THE DISTINCTIVE CONTRIBUTIONS TO RELIGIOUS EDUCATION OF JOHN AMOS COMENIUS AND JOHN LOCKE COMPARED

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INTRODUCTION

THE DISTINCTIVE CONTRIBUTIONS TO RELIGIOUS EDUCATION OF JOHN AMOS COMENIUS AND JOHN LOCKE COMPARED

INTRODUCTION

Modern theory and practice in the field of education have reached such a stage of organization and advancement that it is easily possible to lose sight of the fact that their development has been gradual, and that there was a turning point at which the tide began to flow away from inadequate, ineffective teaching toward learning situations that are both beneficial and pleasurable.

A recognition of the difference that exists between teaching in the sixteenth century, for example, and today would lead to the conclusion that someone, somewhere saw the weaknesses and did something about them. It could not be assumed that improvement merely evolved in the natural course of events.

John Amos Comenius, a Moravian, and John Locke, an Englishman, were two whose far-sighted efforts have generally been given credit for much of today's educational advantages and for the accompanying vast improvement of method in religious education. It is with these reformers that this thesis is concerned.

A. Statement of Purpose

The purpose of this writing is to discover the respective contributions made by Comenius and Locke in education and the specific values that have accrued to religious education through the changes effected by them.

B. Method of Procedure

The first step will be to study the life and work of Comenius, analyzing his educational activity and his writings in order to discover specifically those areas of improvement which he brought about that are most significant for today. The same procedure with reference to John Locke will constitute the second step.

The final step will be to discuss the differences and similarities of the two and to bring together the contributions made to the field of religious education through their combined efforts.

C. Sources

Matthew Spinka in his That Incomparable Moravian, and S. S. Laurie in John Amos Comenius are recognized authorities in their presentation of Comenius' life and accomplishments. The works of the man himself, however, give the greatest insight into his purposes and his evolutionary thinking in relation to the processes of education.

Some of his writings which have less to do with his educational contributions will be referred to only briefly. Those dealt with in greater detail are The Great Didactic, Janua Linguae Latinae Reserata, The Vestibulum, and The Orbis Pictus. Ramoth I. Lowe, in a thesis written for the Master's degree at Wheaton College (Illinois), has written with specific reference to Comenius as a religious educator.

The original writings of John Locke to be considered at length are The Reasonableness of Christianity, The Conduct of the Understanding, An Essay Concerning the Human Understanding, and Some Thoughts Concerning Education. Locke was a prolific writer, but these works more particularly point out his position in the realm of religious education.

There are introductory biographies in The Reasonableness of Christianity and Some Thoughts Concerning Education which reveal more generally something of Locke's viewpoint, and John Grier Hibben in The Philosophy of the Enlightenment includes a chapter which comments on Locke's educational philosophy. Mary G. Sperry, in a Master's thesis at the Biblical Seminary, writes specifically concerning Locke's contribution to religious education.

CHAPTER I

JOHN AMOS COMENIUS

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A. Introduction

On the three hundredth anniversary of the birth of John Amos Comenius, Josephine Hogdon wrote:

> We commemorate the . . . anniversary of the birth of a man whose words have determined the whole course of modern thought on educational problems, and have dominated all modern methods of instruction. . . (He was) at once a scientist, a philosopher, a philanthropist and the apostle of his church, but above all to us today a schoolmaster who treated education in a scientific spirit, and by his many works bequeathed the rudiments of his science to succeeding generations.[1]

This evaluation seems in general to represent the view of educators today.[2] Thus this early reformer is virtually regarded as the founder of modern theory and method in education.

Comenius' fame as an educational reformer and as the father of modern educational theory and practice is secure.[3] The following statement of Nicholas Murray Butler bears out such a statement:

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1. Josephine Hogdon: The Life and Principles of Comenius, p. 1.
2. Cf. William Boyd: The History of Western Education, p. 255; R. Freeman Butts: A Cultural History of Education, p. 265; Frederick Eley and Charles Flinos Arrowood: The Development of Modern Education, p. 253; Ellwood P. Cubberley: The History of Education, pp. 408-409.
3. Ramoth I. Lowe: John Amos Comenius as a Religious Educator, p. 2.

> The place of Comenius in the history of education is one of commanding importance. He introduces and dominates the whole modern movement in the field of elementary and secondary education. His relation to our present teaching is similar to that held by Copernicus and Newton toward modern science, and Bacon and Descartes toward modern philosophy. Yet he was not, in a high sense, an original mind. But his spirit was essentially modern and remarkably receptive. He assimilated the ideas that were inspiring the new civilization and applied them to the school.[1]

Comenius was famous while he lived--he was called on by the governments of England, Holland, France, Hungary, and Sweden to establish in those countries his system of education; he was the author of 135 religious and educational books and treatises; and he enjoyed the friendship of royalty and the great scholars of his day. Yet he was not recognized as one of history's great men until nearly two hundred years after his death; then educators rediscovered and studied his works, finding useful materials for their modern educational philosophy.[2]

This chapter will cover briefly the life of Comenius and the day in which he lived, and more fully will consider his writings, particularly in relation to his theory of education.

Since the primary purpose of this writing is related particularly to Comenius' contribution to present-day religious education, his major works will be discussed

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1. Nicholas Murray Butler: "The Place of Comenius in the History of Education," Journal of Proceedings and Addresses of the National Educational Association, p. 273.
2. Cf. Ibid., p. 3.

with that end in view. A preliminary study of his writings revealed the following to be the major emphases: the need for religious education and agencies to meet it, the aims and organization of religious education, the curriculum, teachers, the nature of teaching and learning, the pupil, and the relation of environment to results obtained.

B. Significant Factors of Comenius' Times

1. Political and Religious Backgrounds

The political and religious factors just preceding and during Comenius' generation cannot well be separated, for political actions largely were the result of religious feelings.

Europe during the sixteenth century was at a critical stage in her development, chiefly because of the Protestant Revolt. The causes for this upheaval were threefold: 1) the conflict of spiritual and temporal powers, brought to a head by nationalism; 2) the great wealth of the Catholic Church and its taxation of the people; 3) and abuses in the Catholic Church--immorality, simony, and nepotism.

The situation in Moravia and Bohemia had been altered through the interest and fervor of John Hus to amend the wrong that existed in the church. His martyrdom brought

to a head the revolt against the papacy, and resulted in the organization of the Unity of Brethren. Later, when Luther began his reform in the German church, this organized group of Brethren followed him, recognizing the strong likeness of Hus and Luther in their reforming zeal.

Religious conflict in Europe continued until the Peace of Augsburg in 1507, when the Lutheran Church was declared the only recognized Protestant body. This brought a decided loss to the Catholic Church; Christianity became widely nationalized, and the Catholics' dogma narrowed because of their defensive attitude toward Protestantism.[1]

While this was going on, the nations were vying with each other, working toward dynastic aggrandizement. The Hapsburgs and Bourbons were the leaders in this disagreement, and the Thirty Years War was the result of their scheming selfishness. Havoc spread throughout Europe, and the Catholics regained many who had become Protestants.

The Unity of Brethren were ordered out of Bohemia and settled in Moravia, a financially ruined people, and possessing no political freedom under the House of Hapsburg.[2]

Into such a plight was Comenius born in 1592. His writings bear the reflection of his times: he wrote much about peace and order in an attempt to overcome the confusion of his day. Illustrative of this is his Angel of

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1. Cf. Ibid., p. 9.
2. Cf. Matthew Spinka: That Incomparable Moravian, pp. 20,21.

Peace, sent especially to the

> Peace Ambassadors of England, and the Netherlands in Breda, whence it is intended for the transmission to all the Christians in Europe, and thereafter to all the nations in the world, that they should call a halt, cease to wage war, and make way for the Prince of Peace, Christ, who now desireth to announce peace to the nations.[1]

This was an attempt to establish lasting peace, but referring particularly to the warring factions during the Thirty Years War.[2] Spinka expresses it thus: "Several of his writings voice the grief and anxiety of his people over the 'catastrophic end of rebellion.'"[3]

2. Educational Background

The beginning of the seventeenth century found scholasticism still the backbone of academic and pansophic endeavors. Learning was dominated by a rather rigid conformity to the acknowledged authorities, particularly Aristotle. The Renaissance was characterized by a revival of interest in the classics, especially Latin and Greek, leading to an over-emphasis in language study. Educators were almost destitute of sound pedagogical principles, of psychology, and of concern with education for life. Boys studied Latin with no understanding of it and read authors far beyond their level of comprehension. Corporal

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1. John Amos Comenius: The Angel of Peace, title page.
2. John Amos Comenius: The Angel of Peace, p. 10 of the introduction by Matthew Spinka.
3. Lowe, op. cit., p. 11.

punishment in the schools was common, often brutal in its administration.[1] Comenius himself said that the schools were "grinding houses and places of torture for youth. . . (the instructors) were altogether uninstructed in piety and the knowledge of God. . . despicably vile and affording the worst example. . . did not imbue the youth with faith, piety, and sound morals."[2]

Growing out of this situation, schools were being founded by the church reformers, these recognizing culture and its value, yet giving it a position subordinate to that of religious culture. "Their desire. . . was always to unite true learning with sound theology."[3]

Because of Francis Bacon's work which pointed to the teaching of things rather than words, and the accompanying assertion that we know inductively, there came into being the era of thought wherein men began to investigate for themselves rather than to accept blindly the authority of the church concerning spiritual things. Men recognized for the first time the value and importance of their own experiences. "The recording of experience caused authority to yield to truth and human sympathy, and produced the mystic and the skeptic. Modern science and philosophy thus had their beginnings."[4] Individualism was in the

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1. Ibid., p. 12.
2. John Amos Comenius: The School of Infancy, p. 14.
3. Lowe, op. cit., p. 14.
4. Ibid., p. 15.

making, and expressing itself in religion, politics, society, and lastly in education.

3. The Effect of These Factors on Comenius

Comenius arrived on the educational scene at such a time as to be a product of this environment, and became an outstanding representative of the growing thought of his age.

Because he was a product of the Humanistic school and recognized its deficiency as an educational system, Comenius gave himself to making the process of education more simple for succeeding generations. He was cognizant of the value of placing Christian principles at the core of an educational system, evidencing in this concept the religious atmosphere in which he was brought up.[1]

C. Comenius' Life and Literary Achievements

1. Early Years and Education

Nivnitz (Nivnice), Moravia, is the disputed birthplace of Comenius, the youngest of five children and the only son. His family originated in the village of Komna, from which their name, Komensky, is derived, Latinized, as was the custom, to Comenius.[2] His father was a man of comfortable circumstances, and highly respected by his

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1. Cf. Lowe, op. cit., p. 16.
2. Cf. Spinka, op. cit., p. 24.

church, the Unity of Brethren.

Of Comenius' early educational career there is little known except for the statement of Comenius himself that it was "rigorous."[1] Both of his parents and two of his sisters died when he was twelve, and the young boy was sent to Straznice where for the next four years he lived with an aunt. The town was burned by the Transylvanian prince, Stephen Bocskai, and the following two and one-half years of Comenius' life are not accounted for, for there is no record of his attending school.[2]

At the age of sixteen he was enrolled in the Latin School in Prerov, conducted by the Unity of Brethren, and it was here that he first evidenced a "genuine love of learning."[3] His encouragement very likely came through friendship with the director of the School, John Lanecky, who later became bishop of the Unity.

Finishing his preparatory study at Prerov in 1611, Comenius, with the support of Lanecky and another benefactor, Count Zerotin, continued preparation at the Reformed Gymnasium at Herborn, Nassau. While the Unity had originally been recognized as Lutheran, though maintaining its own organization, preference was given after the rise of Calvinism to Calvinistic schools, and such

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1. Ibid., p. 25.
2. Ibid., p. 26.
3. Loc. cit.

was the one at Herborn. Here "he appears to have acquired a thorough training in the subjects available at the school, and, what is more, to have received an impulse toward an intellectual type of life which is more valuable than all else."[1]

In 1613, after a trip to Amsterdam, he entered the University of Heidelberg where his study was devoted entirely to theology. The time spent there was apparently equally as profitable as his first taste of higher learning, and in 1614 he returned to Prerov.

2. First Experience as Pastor and Educator

Too young to be ordained as a priest, he taught at the Latin School for two years, likely serving at the same time as an assistant to Bishop Lanecky.[2] It was here that his first efforts were made in the direction of improvement of educational methods. His aim was toward teaching that would be acceptable universally and possessed of time-saving elements. His attempt to simplify the teaching of Latin was presented in the book Precepts of Easier Grammar. In this his chief end in view was that there should be ease in learning, so that the time saved could be turned to studies of morality and religion.[3]

In 1616 the Moravian was ordained, but continued

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1. Spinka, op. cit., p. 29.
2. Cf. Spinka, op. cit., pp. 30, 31.
3. Cf. Lowe, op. cit., pp. 20, 21.

in his teaching position until 1618, when he was appointed pastor at Fulnek, a predominantly German and Catholic parish. But he continued his educational work. He was put in charge of the local school, establishing for himself an excellent reputation both as schoolmaster and priest, this while he was being sorely tried by the Catholic clergy.[1]

During Comenius' first year at Fulnek the Thirty Years War began in full fury, and this Moravian town was attacked and plundered by Spanish soldiers. The young pastor's home and library were burned and he was forced to flee, leaving his wife and child behind. Later she went to her family's home at Prerov and both she and the child died early in 1622 of a plague which swept the country.[2]

Meanwhile Comenius, after having hidden elsewhere for a year, remained in hiding for seven years on a Bohemian estate, that of Charles Zerotin. Here he was in company with other priests of the Unity in one of the important centers of their religious group. He had faced death; his family was destroyed; and "his nation was losing a fight for its very existence."[3] In the midst of this almost overwhelming situation Comenius found that "only a personal communion with God, an intuitive certitude of

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1. Cf. Spinka, op. cit., pp. 33, 34.
2. Cf. Lowe, op. cit., p. 21.
3. Spinka, op. cit., p. 28.

the spiritualities, the peace of God. . . can avail at a time like that through which he was passing."[1] Out of this period came some devotional treatises which afford an insight into Comenius' faith and devotion. The one which is regarded as a classic of Czechoslovakian literature is The Labyrinth of the World and the Paradise of the Heart, which gives expression to the spiritual maturity which Comenius had gained.

3. Period of Teaching and Writing

Following the end of the persecutions, the permanently exiled Moravian pastor settled in Leszno, Poland. Here he became assistant master at the grammar school and in 1636 was appointed master. It was during this experience that he was stimulated to an interest that was to command his attention for a life time, that of pedagogical reform.[2]

Comenius remained for twelve years in Leszno, engaged almost entirely in teaching and pursuing his literary work in relation to education. During his stay here he produced the work which has, more than any other, assured his lasting fame--The Great Didactic. It will be discussed more fully in the following section, but here it is sufficient to say that in this widely recognized

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1. Ibid., p. 39.
2. Cf. Spinka, op. cit., p. 45.

work of Comenius', he "formulated the first practicable school method on the basis of the Baconian principles."[1] Spinka bears this out in the following statement:

> His chief emphasis is on the proposition that education should follow the natural development of the child by adapting the subject matter of instruction to the child's capacity and by proceeding from the simple to the complex, from the known to the unknown.[2]

Another noteworthy endeavor of those years was the educator's Janua Linguarum Reserata (The Gate of Languages Unlocked), which was an instant success. The book purposed to be an aid to teaching, particularly in the realm of Latin, having grown out of his displeasure with the unsuitable teaching methods which he found at the Leszno Gymnasium. It was meant for use in Comenius' homeland to aid in educational reconstruction there, but directors of the school persuaded him to publish it immediately.[3]

Other countries were recognizing Comenius' genius as an educator--England invited him to come there on a mission to set up his pansophic scheme, namely universal instruction for young and old. The textbooks were to be characterized by

> 1. A universality, setting forth for all men to see all things that are necessary for man for this life and the future life.

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1. Ibid., p. 46.
2. Loc. cit.
3. Cf. Spinka, op. cit., p. 53.

2. The strictest order.
3. The most perfect arrangement, drawing all things from the first principles, once established and agreed to by all men.[1]

The journey was a rather miserable failure, partially because it turned out that the invitation was not officially transmitted through Parliament, and more particularly because of the outbreak of civil war which prevented the governing body's ever being able to approve or disapprove of the plan prepared for their consideration. Apparently Comenius regretted having given up his teaching post for such a fruitless effort.

It was not entirely without benefit, however, for while he was in London he wrote the treatise, The Way of Light, described by Comenius as "a reasonable disquisition how the intellectual light of souls, namely Wisdom, may now at length at the approach of this eventide of the world be happily diffused through all minds and among all peoples."[2]

Apparently it was on this journey also that the outstanding Moravian was offered the presidency of Harvard College, which he declined.

Sweden also looked to Comenius for aid in requesting that he write schoolbooks for their educational system. He accepted, though reluctantly, for he had been

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1. Ibid., p. 79.
2. John Amos Comenius: Opera Didactica, quoted in Spinka, op. cit., p. 79.

writing texts until it had become a rather wearisome process; but he and his impoverished people needed the money that such effort would bring.[1]

Greater burdens were placed on Comenius' shoulders with his election as Bishop of the Moravian Brethren. He faced extreme difficulty during these years of leadership, culminating in the Peace of Westphalia in 1648, which, while granting religious toleration to Protestants in general, did not recognize nor include the Moravian Brethren.[2]

While the Bishop's time was largely consumed with the duties placed upon him by his church, his educational interests were "intertwined with his religious endeavors."[3]

In 1650, while still the Brethren's Bishop, he received an urgent call from Hungary to initiate school reforms there. Permission was given by the council for him to leave his responsibility in Moravia, and Comenius settled in Saros Patak. Comenius had remarried, and was requested not to take his family with him on his mission to Hungary.

His plan there, in the words of Spinka, was to

> . . . establish a pansophic school of seven classes,
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1. Cf. Lowe, op. cit., pp. 23, 24.
2. Loc. cit.
3. Loc. cit.

> of which three were to be preparatory, dealing mainly with the study of Latin in accordance with his graded textbooks, and four devoted to other academic subjects--philosophical, logical, political, and theological.[1]

Opposition dogged his steps during his Hungarian stay, the chief source of contention coming from the rector, John Tolnai. Their differences stemmed partially from a clash in views concerning church government, but more strongly because Tolnai disagreed with Comenius' principles of teaching methods. The Moravian held as "most important the idea that the subject matter must be offered to the pupil in a form as far as possible interesting, dramatic, and one which involved the active participation of the learner himself."[2]

Being constantly thwarted in his efforts, Comenius threatened more than once to leave, but was persuaded to stay and continue his activity there. He remained at his post for four years. In expressing to one of the country's rulers his reasons for desiring to leave, Comenius gave a very clear statement of his basic philosophy of education:

> My whole method aims at changing the school drudgery into a play and enjoyment. That nobody here wishes to understand. The youth. . . are treated altogether as if they were slaves; the teachers rest their esteem on stern faces, rough words, and even beating, and wish to be feared rather than loved. . . I have. . . advised from the very beginning that some theatrical plays be introduced, for I have learned from experience that there is no more effective means for the expulsion of mental flabbiness
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1. Spinka, op. cit., p. 124.
2. Ibid., p. 125.

> and the arousing of alertness. But I was told that such playthings should be left to the Jesuits; that I had been called for serious work. I used to reply, 'But these playthings lead to serious goals. . .' If we had not introduced into our schools in Poland that kind of exercise, all would have been at a standstill; with it we succeed not only that our people do not send their sons to the Jesuits, but that some come to us from them.[1]

During Comenius' stay in Hungary, he produced his celebrated Orbis Pictus or World in Pictures, the first known illustrated reading book. It is a "reduced, simplified, and illustrated Gate of Languages. . . and by its aid the study of Latin was greatly facilitated."[2]

Comenius himself considered his work in Hungary a complete failure, though the school he established there continued for centuries after the founder's death to be considered among the best Protestant schools in that country.

In 1644 the reformer returned to Leszno, Poland, and attempted no further direct reformation of an educational system, though his interest and efforts in that direction did not cease.

Soon after his return to Poland it was necessary again to flee, for the Catholics were making that country unsafe for Protestant habitation. Another great loss befell Comenius in the burning of his library and unpublished manuscripts, along with almost all of his other

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1. John Amos Comenius: Continuatio Admonitionis, par. 109, quoted by Spinka, op. cit., pp. 129,130.
2. Spinka, op. cit., p. 131.

possessions. This seemed almost a crowning blow to the sixty-five year old educator, and he wandered for a time from place to place, finally finding in Amsterdam a safe retreat. Friends there provided for him a new library, published a new edition of his complete works, and afforded sufficient leisure time for him to continue his writing. Apparently he continued there until 1670, where he died at the age of seventy-eight.[1]

D. Analysis of Comenius' Educational Works

While many of Comenius' writings have been referred to briefly, it is important to consider more at length several of those which have contributed most outstandingly to our present concepts of accepted educational procedure, and thus have carried over into method in religious education as well.

1. Janua Linguae Latinae Reserata[2]

Described by Laurie as "a compendious method of learning Latin or any other tongue, along with the elements of all the sciences and arts,"[3] the Janua is at the same time an expression of the author's conception of the basic elements of school instruction. There is an emphasis on the correlation between things and words, a new thought

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1. Cf. Lowe, op. cit., pp. 25,26.
2. No English translation available.
3. S. S. Laurie: John Amos Comenius, His Life and Educational Works, p. 180.

in a day when words were taught whether or not there was an understanding of their meaning. The scope of the book is almost limitless, another outgrowth of Comenius' pansophic tendencies. Chapter headings indicate how broad is the area of interests represented: Concerning the Origin of the World, Concerning the Elements, Firmament, Fire, Meteors, Stones, Trees; Concerning Animals, Concerning Man: His Body, External Members, Internal Members, Diseases, External Senses, Internal Senses, Mind, The Will and Affliction.

The latter part of the book deals with the House and the Family, Civic and State Economy; and its conclusion treats all branches of knowledge, beginning with grammar.[1]

A second edition, published between 1650 and 1654, is even more elaborate and all-inclusive. Its extent really reaches that of an encyclopedia, though its arrangement is chronological rather than alphabetical. Comenius, however, apologizes for the fact that he has not introduced "everything about everything"![2]

One thing which stands out clearly in all of his writings is evident here: his ability to express profound truth in terms of everyday experience, and to relate learning to life in such a way that knowledge

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1. Ibid., pp. 181,182.
2. Ibid., p. 184.

would not be merely a storing up of facts, but a tool which would lead to richer and more meaningful living.

2. The Vestibulum[1]

A Latin Primer, it was published following the Janua, but was intended to be used as an introduction to the earlier work, for it was written "to be read and written out for the sake of the Latin words only, without translation."[2] The chapter titles give a quite adequate impression of the scope of the book: Accidents or Qualities of Things, Actions and Passions of Things, Circumstances of Things, Things in School, Things at Home, Things in the City, The Virtues.[3]

Both texts included a "vocabulary of essential Latin words and giving the structure of sentences as an introduction to the reading of classical authors."[4] These, along with the more advanced texts to be used following the Janua, The Palatium and the Thesaurus, were written to counteract the clumsy methods that existed, were graded as to degrees of advancement in study, and emphasized the teaching of the language so that words signified things. Here again is evidenced his strong tendency toward clarity of expression through writing concerning

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1. No English translation available.
2. Laurie, op. cit., p. 175.
3. Ibid., p. 174.
4. Lowe, op. cit., p. 27.

things of common interest in order to explain more adequately the deeper phases of learning.

3. The Orbis Pictus

The celebrated Latin picture book, written expressly for children, has enjoyed more popularity than any other work of Comenius . Its principles of instruction are similar to those of the Janua, and it was intended originally to be an introduction to the larger work. The added pictures were the first introduction in education to visual aids as a means of more effective learning. In the preface to the book, Comenius writes:

> The foundation of all learning consists in representing clearly to the senses sensible objects, so that they can be apprehended easily. I maintain that this is the basis of all other actions, inasmuch as we could neither act nor speak wisely unless we comprehended clearly what we wished to say or do. . . To exercise the senses carefully in discriminating the differences of natural objects is to lay the foundation of all wisdom, all eloquence, and all good and prudent action.[1]

The book opens with an appeal to learning and wisdom, and a picture showing a schoolmaster inviting a small boy to join him in a teaching session introduces the beginning of the Pictus. Wisdom is defined thus: "To understand rightly, to do rightly, and to speak out rightly all that are necessary."[2]

The art work, though not reproduced too clearly

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1. John Amos Comenius: Orbis Pictus, p. 7.
2. Ibid., pp. 17,18.

because of earlier awkward printing devices, is uncluttered and portrays clearly the subject being defined.

The Orbis Pictus was deservedly the most popular school text in Europe. It was reprinted in nearly every country and used as an introduction to the study of Latin for nearly two centuries. As late as 1810 an American edition was issued in New York.[1]

4. The Great Didactic

This famous work is the primary source from which information may be gleaned as to Comenius' principles of religious education. It is perhaps the greatest educational treatise ever written, and this may be said in full recognition of its faults, for there are several.

The educator was far ahead of his day, in fact, almost prophetic in this foundation which was laid for the education of future generations. It is still a work of great profit for teachers, more valuable than many contemporary educational writings. The problems faced by the people of Comenius' day were quite dissimilar to those faced by later centuries in light of the industrial revolution and the rise of modern psychology and sociology; yet the Didactic contains many statements with an amazingly modern appearance.[2]

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1. Cf. Lowe, op. cit., p. 28.
2. Cf. Lowe, op. cit., pp. 29,30.

Comenius, while exercising ingenuity and originality in the writing of the book, draws on the writings of previous authors, assimilating all the good he could find in the realistic movement, and using the works of Bacon and Alsted's Encyclopedia.

The book was not recognized when it was written, for Comenius' generation was more interested in Latin study and teaching. It was brought to light by German educators in the nineteenth century.

The subtitle of the book indicates clearly the aim and purpose of the author:

Setting forth
The Whole Art of Teaching
all Things to all Men

or

A certain Inducement to found such Schools in all
the Parishes, Towns, and Villages of every
Christian Kingdom, that the entire
Youth of both Sexes, none
being excepted, shall

QUICKLY, PLEASANTLY, AND THOROUGHLY

Become learned in the Sciences, pure in Morals,
trained to Piety, and in this manner
instructed in all things necessary
for the present and for
the future life,

in which, with respect to everything that is suggested,

Its Fundamental Principles are set forth from the essential
nature of the matter,
Its Truth is proved by examples from the several
mechanical arts,
Its Order is clearly set forth, in years, months, days, and
hours, and, finally,
An easy and sure Method is shown, by which it can
be pleasantly brought into existence.[1]

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1. John Amos Comenius: The Great Didactic, title page.

The book covers the whole field of education--purpose, organization, content, methods, discipline, and texts.[1]

5. The School of Infancy

This volume of instruction was dedicated to "Pious Christian Parents, Guardians, Teachers, and All Upon Whom the Charge of Children is Incumbent."[2] Here is expressed in a most appealing fashion Comenius' love for children and his recognition of their value as individuals. His chief concern was that their earliest years be spent wisely and their preparation at home for formal education be such that learning would be a pleasurable process. Thus, he felt, the greatest gain would be derived from their school years.[3]

E. Comenius as a Religious Educator

It is difficult, if not impossible, to dissect the work of Comenius in education so that one can refer to a portion of it as being secular, and to other portions and label them religious. His whole philosophy lay in the basic assumption that true education led to "true knowledge, gentle morals, and deepest piety."[4] The three cannot be

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1. Cf. Lowe, op. cit., p. 30.
2. Comenius: School of Infancy, title page.
3. Comenius: School of Infancy, p. v.
4. Comenius: op. cit., p. 5.

separated, for one is dependent on the other.

1. His Basic Views

a. His Theology

Comenius' Christian convictions had great influence on his work as an educator. His strict adherence to the admonition of Scripture, for example, was responsible for his attitude toward discipline, based on Proverbs 29:15 and 29:17: "The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame." "Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul."

He believed that God is the creator and sustainer of the universe, that Christ is the only source of eternal salvation, "the culminating point of all perfection in heaven and on earth,"[1] sent from God to become Immanuel, that by His innocent death He might expiate the sins of the world in His person."[2]

Comenius believed that man was made by God, and was convinced of the fact of original sin. He said that Satan is active to keep men from God, and continually urged that none be found in idleness, for such were the first to be occupied with evil thoughts and bad deeds.

He strongly believed in the observance of the

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1. Comenius: The Great Didactic, p. 230.
2. Loc. cit.

Sabbath, with cessation of labor and observance of public worship.[1]

His own statement of faith is characteristically simple yet profound:

> If someone should ask me about my theology, I would (with the dying Aquinas, for I myself am also about to die) seize the Bible, and would say with all my heart and in a plain language: 'I believe all that is written in this book!' If someone should inquire more closely about my confession of faith, I would show him the Apostolic, for I know nothing shorter, simpler, or pithier, nothing that could sooner bring me to a decision in all controversies, and to save me the endless labyrinths of disputation. If someone should ask me for a book of prayers, I would point him to the Lord's Prayer. For I am persuaded that no one can show a key that opens the Father's heart easier than the only-begotten Son who proceeded from the Father. If he should ask about my rules of life, I would show the Decalogue, for I am sure that no one can say better what is pleasing to God than God himself.[2]

b. The Need for Religious Education and Agencies to Meet It

Comenius' convictions regarding the nature of sin in man, namely that children are born with sinful natures, led him to adhere firmly to the principle of education that is Christ-centered. "He felt that one of the most important teachings of the Bible in connection with the condition of mankind is that the youth need to have a proper education."[3] His basis for this was found

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1. Lowe, op. cit., p. 34.
2. Comenius: The Labyrinth of the World and the Paradise of the Heart, quoted by Spinka, op. cit., p. 147.
3. Lowe, op. cit., p. 35.

in Scripture:[1] "Come, ye children, hearken unto me: I will teach you the fear of the Lord." "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God."[2] "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw night, when thou shalt say, I have no pleasure in them . . . Fear God, and keep his commandments: for this is the whole duty of man."[3] "Train up a child in the way he should go: and when he is old, he will not depart from it."[4]

The logical conclusion is that if sin is to have a remedy, it must be accomplished through the proper training of children.

The two most effective agencies for such education Comenius believed to be the home and the school. He was the first to give expression to the extreme importance of the very early training of children in the home; and the home he considered to have a greater influence than the school.[5]

His program of education combined the secular and the religious, but Comenius believed that it should be of such a nature as to continue the training that had

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1. Psalm 34:11. Cf. Comenius, The Great Didactic, p. 147.
2. Mark 10:14. Cf. Comenius, op. cit., p. 246.
3. Ecclesiastes 12:1,13.
4. Proverbs 22:6.
5. Comenius, School of Infancy, pp. 16-17.

begun in the home. According to this pattern, the church's chief function is that of worship, and no weight of the burden of instruction rests upon its shoulders.[1]

c. Aims and Organization of Religious Education

"Comenius saw only one aim for religious education --that was to prepare each individual for life with God."[2] His conviction that man's sojourn on earth is only preparatory to eternal life made him believe firmly that the primary aim of both home and school should be moral and religious instruction.[3] He was not unscholarly in carrying out this kind of program, however, as evidenced in his pansophic and reforming endeavors.

Specific objectives which Comenius pointed out as leading toward the ultimate goal were:

1. That man must know all things.
2. That man must command all things, including himself.
3. And that he should refer all things, including himself, to God, the source of all things.[4]

These aims were to be reached through instruction, virtue, and religion. Therefore the object was to "make wise in spirit . . . make clever in action . . . and make pious in heart."[5]

Secondary aims there were also, but secular in

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1. Cf. Lowe, op. cit., pp. 36,37.
2. Loc. cit. Cf. Comenius, The Great Didactic, pp. 32,248.
3. Comenius, The Great Didactic, p. 232.
4. Ibid., p. 37.
5. Lowe, op. cit., p. 38. Cf. Comenius, The Great Didactic, pp. 36-39.

nature.

Comenius' organizational principles were striking in their similarity to present-day graded systems; and in this his prophetic genius again is evidenced.

He believed that all of youth, to the age of twenty-four, should be given over to intellectual cultivation. He divided these years into four grades of six years each, covering the periods of infancy, childhood, boyhood, and youth:

I.	For infancy	the	The mother's knee
II.	For childhood	school	The Vernacular School
III.	For boyhood	should	The Latin School
IV.	For youth	be	The University and travel [1]

A comparison of these plans with the public school system in this country shows the extent to which Comenius' proposals have been realized, for experience has tried and established infant schools, primary schools, secondary schools, and institutions for higher education as the most satisfactory arrangement.

Comenius advocated classroom procedure rather than the then accepted method of individual instruction, particularly on the elementary level. Most learning was a matter of memorization and recitation, and the teacher's role was that of listening. This has proved of inestimable value, but his thought of teaching great numbers of people

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1. Comenius, The Great Didactic, p. 256.

at the same time carries it a bit too far. He believed it was not too much to have several hundred instructed at once.[1]

c. Philosophy and Practice in Education

Comenius' philosophy of religious education was both profound and possessed of a high degree of spiritual discernment. Stated simply, it is that religious education is an integral part of the child's whole curriculum. Such a viewpoint guards against the danger that this most vital area of development may occupy a place only on the fringe of living.

The educator did more than to develop a theory and write a book about it--he put into practice in his own teaching what he believed. This was outstanding, as was pointed out earlier, in his work in Hungary, but was true in every teaching situation which he occupied.

His forward look in advocating the use of graded materials may be considered as most important, and is something which today is being used to greatest advantage in making the process of learning most effective.[2]

Comenius' principle of learning things before words, the simple before the complex, and the concrete before the abstract today sounds rather elementary; but

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1. Cf. Comenius, The Great Didactic, p. 164 ff.
2. Cf. Lowe, op. cit., p. 65.

in his day it was amazingly new and a sorely needed emphasis.

This Christian educator developed a curriculum that was literary and scientific, but at the same time was typical of human experience as a whole and centered around the Bible. His thoughts concerning the use of the senses in Bible study bear a striking resemblance to the method used at The Biblical Seminary in New York. His approach was purely inductive in encouraging the study of the Bible itself.

2. Pedagogical Emphases

a. The Curriculum and Teachers of Education

Comenius' experience of having been taught nothing but Latin caused a reaction against the omission of learning in relation to the discoveries that had been made in the two centuries prior to his generation. He felt that religious education should have a broad curriculum, giving opportunity for preparation for life.

Yet with this tendency to extend the subjects of instruction, he maintained a firm stand that all teaching should be Bible-centered since the "whole structure of religion and piety (is) formed out of the elements of Holy Scripture."[1] Regardless of the importance of other subjects, such as science and the arts, he insisted, they should be held in a subordinate position to the study of

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1. Lowe, op. cit., p. 43.

the Bible.[1]

The Mother School, as Comenius conceived of it, had as its purpose the laying of the foundation for all of the learning of the child in later life. Under the tutelage and care of their mothers, small children should be learning faith, virtue, wisdom, knowledge, reverence, and obedience--no small undertaking for mother or child![2]

Comenius' thoughts concerning these earliest years are outlined carefully and stated beautifully in his School of Infancy. Its main emphasis, so needed today, is the "value of religious teaching in the home by parents at every opportunity which presents itself during the day."[3] His tribute to childhood which appears in the introduction shows the high esteem in which he held children and the supreme worth of training them properly:

> Whoever has within his house youth exercising themselves in piety, morality, and knowledge, possesses a garden in which celestial plantlets are sown, watered, bloom, and flourish; a studio, as it were, of the Holy Spirit, in which he elaborates and polishes these vessels of mercy, these instruments of glory, so that in them, as living images of God, the rays of his eternal and infinite power, wisdom, and bounty may shine more and more. How inexpressibly blessed are such parents![4]

His plan for the Primary School continued largely in the subjects and qualities of character which held for

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1. Comenius, The Great Didactic, p. 223.
2. Cf. Comenius, The Great Didactic, p. 259 ff.
3. Lowe, op. cit., p. 45.
4. Comenius, School of Infancy, Introduction, p. xxii.

the Mother School, with the addition of a thorough knowledge of the mother tongue. This would include reading and writing, and reasoning as far as age and experience would permit.[1]

The Latin School added Latin, Greek, and Hebrew to the curriculum. Comenius deemed six distinct classes necessary, one for each of the six years:

1. The Grammar class
2. The Natural Philosophy class
3. The Mathematical class
4. The Ethics class
5. The Dialectic class
6. The Rhetoric class[2]

The plan for the Latin School was more than theory written on paper--Comenius set it into practice at Saros-Patak, Hungary, during his stay there. Its superiority to the methods of Calvin and the Jesuit schools is evident.

According to Comenius, the University, as is also true in the present system, both American and European, gave needed preparation for one's chosen profession or career. Only those who successfully completed the course in the Latin School and passed a comprehensive examination were admitted to the institutions of higher learning.[3]

The University course had little emphasis on

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1. Cf. Comenius, The Great Didactic, p. 266 ff.
2. Ibid., pp. 275,276.
3. Cf. Ibid., p. 281 ff.

religion except where it was related to other subjects; students by this time were expected to be well grounded Christians with a working knowledge of the Bible.

Travel was the final requirement in the completion of the course.[1]

One of the reforms of Comenius was to raise the dignity and elevate the position of teachers. He recognized the law of imitation in learning and the consequent necessity of having in the teacher an example after whom children could profitably pattern their own life and belief. They should shoulder the responsibility of praying for their pupils and continually exhibit a cheerful, hospitable, and kind attitude. It was the teacher's duty to recognize his own important part in the development of the great potentialities for service to God which lay in each student.[2] Comenius himself frequently spoke of his students as "precious treasures."

b. The Nature of Teaching and Learning

The title of Chapter XIV of the Didactic, "The exact order of instruction must be borrowed from Nature, and must be of such a kind that no obstacle can hinder it,"[3] indicates the central position which Nature assumes in Comenius' methodology. It is occasionally carried to

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1. Cf. Ibid., p. 285.
2. Cf. Lowe, op. cit., p. 49.
3. Comenius, The Great Didactic, p. 98.

the extreme and exceeds the point of usefulness, but there is a large body of useful knowledge stored in the similes contained in the chapters devoted particularly to methods of instruction. He shows how it is possible to accomplish desired results "with certainty, ease, and thoroughness" in following Nature's principles.[1]

The universal requirements of teaching and learning which he derives from principles observed in Nature are these:

1. Nature observes a suitable time.
2. Nature prepares the material before she begins to give it form.
3. Nature chooses a fit subject to act upon, or first submits one to a suitable treatment in order to make it fit.
4. Nature is not confused in its operations, but in its forward progress advances distinctly from one point to another.
5. In all the operations of nature, development is from within.
6. Nature, in its formative processes, begins with the universal and ends with the particular.
7. Nature makes no leaps, but proceeds step by step.
8. If Nature commences anything, it does not leave off until the operation is completed.
9. Nature carefully avoids obstacles and things likely to cause hurt.[2]

From these principles Comenius reaches conclusions applicable to teaching in religious education. He speaks of these as "rectifications":

1. Religious education should begin in boyhood and subjects to be learned should be arranged to suit the age of the students.
2. Knowledge of things should precede expression

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1. Ibid., pp. 127 ff.; p. 142 ff.
2. Ibid., chapters XIV-XVIII.

of them in language.
3. Minds of students should be prepared in order to be made receptive for any special study.
4. The mind should not be cluttered up with too many difficult things at onetime.
5. Understanding and remembering should precede any attempt at expression.
6. Pupils should receive teaching in the whole field of general culture at the very beginning of their training.
7. All studies should be graded so that those that come first may throw light on those that come after.
8. Students should be kept in school until they become well informed, virtuous, and pious.
9. Care should be taken that books should be suitable for the classes.[1]

Sources of knowledge, according to Comenius, were threefold--the senses, the intellect, and revelation.

The reformer was the first to recognize the value of sense perception and he applied it particularly to the study of the Bible. "If there is something to see, see it with the eyes; if the passage is audible, listen to it with the ears; if odorous, smell it with the nose; if sapid, with the taste; and if tangible, with the touch."[2]

The three sources for instilling piety were given by Comenius as the Bible, the world, and ourselves, the first being God's Word, the second His handiwork, and the third inspired by Him. He advocated the early beginning of such training, starting at the age of two.[3]

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1. Ibid.
2. Ibid., p. 184.
3. Cf. Ibid., p. 59.

c. The Pupil

Comenius' love for children probably was one of the basic reasons for his extensive work in the field of education. He had unbounding faith in the possibility of training pupils into useful Christian leaders. He looked on them as potentialities, not merely as what they represented at the moment.

He had insight into child nature which others had overlooked. He saw them as impressionable, pliable, active, and possessing ability which increased with added years, and recognized their qualities of imitation. The child was considered by him as a unit and there was therefore the need for instructing the whole individual.[1]

d. The Importance of Environment

Comenius required a pleasant atmosphere in which to instruct, attractive to the eye, clean, decorated with pictures. All this was in order that pupils would come to school with as much pleasure as they attended social events, and with as much anticipation.[2]

3. Weaknesses and Strengths of Comenius as a Religious Educator

a. Weaknesses

To stop here would do injustice to the study of Comenius' educational method. The impression made probably

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1. Cf. Comenius, School of Infancy, pp. 9-11.
2. Cf. Comenius, The Great Didactic, p. 131.

would be a rosy hue of perfection. But there were weaknesses in some of his attempts and in all honesty these should be pointed out, though they are far outweighed by the values.

In reading the works of Comenius there is found a decided lack of emphasis on the need for regeneration and the acceptance of a new life in Christ. His writing indicates that he may nearly have substituted education for this basic necessity.[1] His own statement of faith is too strong to leave any doubt concerning his convictions, but his writing is not too clear. It is likely that, writing as an educator rather than as a theologian, he took the believer's acceptance for granted; but one would wish for a more definite statement regarding this vital point.

A second weakness is found in his extreme emphasis on nature. Analogies in the Didactic are quite frequently carried beyond the point of usefulness. There is also a strong feeling of such extreme naturalism that one unacquainted with Comenius as a man might be led to follow nature and leave God out of the picture.

Previously mentioned was Comenius' inclination toward large classes, feeling that several hundred in a group were not too many. This came as a reaction against

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1. Ibid., p. 74.

the tendency toward individual instruction, and in that light it is understandable. But apparently he had no recognition of the values of learning in a smaller group. Such an attitude seems contradictory to his evident knowledge of human nature and his insistence on the most advantageous learning situations.

b. Strengths

The chief contributions of the Moravian reformer may be summarized thus:

1. His sytematic and profound philosophy of education and his strong religious emphasis.
2. His recognition of child nature.
3. A curriculum arranged according to the capacities of the child.[1]

F. Summary and Conclusion

John Amos Comenius has been found to be a most outstanding reformer in the field of education, one whose contribution was revolutionary and effective. His efforts were not only valid for his own generation, but have found their way into present-day educational procedure.

Comenius, it was seen, lived in a stormy era--that period of religious and national conflict attendant upon the Thirty Years War. This involved the removal of the Unity of Brethren, to which Comenius belonged, from Bohemia to Moravia, and was the cause of his losing all

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1. Cf. Lowe, op. cit., p. 79.

his material effects, as well as his family. Despite the adverse circumstances which followed his steps, Comenius, both in his own work as a teacher and in his writings, continually was active in a creative way. The following list reveals his revolutionary emphases and includes some of his achievements in the field of education:

1. A free and universal system of education, open and compulsory for all.
2. Education of both sexes.
3. Pre-school home training.
4. Instruction in the native tongue before learning Latin.
5. Graded subject matter.
6. A study of the mind of the child and teaching to meet his needs.
7. Dramatization of the subject, making school work as much like play as possible.
8. Close correlation of thought with things.
9. Incorporation of history and geography.
10. Drawing and manual training in the curriculum.
11. The fundamental importance of developing the whole personality of the pupil rather than mere training for a professional career.

In addition, it was found that Comenius was active as a minister of the gospel and was appointed Bishop of the Unity. His accomplishments also included serving as adviser to other countries concerning their school systems.

He wrote voluminously, and some of the products of his pen are valid for today, profitable particularly for those whose primary concern is in the field of education. Those works which were included especially in this study were The Great Didactic, The Orbis Pictus, The Vestibulum, Janua Linguae Latinae Reserata, and The School of Infancy.

These were found to be most applicable to the purpose of this writing which was to discover the particular contributions of Comenius to religious education.

The Great Didactic was pointed out as being a basic text for teachers even today. It remains a monument to the author's originality, his pioneering spirit, and his belief in the education of the whole individual--mental, physical, and spiritual.

Comenius' own teaching, it was discovered, was positive from the Christian point of view. Because he believed that man essentially is of a sinful nature, he advocated a Christ-centered education with the teachings of the Bible figuring prominently in every aspect of learning. It was seen that he recognized only one ultimate goal in teaching: to prepare an individual for eternity. This he proposed to accomplish through instruction, virtue, and religion.

Comenius' organization for education from infancy through university was outlined. The Mother School was to serve as the foundation for all future learning. The Primary School continued along similar lines with the addition of teaching a thorough knowledge of the mother tongue. The Latin School included Greek, Hebrew, and Latin in its schedule, and added the study of grammar, natural philosophy, mathematics, ethics, dialectic, and rhetoric. The purpose of the University was to give preparation for one's

profession or career.

It was further noted that underlying all of Comenius' educational philosophy was his concern for the individual and his acute sense of recognition of particular needs. He felt that any educational procedure should take this into account, and that unless the learning process resulted in satisfactorily meeting these needs, it failed. This viewpoint, it was pointed out, led to his advocacy of graded materials, his principle of learning things before words, and his insistence on the development of a curriculum that was related to human experience while centered around the Bible.

Matthew Spinka gives an appropriate description of Comenius in the title of his book, <u>That Incomparable Moravian</u>.

CHAPTER II

JOHN LOCKE

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A. Introduction

John Locke was engaged in many areas of activity -- medicine, diplomacy, philosophy, education, theology -- but his renown as an educator, religious or secular, was no greater than as as a statesman, philosopher, or theologian.[1] It would appear, with this background, that his influence in the realm of religious education would not be of sufficient importance to consider at any length. Yet certain principles and methods used today by religious educators may be traced to the writings of Locke.[2] It is therefore the purpose of this chapter to discover what these principles are and to point out how they have contributed to religious education as it is conceived today.

Locke's particular interest in methods of imparting knowledge largely resulted from a reaction against clumsy and inadequate teaching procedures under which he chafed during his own earlier years of schooling.[3]

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1. Cf. Thomas Fowler: in Introduction to John Locke: Conduct of the Understanding, p. ix.
2. Cf. Mary G. Sperry: The Contribution of John Locke to Christian Education, p. 3.
3. Fowler, op. cit., p. ix.

The following pages first will consider the personal life of Locke as it affects his writings and thinking, particularly along educational lines. His literary achievements will be discussed generally. And his educational works will be reviewed in detail, emphasizing especially his Thoughts Concerning Education, an outstanding classic in pedagogy.

Drawing conclusions from these works, the final portion of the chapter will point out the views of Locke which have bearing on religious education and their present-day significance.

B. His Life and the Significant Factors of His Times

1. Early Years and Education

Little is known of Locke's childhood. He was born at Wrington, Somersetshire, England[1] in 1632, and reached the age of 72 despite constant ill health throughout his lifetime. Apparently his father, John Locke, was responsible for his early home training; the only mention made of his mother was Locke's own statement that she was "a pious woman and affectionate mother."[2] It is assumed that she died while Locke was still a child. The family consisted of John and Thomas, five years younger, who died

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1. This is disputed. Quick records his birthplace as Pensford near Bristol.
2. R. H. Quick: Introduction to Locke's Some Thoughts Concerning Education, p. xix.

before he reached maturity.

The father in the Locke family was the ruling spirit. He was a lawyer by profession and of comfortable circumstances, belonging to the lower class of English gentry.[1] He seems to have wielded some influence throughout the country since he was active in relation to the cause of Parliament.

Locke's birth occurred on the eve of England's civil wars, and his entire life was spent in a stormy period of English history. He himself is reported to have said, "I no sooner perceived myself in the world but I found myself in a storm which has lasted almost hitherto" (1660).[2]

Until he was fourteen, Locke studied at home under the tutelage of his father. In 1646 he was accepted at Westminster School, where stern discipline was exercised and the course of study was overbalanced with Latin, Greek, Hebrew, and Arabic. Locke was not absorbed by his study, and then and later expressed his dissatisfaction that students were not being prepared for life. Because he was not active in recreational activities, he did not enjoy any large degree of popularity. It cannot, therefore, be supposed that Locke's Westminster years were particularly happy.[3]

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1. Cf. Fowler, op. cit., p. xix.
2. Loc, cit.
3. Cf. Quick, op. cit., p. xx.

In addition to these negative influences, the turbulent situation then existent did not contribute to a wholly peaceful and uneventful way of life. It is thought likely that Westminster students were permitted to watch the execution of Charles I. The basis for this conclusion lay in the fact that the headmaster, Richard Busby, was an opponent of Cromwell's.[1]

Despite these circumstances, the severe discipline and thorough academic instruction were very likely partly responsible for Locke's powers of thought which later characterized all of his activity. In subsequent years he also expressed appreciation for the school by admitting that were he to send a son to Westminster, he (the son) would probably be a better citizen in his home afterwards.[2]

In 1651, Locke entered Christ Church at Oxford, remaining a part of the institution until 1683.

Here again severe discipline was exercised. For seven years, as an undergraduate, Locke's schedule was rigid and rigorous. At 5 a.m. the day began with prayers in the chapel, with a short sermon often following the prayers. After breakfast, lectures continued till noon, or time was spent with a tutor in preparation for the lectures. At dinner only Greek or Latin was spoken.

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1. Cf. Sperry, op. cit., p. 10.
2. Loc. cit.

Another lecture, followed by disputations or declamations occupied the afternoon hours. In the evening, chapel attendance was compulsory and the day closed with private prayers with a tutor. Here a full account of the day's activities was required.[1]

Locke complained that his university experience had added little to his understanding and regretted that his father had sent him there. He contended that argument or disputation should have as their goal an arrival at truth. But much time was spent in arguing merely for the sake of personal accomplishment, and debating was developed into an art. Locke objected also to the university's procedure in philosophical study, which he considered to be an involvement in meaningless names and questions which contributed little to his ability as a scholar.[2]

Probably the greatest influence exerted on Locke during his student days at Oxford was that of John Owen, dean of Christ Church. His tolerant views seemed to continue their influence on Locke in his later writings.[3]

Locke continued at Oxford, receiving his Master's degree, and afterward obtained a Senior Studentship at Christ Church, a post which he maintained until 1683. By that time he seems to have changed his views on Oxford's

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1. Cf. Quick, op. cit., p. xxi.
2. Cf. Ibid., pp. xxi, xxii.
3. Cf. Fowler, op. cit., p. x.

system of instruction, or at least no longer was vocal in his opposition to it, for he became tutor at Christ Church, and college reader in Greek and rhetoric.[1]

2. Entrance into Medicine and Politics

The expected course of events following a Studentship at Christ Church would have been to continue in preparation for the ministry. Locke's inclinations, however, were not focused in that direction and he weighed the possibilities of entering the field of medicine or public affairs.[2]

In 1665 he accepted his first public post, that of secretary to Sir Walter Vane, Ambassador to the Elector of Brandenburg. There are no known consequences of the mission, except Locke's amusing accounts of his stay in Cleves. He returned to England after a year, enthusiastic over the mutual toleration of religious sects which he had found there, but disdaining the scholastic disputations of the monks, into which he had entered.[3]

Upon his return home, further diplomatic service was offered him in Spain; but he refused, possibly because of his health, and returned to Oxford to begin the study of medicine. By 1666 he had gained a reputation in that field which brought him the title of "Doctor," though he

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1. Cf. Quick, op. cit., p. xxii.
2. Cf. Ibid., p. xxiii.
3. Cf. Fowler, op. cit., p. x.

never earned the degree Doctor of Medicine, and not until eight years later did he become a Bachelor of Medicine. He never practiced as a physician, but always was generous in helping his friends through his medical knowledge.[1]

Locke's reputation in the medical field was an enviable one. He accompanied Dr. Thomas Sydenham on his rounds for a time, and that doctor was unstinting in his praise of Locke as a physician, even suggesting that there were few his equal and none superior in ability.[2]

3. Friendship with Shaftesbury

It was Locke's knowledge of medicine which was directly responsible for his close and uninterrupted friendship with Lord Ashley, later the Earl of Shaftesbury. Ashley had come to Oxford for the medicinal waters that were there, and the doctor who was to administer the treatment was away, leaving Locke in charge. Ashley appreciated the substitute physician for his evident ability, but more than that, the two were immediately drawn to each other. The Earl consequently made plans to give Locke a position in his family--a position not really defined, but involving his medical assistance, and particularly his friendship.[3]

The physician-philosopher's duties in the Ashley household were manifold and frequently of a rather delicate

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1. Cf. Sperry, op. cit., p. 14.
2. Ibid.
3. Cf. Quick, op. cit., p. xxiv, and Sperry, op. cit., p. 15.

nature. Ashley so trusted Locke's good judgment that he hesitated at nothing in the tasks laid on his shoulders. One of the most unusual occurrences was Locke's choosing a wife for the grandson of the Earl.[1]

As Ashley became more prominent he found more and more need for Locke's assistance. Locke was appointed by the newly appointed Lord Chancellor (now Earl of Shaftesbury) "Secretary of Presentations."[2] Though he was an intimate friend of Shaftesbury's, his position was continually subservient and, it would seem, beneath the ability of one of Locke's caliber. Later another secretaryship was given Locke, that of the Council for Trade and Foreign Plantations, but his salary was never paid by the government. It was at this time that Shaftesbury provided an annuity for Locke which continued to his death.[3]

From 1675-1679 Locke was in France, endeavoring to regain his health. Since London's climate was in no way favorable to his asthma and tuberculosis, and since he was financially independent both through his father's estate and the assistance of Shaftesbury, he was relieved of his duties for a time.[4]

During these years Locke's attention turned again to education. For two years he was tutor to the son

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1. Cf. Quick, op. cit., p. xxv.
2. Ibid., p. xxix.
3. Ibid., p. xxx.
4. Cf. Fowler, op. cit., p. xii.

of Sir John Banks. Little is known of that period except that he disagreed with the order of learning to which his pupil had been exposed. He felt that a study of logic should precede that of mathematics, and such had not been the case in young Banks' experience. Then Locke was recalled to join Shaftesbury in London since the rising Earl had been made Lord President of the Council.[1]

4. Exile in Holland

Shaftesbury was becoming increasingly involved in political intrigue, and it was for this reason that he was in need of Locke's sane counsel. He had already been tried and acquitted, but the second time he escaped to Holland, remaining there until his death in 1683.[2]

Locke also was forced to flee because his relationship with Shaftesbury was so close that, though he was innocent of anything subversive, he naturally would be under suspicion.[3] Apparently he had hoped to be able to remain at Oxford without fear of the authorities, for the Holland climate he knew would not be advantageous as far as his health was concerned. But evidently he felt that Oxford did not afford sufficient protection and he went to Holland as had Shaftesbury. He remained there in exile from 1683 to 1689.[4]

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1. Ibid., p. xxxii.
2. Cf. Sperry, op. cit., pp. 17,18.
3. Cf. Quick, op. cit., p. xxxii.
4. Ibid., p. xxxiv.

Because the government could reach him in no other way, they contrived to relieve Locke of his post at Christ Church, which had remained in effect during the intervening years. This was accomplished shortly after his departure for the Continent.[1]

Locke's first two years in Holland were spent in traveling through the country, making the acquaintance of the men of letters there. But after the death of Charles II, the exiled educator was forced to seek concealment because he was listed among those who were traitors and plotters against James II.[2] During part of this time he assumed the name of Van der Linden.

By 1686 he was able to emerge from retirement. But the leisure which he had enjoyed during that period enabled him to write his Essay Concerning Human Understanding, an epitome of which first appeared in the journal, Bibliotheque Universelle, the outstanding publication among Europe's men of letters.[3] With this work, Locke, at the age of fifty-four, first presented himself as an author.

Another result of Locke's exile was Some Thoughts Concerning Education, originally written in letter form to his friend Edward Clarke concerning his son's upbringing. The physician-diplomat-philosopher-turned-author enjoyed

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1. Cf. Fowler, op. cit., p. xiv, and Quick, op. cit., p. xxv.
2. Cf. Quick, op. cit., p. xxv.
3. Cf. Sperry, op. cit., p. 19.

this writing, and he continued to make additions to it as long as he lived.[1]

Rotterdam was the scene of the latter part of Locke's stay in Holland. Here he came to know William and Mary, and in recognition of Locke's ability, William later offered him a highly important diplomatic post, that of Ambassador to Prussia. Again he had to refuse for reasons of health. Locke returned to England in perfect freedom in 1689, even making the return journey with Princess Mary.[2]

5. Closing Years

The last fifteen years of his life Locke spent in a settled home--a situation he had not known since at the age of fourteen he had left his own home to go to school. He had earlier come to know Sir Francis and Lady Masham, and it was to their home in Oates that he went in 1691. Here he enjoyed living as a member of the family, but at the same time maintained his independence through the sharing of household expenses.[3] By now tuberculosis was taking its toll even more severely and he could no longer live in London's climate, except for short visits to attend to his political affairs.

On his return from Holland Locke had accepted

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1. Cf. Quick, op. cit., p. xxxvi.
2. Cf. Ibid., p. xxxvii.
3. Cf. Ibid., p. xxxviii.

the position of Commissioner of Appeals and continued in that capacity until 1700. But his writing occupied more of his time than anything else during his last years.

Locke died at Oates in 1704.

C. His Literary Works

A list of Locke's literary achievements from 1685 until his death indicates the scope and extent of his interests and accomplishments:

1685 - Epistola de Tolerantia (defense of religious liberty)

1685 - Two Treatises on Government

1690 - Essay Concerning Human Understanding

1690 - Second Letter on Toleration

1692 - Third Letter on Toleration

1692 - Consequences of the Lowering of Interest and Raising the Value of Money

1693 - Some Thoughts Concerning Education (published; most of it had been written previously)

1694 - Second edition of Essay Concerning the Human Understanding

1695 - Reasonableness of Christianity

1695 - Third edition of the Essay

1695 - Vindication (of Reasonableness of Christianity)

1697 - Second Vindication

1700 - Fourth edition of the Essay [1]

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1. Sperry, op. cit., pp. 21,22.

After his death The Conduct of the Understanding, meant to be a part of the Essay, was published, as well as A Paraphrase and Notes on the Epistles of Saint Paul, and Miracles, a tract.

The foregoing list gives sufficient indication of Locke's versatility in knowledge and in his expression of it. Theology, politics, economics, and some practical thinking in relation to Christian living (particularly in the Letters on Toleration) found their way into print, along with his more celebrated works which have direct bearing on education and its processes.

The educational works and Locke's basic statement of his theological position, The Reasonableness of Christianity, will be considered individually and at some length. The others add little, if anything, to an understanding of Locke's basic principles of education, particularly as they relate to today's situation.

1. Some Thoughts Concerning Education

It is this work which more fully reveals Locke as a human being than any other. At the same time, it evidences his forward look as far as educational procedure is concerned, for his psychological approach was far ahead of the thinking of his time. It is regarded even yet as an "English classic in Pedagogy."[1]

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1. Quick, op. cit., p. xxxvi.

As stated above, Locke originally wrote his Thoughts in letter form to his friend Edward Clarke in England, while he was in exile in Holland.[1] These circumstances explain the book's rather informal style, especially when it is compared to Locke's other writings. He frequently uses " 'im" for "him," and the past tense is more often indicated by "'d" than "--ed."[2]

This was a favorite work with Locke. The fact that he continued to add portions to it as long as he lived, may explain its shortcomings as far as literary style is concerned;[3] yet it is readable and holds interest.

The outstanding ideas which are brought out may be grouped together under the following headings:

1. The effect of physical well being on the learning process.
2. The proper use of discipline, involving early training in self-discipline.
3. Reason may be instilled in children, and used instead of rewards or punishment.[4]
4. Learning should be combined with pleasure.
5. Learning is important, but subservient to attitudes and way of life. Learning should always be related to living.
6. What should be included in a course of instruction.
7. Recognition of individuality.

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1. Cf. Ibid.
2. Loc. cit.
3. Loc. cit.
4. John Locke: Some Thoughts Concerning Education, p. 60.

Locke considers at the very beginning the necessity of a "sound mind in a sound body" in order to be in "a happy state in this world."[1] Likely his medical background forms some of the basis for his opinions, yet it is a sound psychological approach. He advocates the "hardening of the body"[2] for improvement and maintenance of health, and considers such details as clothing (it should not be too warm), outdoor recreation, diet, sleep habits, and medicines.[3] He considers that care should be taken "to keep the body in strength and vigour, so that it may be able to obey and execute the orders of the mind."[4]

Locke's attitude toward discipline almost gives the impression of sternness, partially because he rightly advocates the beginning of proper training when children are still very young. His feeling is that self-denial should be taught and the mind made obedient to discipline while it is "most tender, most easy to be bow'd."[5] Expressing it negatively, he says:

> ". . . Parents, by humouring and cockering them when little, corrupt the Principles of Nature in their Children, and wonder afterwards to taste the bitter Waters, when they themselves have poison'd the Fountain. For when their Children are grown up, and these ill Habits with them; when they are now too big to be dandled, and their Parents can no longer make Use of them as Play-things, then they complain

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1. Ibid., p. 1.
2. Ibid., p. 2.
3. Cf. Ibid., pp. 2-19.
4. Ibid., p. 20.
5. Ibid., p. 21.

that the Brats are untoward and perverse. . . ."[1]

He further suggests that one who has not learned to"submit his Will to the Reason of others when he is young"[2] will be unable to know the meaning of self-discipline when he is of age.

Self-denial figures strongly in Locke's thinking, and this, too, he feels should begin in the cradle.[3] A child should have what is "fit" for him, not what pleases him. His strong feeling in this regard may be summed up in his own words: "The Principle of all Virtue and Excellency lies in a Power of denying our selves the Satisfaction of our own Desires, where reason does not authorize them."[4]

Locke more positively discusses his view of discipline in his explanation of the use of reasoning as the "greatest Instrument to turn them by."[5] He explains however, that the sort of reasoning used with children is that which is suited to their capacity, not taking the form of argument or long philosophical discourses. His theories of reason and discipline are brought together in the following statement which concerns the function of a tutor:

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1. Ibid., p. 21.
2. Ibid., p. 23.
3. Ibid., p. 25.
4. Loc. cit.
5. Ibid., p. 60.

> The great Work of a Governor, is to fashion the Carriage, and form the Mind; to settle in his Pupil good Habits and the Principles of Virtue and Wisdom; to give him by little and little a View of Mankind, and work him into a Love and Imitation of what is excellent and praiseworthy; and, in the Prosecution of it, to give him Vigour, Activity, and Industry. The Studies which he sets him upon, are but as it were the Exercises of his Faculties, and Employment of his Time, to keep him from Sauntering and Idleness, to teach him Application, to accustom him to take Pains, and to give him some little taste of what his own Industry must perfect.[1]

The foregoing reveals what Locke feels should be accomplished through correctly administered discipline and the use of reasoning with a growing individual in a way which he will comprehend.

Locke was not, however, an inhuman taskmaster. He recognized the fact that recreation is as necessary as work or nourishment. He advocated, furthermore, that a child amuse himself in the way which pleases him at the moment.[2] Yet he did not divorce recreation from learning; rather, he encouraged making learning itself an experience in play. He states it thus:

> . . . Indeed it would be ridiculous, when Compulsion and Blows have rais'd an Aversion in the Child to his Task, to expect he should freely. . . leave his Play, and with Pleasure court the Occasions of Learning; whereas, were Matters ordered right, learning anything they should be taught might be made as much a Recreation to their Play, as their Play is to their Learning.[3]

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1. Ibid., pp. 75,76.
2. Ibid., p. 87.
3. Ibid., p. 53.

As insistent as Locke was on education properly administered, his wisdom is shown in his recognition that knowing how to live is more important than knowing facts, and that learning always should be relative to living. He says concerning this important element of education:

> Learning must be had, but in the second Place, as subservient only to greater Qualities. Seek out somebody that may know how discreetly to frame his Manners: Place him in Hands where you may. . . secure his Innocence, cherish and nurse up the good, and gently correct and weed out any bad inclinations, and settle in him good Habits. . . . This being provided for, Learning may be had in to the Bargain and that, as I think, at a very easy rate, by Methods that may be thought on.[1]

A course of study, to be complete, Locke stated, should include the following: grammar (mother tongue), Latin, Bible (in Latin), geography, arithmetic(k), astronomy, geometry, chronology, history, ethic(k)s, law, rhetoric(k), logic(k), style and letters, natural philosophy, Greek, dancing, music, recreation, learning a trade, painting, gardening, keeping accounts, and travel.[2]

Locke was cognizant of the fact that each person with his own peculiarities, background, and reactions, was to be treated as an individual. He labored under no illusion that all were alike and therefore all should be treated in exactly the same way. He encouraged a study of the character of a child in order to know and understand him and be able to teach him accordingly. He said con-

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1. Ibid., p. 129.
2. Cf. Ibid., pp. 147-185.

cerning this point:

> There are not more differences in Men's faces, and the outward Lineaments of their Bodies than there are in the Makes and Tempers of their Minds. . . .[1]

In writing of playthings for children, Locke clearly and succinctly sums up his own educational philosophy: "Nothing that may form children's minds is to be overlooked."[2]

2. Essay Concerning Human Understanding

In the beginning pages, Locke sets forth his purpose in writing the Essay:

> It shall suffice to my present purpose, to consider the discerning faculties of a man, as they are employed about the objects which they have to do with: and I shall imagine I have not wholly misemployed myself. . . if. . . I can give any account of the ways whereby our understandings come to attain those notions of things we have, and can set down any measures of the certainty of our knowledge, or the grounds of those persuasions, which are to be found amongst men, so various, different, and wholly contradictory.[3]

He states further, in limiting the scope of matters to be touched upon:

> It may be of use to prevail with the busy mind of man to be more cautious in meddling with things exceeding its comprehension; to stop when it is at the utmost end of its tether; and to sit down in a quiet ignorance of those things, which, upon examination, are found to be beyond the reach of our capacities. We should not then. . . raise questions and perplex ourselves and others with disputes about things to which our understandings are not suited. . . .[4]

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1. Ibid., p. 82.
2. Ibid., p. 112.
3. John Locke: Essay Concerning Human Understanding, pp. 1,2.
4. Ibid., p. 2.

Locke develops what he considers to be the history of man's thought life, beginning with a statement concerning the fact that there are "no innate ideas,"[1] that is, the mind gives assent to what it has seen and heard and, therefore, knows, but is not of itself capable of acquiring knowledge to which it first has not been exposed. He continues through simple and complex ideas, concluding the second section of the book with a discussion on the association of ideas. The third section is a discussion of language and its use and abuse, and the final portion considers the "nature and validity of knowledge."[2]

The senses, Locke states, are the basis of all knowledge, for it appears that the mind contains no ideas unless conveyed by the power of sensation.[3] Hibben feels that Locke's initial error is in his contention that the mind is passive in the reception of sensory materials.[4]

Locke further asserts that knowledge is acquired also through the "mind's use of the ideas it already has."[5]

His theory of "idea" is that all ideas are either simple or complex, and that the complex are combinations of the simple.

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1. Ibid., p. 15.
2. Sperry, op. cit., p. 67.
3. Cf. Locke, Essay Concerning Human Understanding, p. 60, and John Grier Hibben: The Philosophy of the Enlightenment, p. 30.
4. Cf. Hibben, op. cit., p. 31.
5. Cf. Locke, Essay Concerning Human Understanding, pp. 53,59.

The Essay presents complex ideas as being of three types:

1. Modes, those ideas which depend on substance for understanding.
2. Substances, combinations of simple ideas which are representative of particular things, such as lead or man.
3. Relation, which is the comparison and consideration of one idea with another.[1]

Simple modes are described briefly as modes of motion, colors, taste, and those that have no name because they are unfamiliar or have not sufficient use to be particularly noted. Modes of thinking, modes of pleasure and pain, and modes of power are considered at greater length.

Having investigated thoroughly the processes of understanding, Locke continues in a discussion of language, the means for conveying ideas to others and satisfactorily classifying them for oneself.[2]

The heart of his philosophy of language is that language has as its purpose the conveyance of ideas, namely, to express those ideas quickly and efficiently and thereby to exhibit knowledge.[3] He considers the following procedures as abuse of words:

1. Use of words without any, or without clear ideas.

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1. Cf. Locke, Essay Concerning Human Understanding, pp. 97, 98.
2. Cf. Sperry, op. cit., p. 37.
3. Cf. Locke, Essay Concerning Human Understanding, p. 347.

2. Learning names without a knowledge of the ideas associated with them.

3. Unsteady application of words.

4. Affected obscurity by wrong application.

5. Taking words for the things themselves.

6. Setting words for what they cannot signify.

7. Supposing that words have evident and certain significance.[1]

To counteract this abuse of words, Locke proposes the following use of language:

1. Use no word without an idea.

2. Have distinct ideas annexed to words in modes, with distinct and conformable ideas in substances.

3. Apply words to the common ideas which have been given to them.

4. Make known the meaning of words.

5. Make them consistent in their signification, or explain in the event of variation.[2]

The final section of the book Locke devotes to a detailed treatment of his philosophy of knowledge. One of the opening statements is a brief definition of knowledge: "The perception of the agreement or disagreement of two ideas,"[3] or, in other words, "Nothing but the perception of the connexion and agreement, or disagreement and repugnancy, of any of our ideas."[4]

. . . . . .

1. Cf. Ibid., pp. 359-368.
2. Cf. Ibid., pp. 373-384.
3. Ibid., p. 385.
4. Loc. cit.

The degrees of knowledge he describes as being intuitive, demonstrative, dependent on proofs, not without precedent, sensitive knowledge of particular existence.[1] Real knowledge, he states, is either simple or complex--the simple being "but the natural and regular productions of things without us, really operating upon us."[2] Complex ideas are combinations of ideas which the mind deliberately puts together. This is illustrated by mathematical or moral knowledge.

Man's real knowledge of the fact that God exists Locke points out in the following argument:

1. Man knows that he himself is.
2. He knows that nothing cannot produce a being, therefore something eternal must have done so.
3. That eternal being must be powerful, most knowing, and therefore God.
4. Our idea of a most perfect being, not the sole proof of a God.
5. Something must be from eternity.
6. There are two sorts of beings, cogitative and incogitative; an incogitative being cannot produce a cogitative, therefore there has been an eternal wisdom.[3]

In the chapter dealing with the subject, Locke states the principles of faith and reason, indicating how they operate together and how they are divergent:

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1. Cf. Ibid., pp. 392-397.
2. Ibid., p. 432.
3. Ibid., pp. 474-478.

1. No one can communicate to others new simple ideas which they did not possess before from sensation or reflection.

2. Some truths may be revealed either by revelation or reason.

3. Revelation cannot be admitted against the clear wisdom of reason.

4. There are some things which are beyond human power to reason, and must be accepted purely as matters of faith.

5. In matters where reason can reach no further than probability, faith gives the determination where reason is not sufficient, and revelation shows where truth lies.

6. Where reason can afford knowledge, it is to be hearkened to.[1]

Enthusiasm, states Locke, is necessary to pursuit of truth--for if there is no love of truth, there is little concern for it. He points out, however, that no amount of enthusiasm produces evidence that truth is from God, and belief of truth does not necessarily indicate the fact of its revelation.[2]

Causes of error, are listed as being want of proof, lack of skill or will to use proof that is available, doubtful propositions accepted as principles, prevailing passions and appetites, means of evading possibilities (by supposed fallacy and supposed arguments to the contrary), and the authority of common opinion.[3]

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1. Locke, Essay Concerning Human Understanding, pp. 526-531.
2. Cf. Ibid., pp. 532,538.
3. Ibid., pp. 539-546.

Hibben, in his discussion of the Essay, concludes that the aim of the writing was a vindication of reason in constructing a world of knowledge without the adventitious aid of innate and infused principles. He felt that the outstanding weakness lay in its failure to comprehend the proper function and scope of reason as a vital force in organizing the crude materials of knowledge.[1]

3. The Conduct of the Understanding

This shorter work was intended to be the concluding portion of the Essay Concerning Human Understanding, but it was published after Locke's death and therefore appeared separately. Herein is a discussion of the practical application of the philosophical views which are presented in the Essay.

The approach is psychological, setting down the means whereby the understanding may be directed.[2] Locke had never actually completed the writing; he had only jotted down instances pertaining to the subject as they occurred to him, including remedies that he thought of at the moment.

Locke points out three shortcomings common in the power to reason:

1. Doing and thinking according to the example of

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1. Hibben, op. cit., p. 39.
2. Cf. Fowler, op. cit., p. xxi.

others in whom one has implicit faith.

2. Placing passion in reason's stead.

3. Following reason readily and sincerely, but failing of a full view of all that relates to the question.[1]

The primary conclusion of the section on reason is that along whatever lines of inquiry one is following, reason should be exercised in order that the mind may be strengthened, the capacity enlarged, and faculties improved. The mind must come to a final settlement of all ideas with which the thoughts are employed, without recourse to reverence or prejudice.[2]

To poor practices and habits of the mind Locke attributed the weaknesses that appear in men's understanding, but he feels this can be overcome through diligence.

In the section which is concerned with principles, Locke makes a clear and positive statement which reveals his philosophy of understanding and belief:

> In some matters of concernment, especially those of religion, men are not permitted to be always wavering and uncertain, they must embrace and profess some tenets or other; and it would be. . . a contradiction too heavy for anyone's mind to be constantly under, for him to be persuaded of the truth of any religion, and yet not be able to give any reason of his belief or to say anything for his preference of this to any other opinion.[3]

Locke's purpose in this section is to counteract

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1. John Locke: The Conduct of the Understanding, pp. 6,7.
2. Ibid., p. 12.
3. Cf. Ibid., p. 17.

the attitude of accepting or rejecting principles merely because they represent the views of a group with which an individual agrees or disagrees.[1] This indicates that powers of reason are not operative, and that error easily may be mistaken for the truth. To counteract this, it is suggested that the mind be exercised in following ideas chronologically, "Observing the connection of ideas and following them in train."[2] He submits mathematics as being excellent material for exercise along this line.

Several of the sections pertain to the reason in relation to specific areas of study--mathematics, religion, theology, reading. Others are in a particularly practical vein, such as haste, despondency, and indifference. But in each case Locke strives for thoroughness and for complete recognition of the facts and their meaning, and shies away from intellectual superficiality. One of the final sections he entitles "Bottoming," in which he reiterates the fact that most troubling questions may be cleared away if a problem is traced to its source and the truth known and considered fully.[3]

4. The Reasonableness of Christianity

This book, more clearly than any other of Locke's works, states his basic theological views and his Christian

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1. Cf. Ibid., p. 16.
2. Cf. Ibid., p. 20.
3. Cf. Ibid., p. 45.

position. His particular interests (nearly all-inclusive) are apologetics, the teachings of Christ, His Messiahship, the miracles, and the theology of Paul as set forth in his epistles. If length of treatment is any indication of relative importance in Locke's mind, he was more intent on proof of Jesus' Messiahship than any other one consideration. His study is based on his own reading of Scripture which, as he states in the opening paragraph, is the only appeal "for . . . understanding the Christian religion."[1] Thus he gives evidence of his persuasion that the Bible stands authoritatively as the Word of God and its reasonableness is never questioned. He is not investigating the appeal of the gospel record to human reason, but is seeking for the "sense and tenor of the gospel."[2] The title of the book indicates in itself Locke's adherence to Christianity as a reasonable faith.

Locke begins his dissertation with a complete treatment of sin and its answer. He states that the doctrine of redemption is based on Adam's fall and shows how, through his disobedience, sin entered into the world, by reason of which all men must see death.[3] But, "As in Adam all die, so in Christ shall all be made alive."[4] Thus Locke avows his faith in the efficacy of the life and death

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1. John Locke: The Reasonableness of Christianity, p. 3.
2. Loc. cit.
3. Cf. Locke, The Reasonableness of Christianity, pp. 5,6.
4. I. Cor. 15:22. Cf. Ibid., p. 11.

of Jesus Christ to restore eternal life.

In Old Testament references, Locke indicates his belief in the pertinence of the Old Testament to Christian teaching and living.[1] Throughout the writing he exhibits a thorough knowledge of Scripture.

Locke traces the life of Jesus, from birth to death, in the light of His revelation of Himself as Messiah. His own belief in the fact of His Messiahship and in acceptance of Him as the Son of God is unmistakable.[2]

It is evident that he accepts the miracles without question, presenting them as one of the proofs that Jesus is Messiah, even before He declares Himself as such.[3]

Locke approaches two questions which are inevitably asked among those who are adherents to the Christian faith. The first is, as stated by Locke:

> . . . If all sinners shall be condemned, but such as have a gracious allowance made them, and so are justified by God for believing Jesus to be the Messiah. . . what shall become of all mankind who lived before our Saviour's time, who never heard of his name, and consequently could not believe in him?[4]

His answer is that the only requirement God made before Christ's appearing was that there be faith in whatever revelation had been made to them, relying fully on God "for the performance of his promise."[5]

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1. Cf. Locke, The Reasonableness of Christianity, p. 16.
2. Cf. Ibid., p. 38.
3. Ibid., p. 43.
4. Ibid., p. 170
5. Ibid., p. 171.

The second difficulty he raises is:

> . . . What shall become of all the rest of mankind, who having never heard of the promise or news of a Saviour, not a word of a Messiah to be sent, or that was come, have had no thought or belief concerning him?[1]

To this Locke replies that God's requirements are made in accordance with what an individual has, and not with what he has not; in other words, God will not "require any one should believe a promise of which he has never heard."[2] His support for this view he takes from Romans 10: 14, "How shall they believe in him of whom they have not heard?"[3]

In view of these answers, Locke then asks the question, "What need was there of a Saviour?"[4] His belief in this regard was that Christ "dissipated (the) darkness"[5] by revealing

> the one invisible true God known to the world; and that with such evidence and energy, that polytheism and idolatry hath nowhere been able to withstand it.[6]

He continues that while before Christ's coming only the Hebrews believed and worshipped one God, since Christ came, that belief has spread over the earth.

Locke states the following changes and advantages which resulted from the Saviour's coming:

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1. Ibid., p. 175.
2. Ibid., p. 176.
3. Loc. cit.
4. Ibid., p. 177.
5. Ibid., p. 182.
6. Loc. cit.

1. A plain and spiritual worship to take the place of "peculiar and uncouth habits. . . and pompous, fantastical, cumbersome ceremonies"[1] which had become a part of divine worship.

2. Encouragement to virtuous and pious living.

3. The promise of assistance in the Holy Spirit to give wisdom in what to do and how to do it.[2]

The closing section of the book is a statement concerning the acceptance of the teachings in the Epistles. Locke presents the question that if the Christian faith requires no more of its followers than the acceptance of Jesus of Nazareth as Messiah, his resurrection, rule, and promised return, then why the necessity of the Epistles?[3] He points out that these letters explain the fundamentals of Christianity, particularly in that they are representative of the approach of Christ himself, and his disciples, in explaining their faith and preaching in order to bring others to the same belief.[4] Locke states his further conviction that there is no necessity in accepting every statement as fundamental to salvation.

He concludes with a statement concerning the simplicity of the way of salvation, and its availability to all. His feeling was that if it had been meant only for the learned, then the gospel would have been explained in "obscure terms and abstract notions."[5]

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1. Ibid., p. 196.
2. Cf. Ibid., pp. 195-200.
3. Cf. Ibid., p. 201.
4. Cf. Ibid., p. 204.
5. Ibid., p. 210.

But the message brought by Christ and his disciples is "plain and intelligible."[1]

D. His Views Bearing on Religious Education

The fact that Locke made a definite contribution in the field of religious education is unquestionable. But he was never himself actively engaged in that sphere, and none of his writings is specifically related to it. It is therefore necessary to point out first his Christian viewpoint, then his attitude toward educative processes, and in fusing the two, to come to a definite conclusion concerning Locke and religious education.

1. His Theology

Locke, always interested in clear and objective thinking, based on proven fact, carries that same attitude into his writing on theological subjects. The title of his book, The Reasonableness of Christianity, indicates that here is something which he has thought through and found reasonable. Yet, as indicated in the chapter on Faith and Reason in the Essay,[2] he does not ignore the fact that in matters of faith, there are times when reason must take a lesser position and let faith have the dominance.

It is in the Reasonableness of Christianity that

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1. Loc. cit.
2. Cf. Ante, p. 66.

Locke most definitely and positively states his views concerning Christian faith. A shorter work, An Essay on the Understanding of St. Paul's Epistles is also valuable as a source of information, though it is more concerned with the method of studying the epistles than with their content.

Briefly, Locke's theological views may be stated thus:

1. He believed that Jesus Christ is the Son of God, Saviour, sent to redeem man from his lost estate which was brought about through disobedience.[1]

2. His statement of faith included a firm adherence to the Bible as the Word of God, the authority for faith and practice.[2]

3. While he believed that eternal life is made possible only through faith in Christ, he expressed the view that those who have never had the opportunity to hear that Christ came and is the Messiah will not be held responsible for more than the revelation which has been granted them.[3]

4. He stated the further inestimable worth of Christ's coming in that faith in the One true God was no longer limited to the Hebrews but was spread throughout the world because of the coming of the Promised Messiah.[4]

5. He recognized the guidance of the Holy Spirit as the third person of the Trinity.[5]

6. His missionary spirit is evidenced in his feeling that the Epistles were written not only to explain the principles of Christianity, but that through them instruction was available as to how to approach others in bringing them to faith in Christ.[6]

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1. Cf. Ante, p. 72.
2. Cf. Ante, p. 72.
3. Cf. Ante, p. 73.
4. Cf. Ante, p. 73.
5. Cf. Ante, p. 74.
6. Cf. Ante, pp. 73,74.

Such an unequivocal statement representing the important aspects of Locke's Christian belief leaves no doubt that the man was a thorough-going man of faith. The fact that he did not continue in his training for the ministry does not mean that he was wavering or unstable in his thinking as a Christian.

It may be pointed out that some of Locke's works not dealing particularly with theological matters do not have a pronounced Christian emphasis. Yet it must be remembered that in these other works--for example, the Conduct of the Understanding and Some Thoughts Concerning Education, Locke writes as a philosopher and educator. And, too, in these he writes nothing contrary to his Christian faith; so it must be assumed that, knowing both his theology and his philosophy, the two must be accepted together, the one complementing the other.

Because Locke's own faith was vital and apparently occupied his thinking to an extensive degree, perhaps it is possible to read between the lines in the records available and know that when he wrote concerning educational practices, for example, he did not intend that these should be separate entities, leaving the religious emphasis to be neglected or ignored. Rather the Christian teaching should be synthesized with the secular to vitalize it.

2. His Basic Views of Education

As previously indicated,[1] though Locke himself had comparatively little experience as an educator, the views he expressed in his recognized masterpiece, Some Thoughts Concerning Education, were well in advance of the practices prevalent in his own time. It is mainly through this source that Locke established a permanent influence in the educational field.

Those who have been involved in education since Locke's time have pointed to his suggestions as being basic in effective educational procedure. It was earlier suggested that Locke wrote in reaction to his own unsatisfactory school experiences.

Particularly revolutionary were his proposals, first, that factual learning was secondary to learning in the realm of attitudes and way of living, and second, his psychological approach in recognizing the need of treating students as individuals with particular needs.

Also outstanding was his conviction that a strong body is essential to a vigorous mind and his feeling that learning should be an enjoyable process. He believed that training should begin early in the realm of self-discipline, thus ruling out rewards and punishment which were so closely allied with education in the seventeenth century.

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1. Ante, p. 56.

While Locke advocated preparation for living above factual learning, his suggestion for a school curriculum was complete and comprehensive.

His philosophy of language is important, for he recognized that words are the necessary tools for communication, and conveyance of ideas is impossible without a knowledge of the correct use of words. Language therefore being the basic requirement of all learning processes, it is important that it be understood thoroughly and used to best advantage.

3. His Philosophy of Religious Education

Aside from specific objectives and content, there can be no great distinction between education and religious education. The learner remains the same; the basic principles are the same. Thus while Locke made few definite commitments concerning religious education per se, most of his views in the field of educational method may be carried over into religious education.

His theory on thought processes, in which he states his belief that the mind cannot absorb knowledge unless information has first been transmitted, is applicable to the first step in the teaching-learning process. It is necessary that Christian teaching be made available since it cannot generate in the human mind and heart without previous knowledge or experience.

Locke recognized the fact that the Bible, while

understandable in some parts to a child's mind, is not a book written for children and they should not be required to read it through, either for the sake of their reading ability or as a spiritual exercise.[1] He encourages, however, the teaching of parts of Scripture which will be comprehended and appreciated, suggesting such Old Testament stories as David and Goliath, David and Jonathan, and Joseph and his Brothers, as well as parts of the Gospels.[2] He feels that a catechism should be learned which will contain teaching in basic Christian truth, and along with this he suggests memorizing the Creed, the Lord's Prayer, and the Ten Commandments.[3] This exercise, according to Locke, should affect the conduct of a child's life, and at the same time is an excellent exercise of memory.[4]

For an understanding of natural philosophy, based on a knowledge of spirits and of bodies, Locke suggests a study of the history of the Bible. Of this he says:

> Since the clearest and largest Discoveries we have of other Spirits, besides God and our own Souls, is imparted to us from Heaven by Revelation, I think the Information that at least young People should have of them, should be taken from that Revelation. To this Purpose, I conclude, it would be well if there were

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1. Cf. Locke: Some Thoughts Concerning Education, p. 134.
2. Cf. Ibid., p. 135.
3. Loc. cit.
4. Ibid., p. 136.

made a good History of the Bible for young People to read.[1]

In Some Thoughts Concerning Education the above are the only specific references to Christian education. Though they are not extensive, it is clear that Locke considered Christian teaching an integral part of life.

It is interesting to note that the name of Christ is not mentioned either in this work or in the Essay. But as was pointed out earlier,[2] his statements in the Reasonableness of Christianity are sufficiently positive to indicate that his philosophy of education was based on his views regarding Christian faith and life, for in no way are his educational writings in controversy with what he believed as a Christian.

Locke's emphasis on learning which leads toward more meaningful living certainly is not lacking in its application to Christian teaching.[3] While a knowledge of historical fact is necessary, it is nowhere more vital that such knowledge lead to a way of life and a moulding of attitudes than in Christian education. In Locke's mind, the formation of character is the end toward which all education should work, and his principles of learning and teaching all point in that direction.

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1. Ibid., p. 167.
2. Cf. Ante, p. 77.
3. Cf. Ante, p. 78.

Further, his attitude toward people, recognizing them as individuals, each one with his own peculiar needs and therefore requiring the attention that will meet those needs adequately, is noteworthy. Instruction in Christian education must continually be directed with that emphasis, bearing in mind that the religious experience of one does not have to parallel that of another. As Christ met individuals where they were and progressed from that point, so must those who are concerned for the spiritual welfare of the ones whom they teach. Locke did not express himself in precisely those terms, but the principles he laid down in that regard would lead to such action.

The view which Locke held in the realm of language may well be applied to the field of Christian education.[1] He firmly expressed the feeling that since language predicates all of learning it must be operative in such a way as to lead to understanding. It is here that Christian teaching frequently falls short. The language of religion often fails to express itself meaningfully because matters in this realm are intangible and difficult of expression; also because zealous teachers often tend to use adult terminology even when teaching children. However, it remains a continual challenge so to use the power of language that it will forcibly accomplish that which it proposes to

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1. Cf. Ante, p. 79.

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4. Weaknesses and Strengths of His Contribution

a. Weaknesses

Locke's attitude toward Christian education as such was not particularly positive. Except for his studentship at Christ Church, he did not pose as a Christian educator himself. Therefore this may not necessarily be a weakness. Yet for one who as clearly stated his Christian views as he did in some instances, his educational treatises appear unusually lacking in Christian emphasis.

Locke's contribution to the field of education in general would appear to be more effective if it had come as a result of more experience in that field than he had. As is stands, useful as many of his suggestions are, there is much theorizing that the author had not himself put into practice.

Because of his attitude toward reasoning in connection with the Scriptures, it has been suggested that Locke's viewpoint easily produces skepticism. Since this is not a desired outcome of Christian education (and not cherished as such by Locke himself), it may definitely be listed on the negative side of the ledger.

b. Strengths

It is encouraging to point out that Locke's strengths, as can be derived from the foregoing pages, outweigh his weaknesses.

Locke's willingness and desire to answer honest questions and come to a satisfactory conclusion is an attitude not acceptable by many in his day, and has led toward a more tolerant acceptance of others' points of view where they are not at variance with basic Christian truth.

His encouragement of personal study of the Bible, particularly by books, was new in Locke's era. He believed that Scripture should be interpreted in the light of Scripture.

His suggested curriculum which would contribute toward solving problems in daily living was completely new and an area of much-needed reorganization. This, together with his psychological approach in recognition of individual differences, is outstanding as a contribution to the whole educational field, and particularly as applied to Christian education.

Locke's philosophy of language stands out in importance, for he pointed out the importance of language as a conveyor of ideas and the resulting necessity that this medium be adequate and meaningful.

E. Summary and Conclusion

In reviewing the life and works of John Locke, with particular reference to his views of education, it has been pointed out that much of the reforming zeal which

he exhibited grew out of his own dissatisfaction with the methods by which he was taught. Problems pertaining to life were wholly ignored, while much factual learning, never utilized, was the constant emphasis.

Locke's early years were strongly influenced by his father, and following his graduation from the university he was retained as lecturer at Christ Church. It was during this period that his mental faculties were put to use in discussing prevalent problems and their possible answers with fellow students. It was in this way that he began the ideas for his famous Essay.

Locke's friendship with Lord Shaftesbury led to interesting experiences throughout his lifetime, and through that he found his way into politics.

Four of Locke's works--those best known and most applicable to this study--were discussed. Some Thoughts Concerning Education was found to contain his outstanding contribution to educational method and approach. The Essay Concerning Human Understanding was seen as his most outstanding writing, dealing with his philosophy in the realm of ideas, language, and knowledge. The Conduct of the Understanding was meant to be part of the Essay, and is a practical outworking of the philosophy contained in the larger work. In The Reasonableness of Christianity, it was discovered, Locke states his basic theological concepts.

Locke's theology was found to be a positive

statement concerning basic Christian truth. He affirmed his faith in Jesus Christ as Son of God, and as the true Messiah. The greater portion of The Reasonableness of Christianity is devoted to proof of that fact on the basis of Scripture itself.

Outstanding among his educational views were his psychological approach in recognition of individual needs, his encouragement of a curriculum that would prepare for life, his insistence on the proper use of words in conveying ideas, and his recognition of the need of a healthy body in order to have a strong intellect.

Locke's views concerning religious education as such were stated directly in but a few instances. However, most of his philosophy in the field of general education may be carried over into the realm of religious education. In summary, his weaknesses and strengths were listed.

It has been pointed out that Locke, a man with a wide diversity of gifts, has left his mark on educational practices today, and was prophetic in setting forth the principles which he did in a day when they had been hitherto unknown in England. Locke was a physician, a politician, an educator, a philosopher, one who succeeded in every line of endeavor which he undertook. His most outstanding contribution, however, was as an educator, though he taught but little, and it is in that field his name is recognized today.

CHAPTER III

SUMMARY AND CONCLUSION: A COMPARISON OF THE CONTRIBUTIONS TO RELIGIOUS EDUCATION OF LOCKE AND COMENIUS

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A. Introduction

The final step of this study is to bring together conclusions reached in the preceding chapters regarding the achievements of John Amos Comenius and John Locke which relate to the field of religious education. The evidence will be presented through a comparison of those areas in which there is a decided likeness, and a discussion of points of difference. It will be found that in spite of variance in general approach, many of their major emphases are similar. Included also is a brief summary of the personal background of the two educators.

B. Their Background, Education, and Activities

The lives of Locke and Comenius have been reviewed in order to give a better understanding of the background from which their creative activities stemmed.

Both men were permitted the privilege of a higher education, Locke at Oxford and Comenius at the University of Heidelberg. While Comenius preceded Locke

by at least a generation, both were affected by the horrors and disestablishment brought on by the Thirty Years War. Comenius, far more seriously than Locke, was haunted and hounded throughout the larger portion of his lifetime as a consequence of the vying of European nations to gain the upper hand. To Locke, this unrest was the cause of his enforced exile in Holland for several years.

Comenius' life, an active and busy one, was an existence of hardship. He was engaged in teaching for several years, and with his instruction was striving to improve the then existent inadequate teaching methods. He advised other countries concerning their educational systems, and gained an international reputation as an educator. In addition, he rose to the position of Bishop of the Unity of Brethren and exerted influence in keeping that group intact through the years of their dispersion in the Middle European countries.

The writings of Comenius which have been discussed particularly are the Janua Linguae Latinae Reserata, which presents a method for learning Latin; the Vestibulum, an introduction to the Janua; the Orbis Pictus, a reading book for children, the first to be illustrated; and the Great Didactic, the major source of information for Comenius' educational methods.

Locke's life was less dramatic in many ways, and, partially because of poor health, a much more quiet

existence. He gained a reputation as a philosopher, physician, diplomat, and educator. Yet his activities largely were in connection with the personal life of the Earl of Shaftesbury, and in the Earl's home Locke occupied a subservient position for many years. At the same time, his ability was not overlooked and he served England in a diplomatic capacity, refusing important posts which were offered him. His only educational activities were as a fellow in Christ Church following his graduation at that institution, and as a private tutor.

The works of Locke which have been considered in detail are The Reasonableness of Christianity, a basic statement of his doctrinal position; Essay Concerning the Human Understanding, in which he deals at length with the thought processes in the life of man; The Conduct of the Understanding, a psychological approach to the philosophy of the Essay; and Some Thoughts Concerning Education, his major contribution to educational procedure.

C. Similar Contributions Made by Comenius and Locke to Religious Education

1. Their Basic Ideas of Educational Method

Both Comenius and Locke reacted negatively to the methods of pedagogy to which they had been subjected.[1]

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1. Cf. Ante, pp. 6, 44.

Each found them inadequate, cluttered with courses of study that could have no real value and were therefore merely matters of memorization which, even though retained, would not contribute to a richer way of life. Comenius found his learning activities unbalanced by an over-emphasis on language study and cramped by an unwavering allegiance to acknowledged authority.[1] Locke also condemned the exaggerated emphasis on languages which he had experienced,[2] and both chafed under rigid discipline. Succeeding sections will point out how, in attempting to overrule such an approach, they introduced measures which would counteract and correct ways of learning which were not only unsatisfactory, but lacking in attraction, even distasteful to those who bore the brunt of such procedures.

The proposed corrective measures included a psychological approach in teaching which would take into account the fact that individuals require individual attention, as well as an attitude in learning which combines pleasure with study.[3] Both Locke and Comenius stressed the fact that materials should be graded according to the developing understanding of students, and emphasized the value of home training. These educators were trained

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1. Cf. Ante, p. 6.
2. Cf. Ante, p. 46.
3. Cf. Ante, pp. 16,60.

theologically and therefore their principles of education were undergirded with a Christian emphasis. This is far more predominant in Comenius' writings than in Locke's, but it is not entirely wanting in the latter's approach.

2. Their Psychological Approach

Comenius viewed a child as an individual, and in so doing recognized the need for instruction in every area which touched that individual's life.[1] His insistence on a pleasant environment conducive to the development of desirable attitudes[2] was also a recognition of his feeling for the relation of psychological effects to the learning process -- though he would hardly have labeled it as such. Comenius, unlike Locke, stressed the value of group instruction, and advocated large classes. This was earlier pointed out as a weakness[3] since it violates his own suggestions regarding individual instruction.

Locke also strongly encouraged the study of the individuality of a child in order to be able to instruct him most effectively.[4] His medical background undoubtedly was responsible for his emphasis on good health as a requisite for a strong mind,[5] but this, too, gives evidence

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1. Cf. Ante, p. 37.
2. Loc. cit.
3. Cf. Ante, p. 38.
4. Cf. Ante, p. 61.
5. Cf. Ante, p. 58.

of his knowledge of ways in which the mind operates.

Because the Christian experience is a deeply personal thing, and cannot be categorized into a set pattern, the individual approach and recognition of particular needs is of vital importance in this regard.

3. Their Advocacy of Graded Subject Matter

It is possible that in the case of both Locke and Comenius, their recognition of the need for course material suited to the mental capacities of pupils was farther in advance of their time than any other one contribution. Locke's thinking in relation to this was his discouragement of children's reading the entire Bible, either for the sake of reading ability or for its content. He felt that only those portions which would be understandable should be used during earlier years.[1]

Comenius' efforts in the realm of graded instruction were more detailed, and the organization of material which he recommended for instruction through the twenty-fourth year closely parallels the present public school system in this country.[2] This, of course, has had its effect on Sunday school curricula, and today courses of study in most denominations are written with the age groupings in view.

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1. Cf. Ante, p. 80.
2. Cf. Ante, p. 29.

4. Their Approach in the Realm of Study and Pleasure

Locke and Comenius each had experienced the rigors of an education which held little pleasure for them. Stern rigidity was the established rule.[1]

Comenius had a real love for children and regarded the responsibility for their development as a privilege and pleasure.[2] It is partially this attitude, as well as the reaction against his own early experiences, which led him to seek ways of most effective training. One of these ways was to make learning a pleasure. His desire was that children be as eager to come to school as they were to go to a party.[3]

Locke's general attitude was far more rigid than that of Comenius and he lacked some of the warmth of spirit which underlay the principles that Comenius laid down. Locke was firm in his feeling that children should learn self-discipline from the cradle, and rightly so, for he recognized that obedience as a habit was easier to establish during tender years than later.[4] One would, however, wish for a bit more evidence of humanity in his expression! Yet it must be recognized that Locke also made definite statements which clearly showed his desire that

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1. Cf. Ante, p. 9.
2. Cf. Ante, p. 32.
3. Cf. Ante, pp. 16,37.
4. Cf. Ante, p. 58.

learning should be synonymous with pleasure and recreation.[1]

The attitude of joy and enthusiasm is particularly appropos in the church school situation. Too frequently children and young people attend Sunday school either because they are forced to or because they feel a sense of duty and constraint. Rather, the instruction and atmosphere should be of such a nature as to create a desire to be in the church at the times when instruction is offered.

5. Their Emphasis on Preparation for Living

As stated previously, the extremely impractical nature of the course of study to which Locke and Comenius had both been subjected was responsible for their desire that instruction be geared to train for living. In the sixteenth and seventeenth centuries, much stress was laid on languages (most of them ancient and unusable) and on pure memorization of factual material. Knowing that such an approach in no way gave any preparation for the demands of living, they suggested that study be made in areas which would be relevant to life situations.

Locke included along with the requirements of language such subjects as mathematics, history, dancing, music, recreation, a trade, painting, gardening, keeping accounts, and travel.[2] He also strongly emphasized the

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1. Cf. Ante, p. 60.
2. Cf. Ante, p. 61.

fact that not only the mental powers, but attitudes as well should be fitted for successful and useful living.

Comenius outlined a course of study from the period of home training through the university, and it is nearly all-inclusive. Though he was less selective than Locke, he had the ability to express himself in terms of ordinary experiences of life. Thus he related profound truth to living situations rather than storing it up as unrelated facts.[1]

More than in any other realm, it is necessary that instruction in Christian education be of such a nature that it reach a person where he lives. It is vital, therefore, that Christian educators keep continually before them the effect of their teaching as it relates to living. If there is no point of contact between the teaching and its outworking, then it has failed.

6. Their Attitude Toward Training in the Home

Comenius' plan for a youth's education began in the home, and the course of study which he suggested for early school years was built on what he felt should have been learned under the mother's tutelage. He was concerned that the first years be spent wisely and that real instruction be given during that formative period.[2] He expressed

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1. Cf. Ante, p. 19.
2. Cf. Ante, p. 24.

the belief also that the success of later education depended on the start which was given in the home.

Locke recognized, too, the importance of early home training. His emphasis, however, was largely in the realm of discipline. Perhaps his life-long bachelorhood explains his stern attitude in this regard, but his sternness could well be softened without detriment to a child's up-bringing.[1] However, the basic truth of what he says cannot be denied -- that on early training rests later ability to achieve self-discipline.[2]

A specific example of current recognition of the vital importance of the home is found in the New Curriculum publications of the Presbyterian Church in the U. S. A. Other denominations as well are working in that direction.

7. Their Inclusion of Christian Teaching in the Educational Process

It is at this point that Comenius stands out in stating more positively and definitely than Locke his views relating to Christian training. His philosophy, as stated in the first chapter, was that true education led to "true knowledge, gentle morals, and deepest piety."[3] Locke's philosophy, however, was summed up in these words: "Nothing that may form children's minds is to be overlooked."[4]

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1. Cf. Ante, p. 58.
2. Cf. Ante, p. 59.
3. Cf. Ante, p. 24.
4. Cr. Ante, p. 62.

To base one's judgments on these quotations alone is not entirely fair to Locke since he did not himself make the foregoing statement as a summary of his entire educational philosophy. Yet it must be pointed out again that in his writings which relate to educational processes, his references to Christian emphasis were only that certain portions of the Bible should be used with children, and that a knowledge of the history of the Bible is valuable.[1]

In Locke's favor it may be said that his works in relation to his Christian views are positive, and since his educational treatises do not present anything contrary to his Christian faith, it must be assumed that his intent was not that the two areas should be segregated.

Comenius, on the other hand, throughout his writings, does not often permit the reader to forget that he writes as a Christian educator. One possible exception was pointed out in that his references to Nature in their analogies to educational procedure do not include too much that is definitely Christian. Thus there could be the possibility of misunderstanding his intent and believing that he feels that education alone is sufficient without Christian faith.[2] However, as is true of Locke, his other writings must be taken into account.

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1. Cf. Ante, p. 80.
2. Cf. Ante, p. 38.

Comenius, because of his conviction that man by nature is sinful, insisted upon an education that is Christ-centered.[1] Thus through education that is Christian he believed that sin would find its remedy.

D. Distinctive Contributions Made by Comenius and Locke to Religious Education

1. Emphases of Locke not Found in Comenius' Writings

a. Philosophy of Language

Outstanding in Locke's educational contribution was his interest that language be fully understood and used effectively so that there would be no doubt concerning the meaning of a statement.[2] As stated before, his central thought was that since language is the only conveyor of ideas, it should be used to express knowledge without hesitancy.[3] The implications of this view for Christian education are obvious. Adult theological terminology that has no meaning for the child has no place in Christian teaching.

b. Philosophical Approach

Locke was less practical than Comenius, and in his entire Essay his approach is purely philosophical, without getting down to the practical outworkings of that philosophy.[4] He does this, however, in the Conduct of the Understanding, though the writing was never completed.

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1. Cf. Ante, p. 26.
2. Cf. Ante, p. 64.
3. Loc. cit.
4. Cf. Ante, p. 63.

2. Emphases of Comenius not Found in Locke's Writings

a. Recognition of the Value of Visual Aids

Comenius is recognized as the first to use the senses to augment and to aid the learning process. This was evidenced in his writing what would correspond to a primer today, illustrating words with clearly drawn pictures.[1]

The present-day emphasis on the value of visual aids and their effectiveness in teaching both in secular and religious education leaves no doubt as to the importance and far-reaching effect of this reform.

He also pioneered in suggesting the use of the other senses as a help to understanding. He pointed out the value of this particularly in relation to the study of the Bible in order to make it a living book.[2]

b. Emphasis on Nature

A large part of the Didactic concerns itself with analogies of Nature to teaching -- valuable in many ways, though carrying some points to extreme. However, its usability lies in its presentation of Comenius' philosophy in terms that are related to sense perception and therefore of ready usefulness to the reader. Here again, the value to religious education is obvious. There is continual necessity for explaining spiritual truth in terms of the tangible.

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1. Cf. Ante, p. 21.
2. Cf. Ante, p. 31.

The study of Locke and Comenius in comparison has revealed two creative spirits, active in an era when it would have been sufficiently difficult to withstand the exigencies of the day without an attempt to improve or alter the situation as they found it. But from their pens and through their efforts have come reforms which obtain today in making the tools of education more effective and the work of Christian education, as a result, more meaningful.

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