JOHN LOCKE'S EDUCATIONAL THEORY

John Locke did not become a giant in educational theory in the late 1600's by accident. He knew intimately a number of children and learned from them what children are really like. He taught the frail son of the Earl of Shaftsbury (15-18), and, it is said, even chose his wife for him! Later, he taught the Earl's grandson (3-12), a small Quaker boy by the name of Arent Furley, the son of Sir John Banks in France, and the son and step-daughter of Lord and Lady Masham. Far from being a mere few-hours-a-day teacher, he "lived in" with the families of at least four of the six children and so observed them on many and varied occasions. He had ample opportunity to learn of their aspirations and disappointments, their likes and dislikes, their strengths and weaknesses. Through the years of his acquaintance with the children, their training, and their parents, an educational theory evolved that included training for physical development, emotional stability, mental attitudes, and academic or curricular balance. He wrote his conclusions on each facet to his friend Edward Clarke, and the letters later appeared as Some Thoughts Concerning Education. His letters were directed really to the parents who were responsible for the children.

I. PHYSICAL DEVELOPMENT

Individuality and self-denial met head-on in Locke's discussions. He believed a child should be taught to subdue his desires from the cradle, yet he should be allowed to play and act like a child and not a miniature adult. Being busy at a variety of activities was necessary for physical development, but at the same time the child should learn that he was indeed

subject to authority. Children should be taught to endure hardships, develop courage, forego crying, overcome fear, care for pets, and establish regular and good habits. Idleness and laziness should not be condoned and the lazy child should be punished. Children were to be punished physically only when they were obstinate. The cudgel was to be used sparingly, or better yet, not at all. Locke's theory for treatment of lying was to act as if the fact of lying were simply unheard of in the life of a gentleman, and was not to be done--ever! He thought plenty of fresh air, exercise, and sleep were essential. The diet was to be plain, and there was to be no strong drink or wine. A child should not wear either too warm or too tight clothing, his feet and head should be kept cold, and his feet should be accustomed to cold water--often. A child should go to bed early, rise early, and be able to sleep in any place. He should develop regular bowel action and eat when he was hungry, but the fruits were to be "strawberries, cherries, gooseberries, currants, apples, and pears, but no melons, peaches, or plums."[1]

"Locke has nothing to say about sex education,"[2] but in view of the sterility of his own love life and his bachelorhood, this omission is to be commended and certainly showed wisdom on his part. He may have been able to write with authority, however, on how to keep women--all ages, it seems,--interested, but dangling! "On the whole, Locke's views on health are remarkably sound."[3] Locke would have rejoiced to hear this evaluation because in his oft-quoted gem, "A sound mind in a sound body," he summarizes his theory of education rather succinctly. The quotation is the first part of his opening sentence in Thoughts: A sound mind in a sound body is a short but full description of a happy state in this world.

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[1] Ibid., p. 91. [2] Ibid. [3] Ibid.

II. EMOTIONAL STABILITY

Locke was the first truly great mind to speak with authority on children as children, but he expected them to be taught obedience, respect for authority, and self-control. He said they should not cry, but he did differentiate between kinds of crying: one, a whining, complaining cry to obtain some immediate desire or attention, and the other, the result of a physical hurt. While the former was not to be tolerated, the latter called for comforting and easing the hurt. Of utmost importance were the following: security from feeling loved (Locke: 1970 version - Linus and his blanket), toys to encourage exercise, and above all, a good example set by tutors and parents.

III. CURRICULUM FOR A CHILD

Locke was about two hundred years ahead of his time in his ideas about curriculum. "Greek, Latin, logic, mathematics, science, history, geography, French and astrology"[4] were the subjects accepted in the latter half of the 17th century. Locke's model curriculum included several of the above, but he also excluded some. He recommended "the three R's, English composition, history, geography, languages and the sciences."[5] Poetry and music were not included, and Locke upset a whole concept of learning by denouncing meaningless rules and filling a child's mind with facts that he did not understand. On the other hand, he saw that children learned readily and remembered longer those things that were of interest to them. Locke believed in the association of ideas, and he thought that

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[4]Ibid., p. 99.

[5]Ibid., p. 100.

if a child had a certain experience under a given set of circumstances, and if it recurred frequently, he would respond in a similar fashion to those same circumstances when they occurred another time. He thought a child should learn to read as soon as he could speak, but he found only two books suitable for children in the literature available to them: Aesop's Fables and Reynard the Fox. Reading the Bible from beginning to end seemed particularly ridiculous to Locke. (Bible teachers, scholars, and students feel the same about it in 1970.)

Reading, writing, and speaking correctly were desirable for all who wished to gain prestige by their ability to express themselves accurately and well. French and Latin he deemed necessary "for a gentleman,"[6] but Greek was unnecessary for anyone but the serious scholar. The idea of writing poetry in Latin was anathema to Locke. Students today would agree that themes are as unnecessary as Latin verse. Rules of grammar were condemned for the very young child, but they were considered necessary for the serious scholar or the mature person who had a speaking acquaintance with English.[7]

Science, philosophy, history, geometry, arithmetic, and chronology were important, and Locke suggested that they might "be taught through the medium of French or Latin!"[8]

Locke was not confined to "purely academic curricula." He advocated dancing, riding, and crafts that included carpentry, engineering, metal working, cutting precious stones, and grinding optical glasses. A

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[6]Ibid., p. 102. [7]Ibid., p. 103. [8]Ibid., p. 105.

trade was valuable, according to Locke, as an art worth having from an economic standpoint, and it was also good for exercise and health.[9]

After all of the above comments, it would seem that Locke did not believe in recreation. That supposition is not true. Even Locke, 300 years ago, knew that all work and no play made Jack a very dull boy, but recreation did not mean being idle; recreation was simply doing something different. He recommended travel for young men over twenty-one who were accompanied by a tutor. It might also be undertaken by young children from seven to fourteen for the purpose of learning the language. He could see no gain in it for young men from fourteen to twenty-one. One problem, however, did arise for a person traveling after twenty-one if the young man, at the same time, was supposed to be looking for a wife, and was expected to "marry and propagate."[10] Locke dismissed this matter by saying, "...the young man got within view of matrimony, 't is time to leave him to his mistress."[11]

Religious teaching meant learning the Ten Commandments, the Lord's Prayer, and the Creeds. The child ought to be taught that God is the Supreme Being, the Author of all things, and he ought to have some knowledge of Bible history. Since Locke based all morality on our duty to God, he recommended morning and evening prayers. He said nothing about Jesus Christ, but he did have something to say about goblins.[12] Although he was born just four years after Bunyan, and lived in the same England, Locke had a different approach to religion and the church than did his contemporary of Pilgrim's Progress.

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[9]Ibid., p. 106. [10]Ibid., p. 107. [11]Ibid., p. 108. [12]Ibid.

Common sense, rationalism, and a certain humor characterize Locke's educational theory. Bachelor he was, slightly amateur in his relation to children, but surprisingly far ahead of his time. The wonder is that it took so long for the world of Locke to learn that he knew whereof he spoke; "...the views he held in many areas have not been improved upon nor his wisdom exceeded."[13]

Locke's Essay Concerning Human Understanding reflected the influence of his discussions with friends from the Royal Society and his wide range of experience in intellectual and political movements of his time. He worked on the Essay approximately twenty years; it was begun about 1670 but was not published until 1690, after his exile in Holland.

Locke's rebellion against "exercises in formal logic and disputation which were an inheritance from the disciplines of the Middle Ages"[14] occasioned the Essay. Later his Thoughts Concerning Education and Of the Conduct of Human Understanding were written as extensions of the first work. "They all assume that the ideal training for leadership takes place, not in schools and universities, but within the family, and they sketch the principles for making that training noble, responsible, and effective."[15]

Standing as he did between two worlds, Locke's stance is not always modern. Sometimes he goes back to the traditions of an earlier

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[13] Ibid., p. 109.

[14] John Locke, John Locke's Of the Conduct of the Understanding, ed. Francis W. Garforth (Classics in Education No. 31; New York: Teachers College, Columbia University, 1966), p. vii.

[15] Ibid.

England. Locke realized that the "true starting point of education is the child and his needs."[16] Teachers learn by observing children, and children learn by observing others. Freedom and authority, work and play, experiments and growth: all are partners in education.

Locke, who was "a person of abundant common sense, humanity, and humor-- eminently sane,"[17] says that the true secret of education is to maintain a proper balance between freedom and authority.[18]

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[16]Jeffreys, op. cit., p. 50.

[17]Ibid., p. 51.

[18]Ibid.

CHAPTER IV

SOME IMPORTANT CONTRIBUTIONS TO ENGLISH THOUGHT BY JOHN LOCKE

John Locke's theory of education is particularly significant to educators. However, he was not only an authority in the field of education, but he was assured a permanent place among the great minds of the world because of his contributions to philosophical thought. Four other areas of learning claimed his attention and derived benefits from his amazing mind and incredible industry. They were theology, science, medicine, and political theory. He wrote at least one major work in each of the six disciplines, and in some instances he produced several distinguished books. (See Exhibit A).

Locke's versatility made him an authority on many subjects. His unwillingness to be a bookworm led him into an active political life and presented numerous opportunities for public service that gave him wide experience. Diligent always, intense most of the time, and involved frequently in controversy— these were factors that impelled Locke to publish his opinions and propelled him into the center of attention. He couldn't enjoy this type of popularity, but neither could he seem to separate himself from his variety of interests and his urge to communicate his opinions to others. Only failing health eventually silenced his productive pen and contemplative genius.

His style of writing was marked by its clarity, its wit, and its logic. His contribution to English political theory led, as we know, ultimately to democracy in America and independence for many other countries and peoples.

Locke's reasonableness, his insight, his incisive evaluation of his times, and his foresight must not be minimized. His obvious respect for knowledge and his wise use of it offer inspiration for the student in today's academic rat-race. One dares hope that his contributions to world thought might bring order out of chaos in this topsy-turvy world and establish a sense of values that is meaningful and enduring. His ideas may not have been always original with him, but he was the first to break the shell of the world's understanding.

CHAPTER V

THE INFLUENCE OF LOCKE

Sometimes Locke is called "the intellectual ruler of the eighteenth century" and sometimes he is named the father of the "age of reason." His intellectual heir, Jonathan Edwards, once said of him and his teaching, "The light of reason is the candle of the Lord."[1]

John Newbery, born nine years after Locke's death, brought to fruition in his books for children the seeds planted by Locke. Boswell, years later, acknowledged his debt to Locke for "ideas once set rolling have directly or indirectly gone very deep into thinking minds."[2] Rousseau, also born after Locke's death, went much further in freeing children from the "bondage of education." In his Emile, Rousseau rather overdid Locke's thoughts on freedom of the individual and condemnation of an education too burdensome for children. So Rousseau created a "Nature Boy" with no inhibitions, no training, and no burdensome rules, and the creation became a menace rather than a blessing to the world. John Woolman and Isaac Watts were deeply interested in the development of children's spiritual as well as intellectual and physical natures, and in their writings they reflected Locke's ideas on educational freedom. Watts said of him, "Locke hath a soul, wise as the sea, calm as the night, bright as the day."[3] Goldsmith (or Newbery) in Goody Two Shoes had Margery Meanwell "teaching very much in the method of Locke."[4] Fifty years later, Pestalozzi, the Swiss apostle of freedom in education, echoed the sentiments of Locke in How

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[1]Cornelia Meigs and Others, A Critical History of Children's Literature (rev. ed., New York: The Macmillan Company, 1969), p. 54.

[2]Ibid., p. 56. [3]Ibid., p. 143. [4]Ibid., p. 62.

Gertrude Teaches Her Children. The same elements are there: freedom of expression, natural development, useful crafts, and discovering verities by inquiry. When Pestalozzi established his institute for teacher education, he maintained these methods which were a combination, almost, of his educational philosophy and Locke's.

When one attempts to pinpoint the influence of Locke on writers who followed him, it is like calling the roll of the authors of the next two centuries. Richard and Maria Edgeworth, a father-daughter combination, experimented with the education of twenty-two members of their family. The Emile experiment failed on the eldest son, so the parent Edgeworth decided to try another theory. The first twelve children, then, became the guinea pigs for new theories, Locke's included, and the remaining children were the analysts.

Charles and Mary Lamb created a new literature for children and adults by simplifying the plays of Shakespeare. The Lambs objected to controversial subjects and wanted to write something in which children could develop their imaginations and create the kind of story they liked.

Isaac Watts followed Locke's theory of teaching children to reason, to learn by inquiry, to learn a practical application of education (crafts), and to learn to play. In his 52 works he reflects Locke's theories frequently.

Ann and Jane Taylor came closer to being Watts' intellectual descendants, but they, too, caught some of the spirit of Locke in wanting to make reading and education a joy rather than a burden for children.

Many other writers of the eighteenth and nineteenth centuries who do not acknowledge Locke in word, do, in truth follow his precepts. They

include Ewing, Howitt, Marryat, Martineau and Kingsley. Some American writers who derived much of their philosophy of writing from Locke were Abbott, Emerson, Harris, Hawthorne, Pyle and Alcott.

I. ENGLISH WRITERS

Locke recommended travel for children from seven to fourteen if accompanied by a tutor, but he also thought young men over twenty-one would profit from traveling. Several of the writers mentioned who followed the precepts of Locke, took this part of his philosophy of education seriously. One of them, Juliana Horatia Gatty (1841-1885) spent two years in Canada and wrote of her experiences there; another, Mary Howitt, undertook the study of foreign languages to know vicariously the New World and other countries; and a third, Captain Fredrick Marryat, surfeited with navy expeditions and satiated with travel on the continent, visited America from April of 1837 to November of 1838.

Juliana Horatia Ewing. Juliana Gatty (1841-1885) was the second of eight children and was to the Gatty family what Louisa was to the Alcotts. She told stories to the younger children, organized their home theatricals, inspired a family magazine, invented names for everyone and everything, contrived clever gifts for all members of the family, took members of her family on jaunts or sea voyages for their amusement or health, established a village library, and contributed a constant flow of imaginative stories and verse to her mother's Aunt Judy's Magazine.[5]

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[5]Horatia K. F. Eden, Juliana Horatia Ewing and Her Books (Detroit: Gale Research Co., 1969), p. 11-16.

Julie admitted being "brought up on Marryat's Children of the Forest and Hans Christian Andersen's tales."[6] No wonder, then, that her own stories indicate her interest in travel and stories for children. Her lively imagination and vivid mimicry made her a favorite with all the children, and in her Sunday School classes "she showed the talent of teaching deep religious lessons without disgusting her listeners by any . . . goody-goodyism."[7]

In 1867 Julie married Major Alexander Ewing and traveled with him to Fredricton, New Brunswick, where he was stationed with the English Army for two years. In the New World, she found immediately, as she had done previously in Holland, opportunities to write. She sent several stories from New Brunswick for her mother's magazine, and her reading public clamored for more. After returning to England, she wrote of army life, but she also produced Old Fashioned Fairy Tales in which she tried "to imitate the old 'originals'".[8] Her Lob Lie-by-the-Fire, a story of English village life, Jackanapes, and Six to Sixteen, tales of army life, Jan of the Windmill, a picture of life in Holland, A Great Emergency, her own autobiography, and Mary's Meadow, a nature story, complete with illustrations, reveal her versatility. Travel, the classics, a trade (she made many trifles with her hands for family and friends), religious teaching , natural science-- they all agree with Locke's theory of education.

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[6]Ibid., p. 18.

[7]Ibid., p. 34.

[8]Meigs, op. cit., p. 169.

Mary Howitt. Very frequently an artist produces pictures or illustrations to complement or fulfill the meaning of a piece of poetry or prose. The reverse was true of Mary Howitt who wrote some of her best poems "around" Bewick's wood engravings. Her "Spider and the Fly" is perhaps the best-remembered of her more than two hundred works.

It was Mary Howitt who undertook the study of Danish to translate Andersen's Fairy Tales,(as well as the story of his life), the study of German to translate into English her favorite German folktales, and the study of Swedish to give to her England the translation of Fredrika Bremer's Homes of the New World.

Although her first works had to have a moral truth attached to them, her later works "contributed to the trend away from the didactic tale."[9] In her preface to The Children's Year (1847) she wrote, "I have often wished that in books for children, the writer would endeavor to enter more fully into the feelings and reasonings of the child; that he would look at things as it were from the child's point of view rather than from his own. There are few children's books written with this purpose kept in view."[10] She agreed wholeheartedly with Bremer when she wrote, "Free schools and public education have shown themselves to be the great principle of the popular . . . development. The American mind has caught the idea, and will not lose sight of it, that the whole of the state's property is . . . the sacred trust of providing the means of education for every child in the state."[11]

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[9]Mary Howitt, Sketches of Natural History (Yorkshire, England: S. R. Publishers, Ltd., 1834), p. xiii. [10]Ibid.

[11]Fredrika Bremer, The Homes of the New World; Impressions of America, Vol. 1 (New York: Harper and Brothers, 1868), p. 640.

For a child "reared in a family environment so quiet and strict that she and her elder sister had difficulty in learning to speak,"[12] this freedom of education for every child must have been joy unspeakable to Mary Howitt, even though it was enjoyed vicariously and many years after her own childhood. "Mrs. Howitt and her husband were at the center of a large circle of people prominent in politics, literature and the arts."[13] She was in a position to echo Bremer's statement: The West must progress nobly.[14] She and her husband's writings enjoyed a wide popularity in the United States as well as in England. She met through her translations such notable people as Theodore Parker, Emerson, Lowell, Agassiz, Alcott, Clay, Jenny Lind, Andersen, Grimm, and even some Indians!

Had Mary Howitt never written "Mabel on Midsummer Day" or "Spider and the Fly," her translations alone would have assured her a place in England's literary hall of fame.

Again, travel (though vicariously), a child's viewpoint, a child's interest, and studies in natural history fulfill qualifications that place her with followers of Locke.

Fredrick Marryat. In direct contrast to the restricted and quiet childhood of Mary Howitt, the tempestuous ebullience of Fredrick Marryat bursts upon the literary scene of children's literature in England and America. Unpredictable, high-spirited, and constantly running away from

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[12]Howitt, op. cit., p. vii.

[13]Ibid., p. xii.

[14]Bremer, op. cit., p. 611.

home, school, or a tutor; Fredrick was a problem. His father finally had him assigned to a ship, and at fourteen Fredrick began life as a midshipman. He served under one captain after another and on one ship after another until at thirty-two, due to a captain's death, Marryat himself was left in charge of a ship. Later he became captain of another ship, the Ariadne, which was his last command. He retired from the navy when he was thirty-eight years old with enough experiences and ideas for a multitude of novels about sea life. Peter Simple (1834), Midshipman Easy (1836), and Masterman Ready (1841) are among the best of his sea stories. Boys love them and even girls enjoy them.

In 1837 Marryat decided to go to America with the lofty ideal of examining "what were the effects of a democratic form of government and climate upon a people which may still be considered English."[15]

Meigs in her History was either blissfully ignorant (which is doubtful) or charitably negligent (highly probable) in failing to mention his most controversial book, Diary in America (1839). Jules Zanger in his foreword to the Diary is neither ignorant nor charitable in his scathing commentary on the author and his work. He says:

> Of all the literary lions who have made their progress through the drawing-rooms and the backwoods of America, laying up treasures for the inevitable "authoritative account," perhaps the most tactless and blundering was Captain Fredrick Marryat. Though when he arrived in 1837, he was received as an honored guest, before his American visit was complete, he had been threatened by a lynch mob, had watched his books burned in public bonfires, and on at least two occasions had seen himself burned in effigy by angry crowds.[16]

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[15]Christopher Lloyd, Captain Marryat and the Old Navy (London: Longmans, Green and Co., 1939), p. 264.

[16]Fredrick Marryat, Diary in America (Bloomington: Indiana University Press, 1960), p. 9.

In conclusion, however, Zanger tempers his judgment with this kinder evaluation: His sea novels, broadly comic adventure stories . . . were pirated in America as quickly as copies could be obtained, and eagerly purchased.[17] An even kinder comment was:

> Though no political philosopher, Marryat was at all times the skilled novelist, and when concerned with recording the sights and sounds of America, he drew in brilliant detail invaluable vignettes of American life. Fortunately, the greater part of the diary portion of his work was devoted to just this sort of recording, and the political and ideological was confined to the peripheral commentary. . . He was a shrewd observer, and filled his descriptions with a wealth of detail and minutiae.[18]

There is some respect for his record, it seems, because Zanger again remarks that "The glimpses he recorded of people and places provide a valuable source for information about the day-to-day aspects of life in America in the 1830's."[19] A later comment says:

> The Diary . . . reveals nearly as much of the character of Marryat as it does of America, and may be consulted profitably by the literary biographer as well as by the social historian. America. . . is indelibly tinted by his wit, his prejudices, and his wonderful courage in the face of danger. The diary reveals his general good humor and his penchant for execrable puns, as well as his intellectual pretensions and his limitations. It reveals him above all as an interested and perceptive observer, whose Diary in America is a valuable contribution to American social history and English letters.[20]

A few of Marryat's antics while in America, however, earned for him an intense dislike and "destroyed, for a time at least, whatever popularity his books had won for him."[21] His affair with Mrs. Collyer in Louisville, when Dr. Collyer, a phrenologist, suspected his wife's "bump of amativeness appeared far larger than her bump of discretion,"[22]

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[17] Ibid.

[18] Ibid., p. 30.

[19] Ibid., p. 31.

[20] Ibid., p. 32.

[21] Ibid., p. 31.

[22] Ibid., p. 23.

caused quite a stir:

> Dr. Collyer resolved to test his conclusions and his wife at the same time. . . and announced that he would be absent that night from the hotel at which all three were staying. Instead of leaving the hotel, however, (in the timeless fashion of jealous husbands) he hid under the bed and awaited developments. At one o'clock in the morning they developed-- the Captain in a shortish nightshirt, Mrs. Collyer in little more. The doctor, after a diagnostic perusal, materialized too, from under the bed, shouting "Fire!" "Rape!" "Treason!" and grappled with the startled gallant. The lady collapsed weeping on the bed. When the manager and most of the guests of the hotel crowded into the room and separated the struggling pair, the Captain, for once in his American career, seemed at a loss for words. He stammered something about having heard that Mrs. Collyer was proficient at easing SPRAINS and suffering such an ailment, he had come to her for treatment![23]

Zanger says the newspapers were "jubilant because once again Marryat had given the American press an opportunity for a field day."[24] Eventually, he was exonerated by a public announcement by Dr. Collyer that he had been under the influence of alcohol and had "completely misunderstood the situation."[25] "The newspapers were skeptical, and suggested that the doctor's letter was the price he paid to avert a duel."[26]

Marryat's unfortunate toast "to Captain Drew and his brave comrades who cut out the ship Caroline"[27] brought more criticism. Marryat's supposedly rude refusal to drink with Henry Clay was his last faux pas of many on his American tour. Zanger quotes Philip Hone, one of the few men sought out by Marryat, as saying in his diary, "It should have been better for both parties (Marryat and America) if the sailor-author had been known on this side of the Atlantic only by his writings."[28] Then

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[23] Ibid., p. 24. [24] Ibid. [25] Ibid.

[26] Ibid. [27] Ibid. [28] Ibid., p. 9.

he adds, "Marryat would probably have heartily agreed."[29]

However, Meigs, who so charitably ignores this strange interlude, says his "many novels of sea were successful and justly so. His style is clear and lively, his tales are seasoned with humor and include scenes of pure comedy based on real incidents and actual characters for he. . . was a shrewd observer of human nature."[30]

His one book loved by boys and girls alike, and even by adults, was his Children of the Forest which was written in his declining years when his tempestuous youth had given way to sober maturity, and his greatest delight was to amuse children at parties with his stories. "The characters in the books are his four daughters,"[31] and "the material elements of the story--the capture of the wild ponies, the taming of the wild cattle, the forest cottage itself--all are alluring. The treatment of character is wise and plausible. He had learned much in his years of novel writing; it was children's literature that was to reap the benefit."[32]

Once again, travel, disdain for a moral truth injected into the story, and books written for children's enjoyment have found a champion. Does this not sound like Locke's influence?

Harriet Martineau. Very few of the English women who contributed so abundantly to English literature in the nineteenth century reflect the acuity in philosophic thought, economic perception, and political astute-

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[29]Ibid.

[30]Meigs, op. cit., p. 215.

[31]Lloyd, op. cit., p. 273.

[32]Meigs, op. cit., p. 216.

ness that is found in the writings of Harriet Martineau. Even as Locke was recognized later as being one hundred years (or more) ahead of his time, so was Miss (later Mrs!) Martineau. Known as a "hard-headed politician and economist,"[33] she gained success in spite of her unhappy childhood, her loss of hearing, and her domineering mother. As often as possible with the little money at her disposal, she traveled to other countries and there would accumulate the materials she needed to produce another book. She went to Palestine and Egypt before Eastern Life (1848) was undertaken, and this book showed her "to be alive to many of the problems of comparative religion."[34]

Her trip to America came at a time "when the slavery question was acute and her reputation as an abolitionist had already preceded her. She aroused a great deal of animosity, but . . . she made some valuable friends."[35] Although she did not travel to India, she wrote Suggestions Towards the Future Government of India following the Indian mutiny.[36] (This reminds the writer of Locke's attempt to solve the problems of the Carolinas with his Fundamental Constitutions of Carolina). Her contribution to children's literature was negligible in comparison to her political, economic, theological, and social books, but The Playfellow (1841), consisting of four stories, The Settlers at Home, The Peasant and the Prince, The Crofton Boys, and Feats on the Fiord, deserves recognition. The "wider scope to the tale than was usual in children's books of that time"[37] may be attributed to her travels, her perspicacity of

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[33]Janet E. Courtney, O.B.E., Freethinkers of the Nineteenth Century (Freeport, New York: Books for Libraries Press, Inc., 1967), p. 198.

[34]Ibid., p. 231. [35]Ibid., p. 221. [36]Ibid., p. 233.

[37]Meigs, op. cit., p. 176.

observation, and her fearless journalistic freedom. Courtney says:

> Her mind was a most valuable epitome of her time; [she had] a woman's faculty for instinctively reflecting the thoughts current all around her. That assertion of her woman's power of intuition, and her woman's right to develop it by reasoning (emphasis is the writer's) and to express it in literature, will always be Harriet Martineau's best claim to be regarded as the pioneer of woman's emancipation.[38]

Locke's was not the only mind capable of breaking the fetters of conformism. Mrs. Martineau's joined him.

Charles Kingsley. Though his didacticism is almost repugnant at times in The Water Babies, Charles Kingsley (1819-1875) with his sympathetic nature and social conscience aroused public opinion by his book in which he describes the plight of the chimney sweeps, and he charmed the youth of his time with his Westward Ho! He retold the Greek myths for his own children because "there are no fairy tales like these old Greek ones for beauty, wisdom and truth."[39]

In The Water Babies, Kingsley explores the undersea kingdom and reveals all kinds of unusual facts about the creatures of the sea. He freed the imagination of children to travel with him and watch the sea creatures in their antics, their problems and their solutions to them. He echoed the sentiments of Locke by saying Tom "was a brave English lad whose business it is to go out and see all the world"[40] and admonishing him "to thank God you have plenty of cold water to wash in; and wash in it, too, like a true Englishman."[41]

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[38]Courtney, op. cit., p. 236. [39]Meigs, op. cit., p. 181.

[40]Charles Kingsley, The Water Babies (Garden City, New York: Doubleday, 1954), p. 187.

[41]Ibid., p. 222.

II. AMERICAN AUTHORS

Locke's influence extended across the Atlantic to America and American writers; so much time and so many miles intervened that it is difficult to attach all of the strands of thought that joined the kindred spirits. However, several writers must be mentioned to make this paper complete.

Jacob Abbott. Jacob Abbott (1803-1879), a prolific writer of the nineteenth century, "had a vital sense of history and biography."[42] He was a minister, a teacher, and a writer; he had "a profound knowledge of children's minds, rising from his intense and thoughtful interest in them."[43] Imbued with an earlier philosophy-- Locke's-- "he seems to be showing not what children ought to know but what it would interest children to read about."[44] His Rollo books are in agreement with Locke's ideas about the value of travel. Abbott took Rollo on travels abroad with an uncle as his tutor who let Rollo discover for himself the mundane requirements of tickets, food and lodging, but who also let him find the delights of people, literature, and experiences in a strange country. Abbott's Illustrated Histories, which extends from Romulus through Peter the Great, cannot be overlooked; it was written because Abbott saw that great men and their deeds influenced youth, and travels helped them to appreciate these facts and gain a perspective of home and country.[45]

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[42]Meigs, op. cit., p. 135.

[43]Ibid.

[44]Ibid.

[45]Ibid., p. 137.

Abbott also created a "delightful set of simple narratives of young people as living the uncomplicated and unrestricted life of little town and broad country, and he gave a sense of the worth of children that no one had offered before."[46] Locke would have concurred in this philosophy and would even have given his blessing to Abbott's book for parents, Gentle Measures in the Management and Training of the Young (1871), wherein he rejected "the use of the cudgel" and produced a "wise, penetrating, sensible, and progressive" book, one that was an acute "revelation of children and what can be done with and for them."[47]

Ralph Waldo Emerson. Emerson, "that gentle man," as Louisa May Alcott so lovingly characterized him; Emerson, the man who supported the ideas of the unpredictable Bronson Alcott; Emerson, who quietly and unassumingly as well as unobtrusively, helped the Alcott family through all manner of hardships; Emerson, the man who dared to think his own long thoughts on "Self-Reliance" and "Experience"; Emerson, the thinker, essayist, and poet who caused Oliver Wendell Holmes to say of his lecture "The American Scholar" that it was "our intellectual Declaration of Independence";[48] Emerson, the man who advised his learners to learn directly from life, to know the past through books, and finally to express themselves in action, reflects so much of Locke it is impossible to believe that he was not influenced by him.

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[46]Ibid., p. 138.

[47]Ibid., p. 139.

[48]Stephen E. Whicher, "Ralph Waldo Emerson," World Book Encyclopedia (1960 ed.) E, 208.

Joel Chandler Harris. England had no Deep South to inspire a type of literature that appealed strongly to children both black and white. Harris was a creator of a folk literature peculiar to America, but he was sufficiently astute to know that if folklore of ancient Rome and Greece could find a place in the hearts and minds of American children and English children and French children, folklore of a segment of America would also find a welcome in the minds of children. Brer Rabbit and Brer Fox stand "neighborly" beside Pyle's Robin Hood and Little John in the pages of literature for children. Somehow Harris could identify with children of many nationalities and of varying races and they knew it and recognized it as something they liked:

> "Folks ain't half as smart when they grow up as they is when they's little children. They shet their eyes to one whole side of life. Kin you fling your mind back to the time when your heart was soft and your eyes sharp enough for to see what grown people never seed?"[49]

Joel Chandler Harris (1848-1908) had no difficulty flinging his mind back to a time and segment of American life that cannot be ignored. "His Uncle Remus Stories were his talisman of success, but he wrote knowledgably of nature, politics, sociology, racial differences, and 'neighbor knowledge.'"[50] In his attitude toward science, Harris reflects the inquiry-philosophy as well as the Puritanical faith of Locke. He berates "those so-called scientists who make it a business to deny everything they can't explain,"[51] and lauds as "real scientists those who believe because they have seen too many mysterious manifestations of the

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[49]Julia Collier Harris, (ed.), Joel Chandler Harris, Editor and Essayist (Chapel Hill: University Of North Carolina Press, 1931), p. 264.

[50]Ibid., p. 240.

[51]Ibid., p. 259.

divine creative power to be otherwise."[52] He firmly believed "the true scientist is and must remain a searcher after truth."[53] "That which is true he accepts in spite of theories; that which is doubtful he patiently investigates."[54]

In one area, however, Harris differed significantly from Locke. Harris wrote of love! He said:

> Love like the moon is fust one thing an' then another. You never ketch it right whar it lives at, and no two pictur's on it look alike. Thar's aplace in it for pansies and buttercups, and other little flowers. In fact, love is sech a big thing that thar's room in it for a good deal of washin' and scrubbin' and cookin'. It's like a big house on a hill: you kin see what's on the outside, but you could never guess what's on the inside.[55]

The above words do not sound like Locke because he didn't write about love, but the following paragraph recalls Locke's theory about learning by experience:

> Let the youngsters have the'r romance - an' it'll be all the better for 'em ef they git a purty good dose on it; but don't hide from 'em the fact that thar's somethin' in the shape of trouble a-waitin' for 'em up the road. Not big trouble tooby sure, but jus' big enough to make 'em stick closer together. Life is what it is - it ain't no use to deny it; trouble is seasonin'. I never know'd it to hurt anybody but the weak-minded, the wilful, an' them that was born to the purple.[56]

Although Locke did not write of love, had he wanted to, he would, no doubt, have probed the depths of this emotion before he wrote of it.

The spirit of inquiry, the teaching by experience, the letting-them-know-what-it's-like ideas are not new with Harris. They simply echo a former philosophy.

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[52] Ibid. [53] Ibid. [54] Ibid., p. 260.

[55] Ibid., p. 240. [56] Ibid., p. 241.

Nathaniel Hawthorne. In his Wonder Book for Boys and Girls (1852), Hawthorne believed in acquainting children with the classics in a language written on their level of comprehension and in a manner that would establish rapport with them. He "forms a link between the older allegories such as Bunyan's Pilgrim's Progress and the present day symbolism."[56] His Tanglewood Tales (1853), another book for children, has become an American classic in much the same way that his Wonder Book has. But the truly great American writer of classic tales for children came nearly a half century later.

Howard Pyle. Gifted with an especially happy childhood, blessed with an incomparably fine and perceptive mother, and endowed with innumerable artistic and literary abilities, Howard Pyle (1853-1911) contributed enormously to the volume and style of children's literature. His special genius lay in his ability to take the old tales and legends, particularly those of King Arthur, and create from them "glimpses of another world of beauty and chivalry."[57]

Perusing folk literature, "reading omnivorously,"[58] traveling extensively, observing constantly, absorbing readily the best of all that his sensitive mother made available, and taking advantage of opportunities to develop his talents, Pyle emerges as the outstanding fairy tale writer of his era. His subsequent Arthurian legends, with his inimitable style, literary acuity, and superb artistry, make him the quintessence of all

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[56]"Nathaniel Hawthorne," World Book Encyclopedia (1960 ed.), H. 112.

[57]Meigs, op. cit., p. 286.

[58]Ibid., p. 277.

of the re-tellers or re-creators of the ancient and classical tales. "Sincerity, enthusiasm, vigor, joyousness, picturesqueness of phrase and metaphor"[59] typify his style and writing. He "saw and enhanced in the literature of chivalry the qualities which attract children to that literature-- its high idealism, its consecration to a cause, its devotion to duty, its adherence to honor and loyalty, and its adventure of spirit and body."[60]

So once more the Lockeian philosophy of travel for broadening the horizons, the study of classics, and literature written for children as children rather than miniature adults, found a follower, and his name was Howard Pyle.

Bronson and Louisa Alcott. Not until several generations after Locke's death did his most fervent devotees come on the scene. Bronson Alcott (1799-1888), whose talent lay not in his ability to write, but in his ability to set free the talents of his daughter, was born ninety-five years after Locke died. Alcott's children were encouraged, not only to read as soon as they could speak, but were urged to write almost as soon as they could guide a pen. Food for the mind came first in education, food for the body came first in physical development, and food for the soul was the essence of living. Food for the mind consisted of good literature, either classical or contemporary so long as it was enjoyable, understandable and virtuous; food for the body must be simple and nutritious; food for the soul was the Bible, Pilgrim's Progress, and the everyday lessons that lay between the covers of these two books. Too many rules were frowned upon as harmful to young minds, and development

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[59] Ibid., p. 279.

[60] Ibid., p. 281.

of natural instincts and talents was lauded; experiments in small farming projects, learning useful crafts, practising a conservative religion, but doing so assiduously, training in emotional stability, traveling abroad to enrich experiences, and making education a pleasant adventure . . . all these are Locke's ideas brought into the educational focus of America by Bronson Alcott and immortalized by his prolific and able "invincible Louisa."

John Dewey. "Locke with his sovereign common sense"[61] permeates the literature of the English speaking world, and his influence marches steadily and sturdily across the pages of not only literature but philosophy, politics, and several other disciplines. Were one to pursue this investigation into the realm of progressive education, other great minds would be discovered, foremost of which would have to be John Dewey. "The liberating force of his philosophy created not an answer but a quest for light in the living movement of human experience."[62] Dewey, and Locke, lent impetus to "a philosophy that was not only a vision but a challenge,"[63] and both men "opened a vision of conscious control of human life and a democracy operating through creative intelligence in the liberation of human capacities...."[64]

Philosopher and educator in his own right to the point where "at his death he was the most distinguished American philosopher and the most

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[61]Houston Peterson, Great Teachers (New Brunswick: Rutgers University Press, 1946), p. 194.

[62]Ibid., p. 196. [63]Ibid. [64]Ibid.

influential exponent of pragmatism,"[65] Dewey introduced phraseology that reflects, too, a theory we have seen before. "The practise of education is the development of all those capacities in the individual which will enable him to fulfill his possibilities," "education through comradely occupation," "principles of democratic and occupational instruction," "learn by doing,"[66]. . . Are these Dewey's or Locke's words?

* * * * *

It all began in a humble cottage in Wrington, England, in 1632. Like a pebble dropped in a deep, placid pool, the influence of this event has rippled the surface and plumbed the depths of Western thought for more than three centuries, and the end has not yet come.

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[65] Morton White, "John Dewey," Encyclopedia Americana (International ed.), IX, 47-48.

[66] William James Durant, "John Dewey," Encyclopedia Britannica (Twentieth Century Ed.), VII, 297-298.

CHAPTER VI

SUMMARY

The influence of Locke is immeasurable and it continues. Present day education speaks of "individualized instruction" and "small group experiences" and "travel for understanding" and "learn by doing." How fortunate the children whose education is based on the best of Locke's theories, and who have the good sense to be born in an era of freedom in educational growth and technological explosions! Conversely, how unfortunate are these same students, if they choose to be an Emile in this best of all times and in the best years of their lives! Is the Age of Reason becoming the Age of Hysteria?

Science tempered with philosophy, medicine influenced by theology, logic mixed with psychology, and each tailored for the individual's need--these are Locke's bequests to Today's children.

Locke's influence will not stop now. His followers, whether they acknowledge him as their leader or not, expand and expound his theories, and Locke lives on in his intellectual and philosophical heirs the world over. Who can measure the changes engendered by his contributions to educational theory, scientific inquiry, theological ideology, political history, and philosophical contemplation? Three centuries is not long enough to manifest accurately his significant contributions in six divergent disciplines. Locke, the Prophet of Common Sense, the Founder of the Age of Reason, the Emancipator of Children's Minds, will be alive as long as there are scholars and as long as there are children.

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EXHIBIT A

The Major Works of John Locke in the Order in Which They Were Published

Social Polity

Two Treatises on Government (1690)
A Second Letter Concerning Toleration (1690)
Some Considerations on the Consequence of Lowering the Rate of Interest and Raising the Value of Money (1691)
A Third Letter for Toleration (1692)
A Short Observation on a Printed Paper Entitled "For Encouraging the Coining of Silver Money in England, and after for Keeping it Here (1695)
Further Considerations for Raising the Value of Money (1695)

Christianity

The Reasonableness of Christianity (1695)
A Vindication of the Reasonableness of Christianity from Mr. Edwards' Reflections (1695)
A Second Vindication of the Reasonableness of Christianity (1697)
A Paraphrase and Notes on the Epistles of Paul to the Galatians, First and Second Corinthians, Romans and Ephesians. To Which is Prefixed an Essay for the Understanding of St. Paul's Epistles by Consulting St. Paul Himself (1705-7* posthumous)

Education

Some Thoughts Concerning Education (1693)
The Conduct of Understanding (1706* posthumous)
Some Thoughts Concerning Reading and Study for a Gentleman (1706* posthumous)
Instructions for the Conduct of a Young Gentleman (1706* posthumous)

Philosophy

An Essay Concerning Human Understanding (in four books) (1690)
A Letter to the Bishop of Worcester Concerning Some Passages Relating to Mr. Locke's Essay of Human Understanding in a Late Discourse of His Lordship's in Vindication of the Trinity (1697)
Mr. Locke's Reply to the Bishop of Worcester's Answer to His Letter (1697)
Mr. Locke's Reply to the Bishop of Worcester's Answer to His Second Letter (1699)
A Discourse of Miracles (1706* posthumous)
An Examination of Father Malebranche's Opinion of Seeing All Things in God (1706* posthumous)

Miscellaneous Tracts

(Science and Medicine)

A New Method of a Common Place Book (1686)
Epitome of an Essay (1688)
The Fundamental Constitutions of Carolina (1673) - remarkable for its recognition for the principle of toleration
Memoirs Relating to the Life of the First Earl of Shaftsbury (1706)
Observations Upon the Growth and Culture of Vines and Olives