

ized. Ironically, Rousseau's own disposition, as reported by biographers, was extremely erratic and irascible. However, to dismiss his ideas simply on the basis of his personal flaws is to commit what logicians call the genetic fallacy. We ought instead to follow the example of Mary Wollstonecraft, who distinguished between the man and his ideas, evaluating the latter so as to discern what truth might be contained therein. Rousseau's principal philosophical contribution involves his focus on the individual and liberty, rather than on universal principles or changeless values.

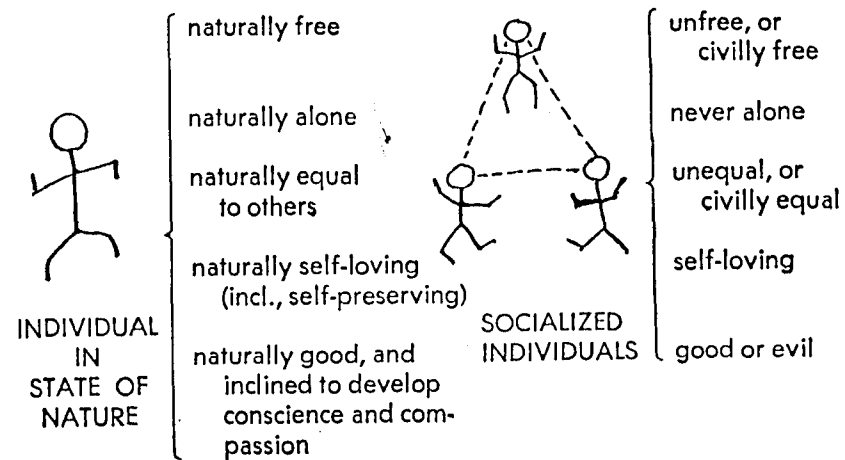
### Rousseau's Concept of Human Nature

In his *Discourse on the Origin of Inequality among Men*, Rousseau describes "primitive" man, or man "in the state of nature" as essentially free and good. Freedom, for Rousseau, is the fundamental difference between man and brute, more fundamental even than reason or understanding. But freedom is limited the minute an individual becomes socialized. Hence, primitive man is asocial, i.e., indifferent to others. Rousseau pictures such a person

wandering up and down the forests, without industry, without speech and without hunger, an equal stranger to war and to all ties, neither standing in need of his fellow-creatures nor having any desire to hurt them.

Self-love is another trait of human nature in its primitive state. This is a passion which becomes good or evil according to the circumstances in which it develops. Compassion naturally arises through the extension of self-love to others; it is a virtue contributing to the preservation on the whole species. Conscience, which for Rousseau means a love of order, is an innate principle of justice and virtue, and which also derives from self-love. Egoism should not be identified with self-love, for "in the true state of nature, egoism does not exist."

Gradually, as free individuals claimed private property and required others to respect their ownership, the original natural equality of men disappeared. Rousseau describes the resulting social order as a "sacred right which serves as the basis of all other rights." Within that order *natural* freedom and equality are inevitably lost, but man gains *civil* liberty and equality by freely entering into a social contract. The "general will" defines the limit of civil liberty. Civil equality occurs to the extent that all citizens share the same duties and right. Within society, then, freedom and equality are *relative*, whereas for primitive man they were absolute. Summarily, Rousseau's contrasting concept can be put as follows:



The following selection illustrates Rousseau's philosophy of education. Given the author's essentially positive view of primitive human nature, the responsibility of the educator is never to impede but always to facilitate the natural development of the individual. The task "to form the man of nature" is so comprehensive that a full-time private tutor is required. Rousseau sees the ideal tutor introducing his student to the best of life's experiences, fostering but never coercing the growth of virtue and reason. The education of Sophie is treated only with reference to preparing the ideal mate for Emile. Sophie represents any woman.

"Marriage" is excerpted from *The Emile of Jean-Jacques Rousseau*, translated by William Boyd.

### JEAN-JACQUES ROUSSEAU 'Marriage'

Sophie should be as typically woman as Emile is man. She must possess all the characteristics of humanity and of womanhood which she needs for playing her part in the physical and the moral order. Let us begin by considering in what respects her sex and ours agree and differ.

In everything that does not relate to sex the woman is as the man: they are alike in organs, needs and capacities. In whatever way we look at them the difference is only one of less or more. In everything that relates to sex there are correspondences and differ-

ences. The difficulty is to determine what in their constitution is due to sex and what is not. All we know with certainty is that the common features are due to the species and the differences to sex. From this twofold point of view we find so many likenesses and so many contrasts that we cannot but marvel that nature has been able to create two beings so much alike with constitutions so different.

The sameness and the difference cannot but have an effect on mentality. This is borne out by experience and shows the futility of discussions about sex superiorities and inequalities. A perfect man and a perfect woman should no more resemble each other in mind than in countenance: and perfection does not admit of degrees.

In the mating of the sexes each contributes in equal measure to the common end but not in the same way. From this diversity comes the *first* difference which has to be noted in their personal relations. It is the part of the one to be active and strong, and of the other to be passive and weak. Accept this principle and it follows in the *second* place that woman is intended to please man. If the man requires to please the woman in turn the necessity is less direct. Masterfulness is his special attribute. He pleases by the very fact that he is strong. This is not the law of love, I admit. But it is the law of nature, which is more ancient than love.

If woman is made to please and to be dominated, she ought to make herself agreeable to man and avoid provocation. Her strength is in her charms and through them she should constrain him to discover his powers and make use of them. The surest way of bringing these powers into active operation is to make it necessary by her resistance.

In this way self-esteem is added to desire and the man triumphs in the victory which the woman has compelled him to achieve. Out of this relation comes attack and defence, boldness on the one side and timidity on the other, and in the end the modesty and sense of shame with which nature has armed the weak for the subjugation of the strong.

Hence as a *third* consequence of the different constitution of the sexes, the stronger may appear to be master, and yet actually be dependent on the weaker: not because of a superficial practice of gallantry or the prideful generosity of the protective sex, but by reason of an enduring law of nature. By giving woman the capacity to stimulate desires greater than can be satisfied, nature has made man dependent on woman's good will and constrained him to seek to please her as a condition of her submission. Always there remains for man in his conquest the pleasing doubt whether strength has mastered weakness, or there has been a willing subjection; and the woman has usually the guile to leave the doubt unresolved.

Men and women are unequally affected by sex. The male is only a male at times; the female is a female all her life and can never forget her sex.

Plato in his *Republic* gives women the same physical training as men. That is what might be expected. Having made an end of private families in his state and not knowing what to do with the women, he found himself compelled to make men of them. That wonderful genius provided for everything in his plans, and went out of his way to meet an objection that nobody was likely to make, while missing the real objection. I am not speaking about the so-called community of wives, so often charged against him by people who have not read him. What I refer to is the social promiscuity which ignored the differences of sex by giving men and women the same occupations, and sacrificed the sweetest sentiments of nature to the artificial sentiment of loyalty which could not exist without them. He did not realise that the bonds of convention always develop from some natural attachment: that the love one has for his neighbours is the basis of his devotion to the state; that the heart is linked with the great fatherland through the little fatherland of the home; that it is the good son, the good husband, the good father, that makes the good citizen.

Once it has been shown that men and women are essentially different in character and temperament, it follows that they ought not to have the same education. In accordance with the direction of nature they ought to co-operate in action, but not to do the same things. To complete the attempt we have been making to form the man of nature, we must now go on to consider how the fitting mate for him is to be formed.

If you want right guidance, always follow the leadings of nature. Everything that characterises sex should be respected as established by nature. Men's pride leads them astray when, comparing women with themselves, they say, as they are continually doing, that women have this or that defect, which is absent in men. What would be defects in men are good qualities in women, which are necessary to make things go on well. Women on their side never stop complaining that we men make coquettes of them and keep amusing them with trifles in order to maintain our ascendancy. What a foolish idea! When have men ever had to do with the education of girls? Who prevents the mother bringing up their daughters as they please? Are we men to blame if girls please us by their beauty and attract us by the art they have learned from their mothers? Well, try to educate them like men. They will be quite willing. But the more they resemble men the less will be their power over men, and the greater their own subjection.

The faculties common to the sexes are not equally shared between them; but take them all in all, they are well balanced. The

more womanly a woman is, the better. Whenever she exercises her own proper powers she gains by it: when she tries to usurp ours she becomes our inferior. Believe me, wise mother, it is a mistake to bring up your daughter to be like a good man. Make her a good woman, and you can be sure that she will be worth more for herself and for us. This does not mean that she should be brought up in utter ignorance and confined to domestic tasks. A man does not want to make his companion a servant and deprive himself of the peculiar charms of her company. That is quite against the teaching of nature, which has endowed women with quick pleasing minds. Nature means them to think, to judge, to love, to know and to cultivate the mind as well as the countenance. This is the equipment nature has given them to compensate for their lack of strength and enable them to direct the strength of men.

As I see it, the special functions of women, their inclinations and their duties, combine to suggest the kind of education they require. Men and women are made for each other but they differ in the measure of their dependence on each other. We could get on better without women than women could get on without us. To play their part in life they must earn our esteem. By the very law of nature women are at the mercy of men's judgments both for themselves and for their children. It is not enough that they should be estimable: they must be esteemed. It is not enough that they should be beautiful: they must be pleasing. It is not enough that they should be wise: their wisdom must be recognised. Their honour does not rest on their conduct but on their reputation. Hence the kind of education they get should be the very opposite of men's in this respect. Public opinion is the tomb of a man's virtue by the throne of a woman's.

On the good constitution of the mothers depends that of the children and the early education of men is in their hands. On women too depend the morals, the passions, the tastes, the pleasures, aye and the happiness of men. For this reason their education must be wholly directed to their relations with men. To give them pleasure, to be useful to them, to win their love and esteem, to train them in their childhood, to care for them when they grow up, to give them counsel and consolation, to make life sweet and agreeable for them: these are the tasks of women in all times for which they should be trained from childhood.

#### TRAINING FOR WOMANHOOD (1) TO THE AGE OF TEN

From the beginning little girls are fond of dress. Not content with being pretty they want notice taken of them. It is evident from their little airs that they have already got this concern. Almost as

soon as they can understand what is said to them they can be controlled by telling them what people think of them. It would be foolish to speak that way to little boys and it would not have the same effect. Provided they are left free to enjoy their games boys care very little about what anybody thinks of them. It takes much time and effort to bring them under the same control.

However girls get this first lesson, it is a very good one. The body, one might say is born before the mind and for that reason must be trained first. That applies to both sexes but with a difference. In the boys the object of the training is the development of strength, in the girls the development of graces. Not that these qualities should be confined to one sex or the other but that they should differ in the importance attached to them. Women should have enough strength to do all they have to do gracefully: men enough skill to do what they have to do with ease.

Excessive softness in women makes men soft. They should not be sturdy like men but for them, so that they may be the mothers of sturdy males. From this point of view convents and boarding schools where the children get homely food and can run about and play freely in the open air and garden are preferable to the home where a delicately nurtured girl, always seated in a stuffy room under her mother's eye, dare not get up to walk or talk or breathe and is never free for a moment to jump or run or shout or give way to the natural petulance of her age. This is against all reason. It can only result in the ruin of both heart and body.

Everything that checks and constrains nature is in bad taste. This applies to the finery that bedecks the body as much as to the ornaments of the mind. Life, health, sanity, comfort ought to come first. There can be no grace without freedom and no charm in languor and illness. Suffering excites pity but it is the bloom of health that gives pleasure and delight.

Children of the two sexes have many amusements in common, and that is right since it will be the same when they grow up. But they have also distinctive tastes. Boys like movement and noise: their toys are drums, tops and go-carts. Girls would rather have things that look well and serve for adornment: mirrors, jewels, dress materials and most of all dolls. The doll is the special plaything of the sex. Here the girls' liking is plainly directed towards her lifework. For her the art of pleasing finds its physical expression in dress. That is all a child can acquire of this art.

Look at the little girl, busy with her doll all day long, changing its trappings, dressing and undressing it hundreds of times, always on the outlook for new ways of decoration whether good or bad. Her fingers are clumsy and her taste unformed, but already her bent is evident. 'But,' you may say, 'she is dressing her doll, not herself.' No doubt! The fact is that she sees her doll and not herself.

For the time being she herself does not matter. She is absorbed in the doll and her coquetry is expressed through it. But the time will come when she will be her own doll.

Here then right at the beginning is a well-marked taste. You have only to follow it up and give it direction. What the little one wishes most of all is to decorate her doll, to make bows, tippets, sashes, lacework for it. In all this she has to depend on the good will of others for help and it would be more convenient in every way if she could do it herself. Here is a motive for the first lessons given to her. They are not tasks prescribed for her but favours conferred. As a matter of fact nearly all little girls greatly dislike learning to read and write but they are always willing to learn to use the needle. They imagine themselves grown up and think happily of the time when they will be using their talents in adorning themselves.

The first open road is easy to follow. Tapestry which is the amusement of women is not much to the liking of girls, and furnishings, having nothing to do with the person, are remote from their interests. But needlework, embroidery and lacemaking come readily to them. The same willing progress leads on easily to drawing, for this art is not unrelated to that of dressing one's self with good taste. I would not have girls taught to draw landscape or to do figure painting. It will be enough if they draw leaves, flowers, fruit, draperies, anything that can add to the elegance of dress and enable them to make their own embroidery patterns. If it is important for men to confine their studies in the main to everyday knowledge, it is even more important for women whose way of life, though less laborious, does not permit them to devote themselves to the talent of their choice at the expense of their duties.

Whatever the humorists may say, good sense is common to the two sexes. Girls are generally more docile than boys and in any case have more need to be brought under authority. But this does not mean that they should be required to do things without seeing the use of them. The maternal art is to make evident the purpose of everything that is prescribed to them; and this is all the easier to do since the girl's intelligence is more precocious than the boy's. This principle excludes for both boys and girls not only studies which serve no obvious purpose but even those which only become useful at a later stage. If it is wrong to urge a boy to learn to read it is even worse to compel little girls to do so before making them realise the value of reading. After all what need have girls to read and write at an early age? They are not going to have a household to manage for a long time to come. All of them have curiosity enough to make sure that they will learn without compulsion when leisure and the occasion come. Possibly they should learn to count first of all.

Counting has an obvious utility at all stages and much practice is required to avoid errors in calculation. I guarantee that if a little girl does not get cherries at tea-time till she has performed some arithmetical exercise she will very soon learn to count.

Always justify the tasks you impose on young girls but impose them all the same. Idleness and indocility are their most dangerous faults and are most difficult to cure once they are contracted. Not only should girls be careful and industrious but they should be kept under control from an early age. This hardship, if it be a hardship, is inseparable from their sex. All their lives they will be under the hard, unceasing constraints of the proprieties. They must be disciplined to endure them till they come to take them as a matter of course and learn to overcome caprice and bow to authority. If they are inclined to be always busy they should sometimes be compelled to do nothing whatever. To save them from dissipation, caprice and fickleness they must learn above all to master themselves.

Do not let girls get bored with their occupations and turn too keen on their amusements, as happens in the ordinary education where, as Fénelon says, all the boredom is on the one side and all the pleasure on the other. A girl will only be bored with her tasks if she gets on badly with the people around her. A little one who loves her mother or some darling friend will work in their company day in and day out and never become tired. The constraint put on the child, so far from weakening the affection she has for her mother, will make it stronger; for dependence is a state natural to women, and girls realise that they are made for obedience.

And just because they have, or ought to have, little freedom, they carry the freedom they have to excess. Extreme in all things, they devote themselves to their play with greater zeal than boys. This is the second defect. This zeal must be kept within bounds. It is the cause of several vices peculiar to women, among others the capricious changing of their tastes from day to day. Do not deprive them of mirth, laughter, noise and romping games, but prevent them tiring of one game and turning to another. They must get used to being stopped in the middle of their play and put to other tasks without protest on their part. This daily constraint will produce the docility that women need all their lives. The first and most important quality of a woman is sweetness. Being destined to obey a being so imperfect as man (often with many vices and always with many shortcomings), she must learn to submit uncomplainingly to unjust treatment and marital wrongs. Not for his sake but for her own she must preserve her sweetness.

Girls should always be submissive, but mothers should not always be inexorable. To make a young person docile there is no call to make her unhappy. Indeed I should not be sorry if sometimes she were allowed to exercise a little cunning, not to elude punish-

ment but to escape having to obey. Guile is a natural gift of her sex; and being convinced that all natural dispositions are good and right in themselves I think that this one should be cultivated like the rest. The characteristic cunning with which women are endowed is an equitable compensation for their lesser strength. Without it women would not be the comrade of man but his slave. This talent gives her the superiority that keeps her his equal and enables her to rule him even while she obeys.

#### TRAINING FOR WOMANHOOD (2) AFTER THE AGE OF TEN

Fine dress may make a woman outstanding, but it is only the person herself that pleases. The attire that is least noticeable often makes its wearer most noticed. The education of young girls in this respect is utterly wrong. They are promised ornaments for rewards, and taught to love gorgeous apparel. 'How beautiful she is,' people say when a girl is all dressed up. This is quite wrong. Girls should learn that so much finery is only put on to hide defects, and that the triumph of beauty is to shine by itself. If I saw a young girl strutting like a peacock in gay garments I should show myself disturbed by this disguising of her figure. I should remark: 'What a pity she is so over-dressed. Do you not think she could do with something simpler? Is she pretty enough to dispense with this or that?' Perhaps she would then be the first to want the ornamentation removed so that she might be judged on her merits.

The first thing that young persons notice as they grow up is that external adornment is not enough, if they lack accomplishments of their own. They cannot make themselves beautiful, and it is too soon for them to play the coquette; but they are old enough to have graceful gestures, an attractive accent, a self-possessed bearing, a light step, and gracious manners. At this stage the voice improves in range, strength and tone, the arms develop, the movements become more confident; and with all this comes the discovery that there is an art by which they can win attention in any situation. From this point sewing and industry no longer suffice of themselves. New talents make their appearance and their usefulness is recognised.

I know that austere teachers are against teaching girls singing or dancing or any of the arts of pleasing. Secular songs, they say, are wicked. Dancing is an invention of the devil. A young girl should find entertainment enough in work and prayer. Strange entertainments these for a child of ten! For my part I greatly fear that the little saints who have been compelled to spend their childhood in prayer will occupy their youth in quite different ways and make up for what they missed in girlhood when they marry. We should

consider what befits age as well as befits sex. A young girl should not live like her grandmother. She should be lively and merry. She should dance and sing as much as she likes and enjoy all the innocent pleasures of her age. . . .

The question is sometimes raised whether girls should be taught by masters or mistresses. Personally I would rather they had no need for either but should learn of themselves what they are strongly inclined to learn. In the arts which have pleasure as their object anyone can teach a young girl—father or mother, sister or brother, girl friends, governesses, her mirror, above all her own taste. Taste is formed by industry and the natural gifts. By its means the mind is gradually opened to the idea of beauty in all its forms, and ultimately to those moral notions allied to beauty. This is perhaps one reason why the sentiments of decency and propriety are acquired by girls sooner than by boys. They certainly do not come from their governesses.

The art of speech takes first place among the pleasing arts. It is the mind with its succession of feelings and ideas that imparts life and variety to the countenance and inspires the talk that keeps the attention fixed on one object. That, I believe, is why young girls so quickly learn to chatter agreeably and put expression into their talk, even before they feel it. And that is why men find it amusing to listen to them so soon: they are waiting for the first gleam of intelligence to break through feeling.

The chatter of girls should not be curbed by the hard question that one puts to boys: 'What's the good of that?' but rather by the other question that is no more easy to answer: 'What will be the effect of that?' In the early years before they can distinguish good and evil, or pass judgment on other people, girls should make it a rule for themselves to say only agreeable things to those with whom they are talking. What makes this rule difficult in practice is that it must always be kept subordinate to our first rule: 'Never tell a lie.'

It is obvious that if male children cannot form any true idea of religion it is still more beyond the comprehension of girls. For that very reason I would speak to them about it at an earlier age, for if it were necessary to wait till they were able to discuss these profound questions the chances are that they would never be mentioned at all. Just as a woman's conduct is subject to public opinion, so is her faith subject to authority. Every girl should have her mother's religion, and every woman her husband's. Not being able to judge for themselves in such matters, they should accept the conviction of fathers and husbands as they accept that of the church. . . .

It is of less consequence that girls should learn their religion young than that they should learn it well and still more that they love it. If you make it onerous and are always depicting God as

angry with them, if in His name you impose on them a great many disagreeable duties which they never see you fulfil yourself, what can they think but that learning the catechism and praying to God are duties for little girls and will wish to be grown up like you to escape this obligation? Example is all important. Without it you will never make any impression on children.

When you explain the articles of faith let it be in the form of direct instruction and not by question and answer. Girls should only answer what they think themselves and not what has been prescribed for them. . . .

[M]etaphysical questions are not for a little girl to answer. . . . Don't make your girls theologians and dialecticians. Accustom them to feel themselves always under the eyes of God, and to live as they will be glad to have lived when they appear before Him. That is the true religion, the only one incapable of abuse, impiety or fanaticism. . . .

It is well to keep in mind that up to the age when reason becomes active and the growth of sentiment makes conscience speak, good or bad for young women is only what those around them so regard. What they are told to do is good: what they are forbidden is bad. That is all they have to know. From this it is evident how important is the choice of those who are to be with them and exercise authority over them, even more than in the case of boys. But in due course the moment will come when they begin to form their own judgment and then the plan of their education must be changed. We cannot leave them with social prejudices as the only law of their lives. For all human beings there is a rule of conduct which comes before public opinion. All other rules are subject to the inflexible direction of this rule. Even prejudices must be judged by it, and it is only in so far as the values of men are in accord with it that they are entitled to have authority over us. This rule is conscience, the inner conviction (*sentiment*). Unless the two rules are in concord in women's education, it is bound to be defective. Personal conviction without regard for public opinion will fail to give them that fineness of soul which puts the hallmark of worldly honour on good conduct; and public opinion lacking personal conviction will only make false, dishonest women with a sham virtue. For the co-ordination of the two guides to right living, women need to cultivate a faculty to arbitrate between them, to prevent conscience going astray on the one hand and correct the errors of prejudice on the other. This faculty is reason. But at the mention of reason all sorts of questions arise. Are women capable of sound reasoning? It is necessary for them to cultivate it? If they do cultivate it, will it be of any use to them in the functions imposed on them? Is it compatible with a becoming simplicity?

The reason that brings a man to a knowledge of his duties is not

very complex. The reason that brings a woman to hers is simpler still. The obedience and loyalty she owes to her husband and the tender care she owes her children are such obvious and natural consequences of her position that she cannot without bad faith refuse to listen to the inner sentiment which is her guide, nor fail to recognise her duty in her natural inclination. Since she depends on her own conscience and on the opinion of other people she must learn to compare and harmonise the two rules. This can best be done by cultivating her understanding and her reason.

## SOPHIE

### *The Outcome of the Right Education*

Let us now look at the picture of Sophie which has been put before Emile, the image he has of the woman who can make him happy.

Sophie is well born and has a good natural disposition. She has a feeling heart which sometimes makes her imagination difficult to control. Her mind is acute rather than precise: her temper easy but variable; her person ordinary but pleasing. Her countenance gives indication of a soul—with truth. Some girls have good qualities she lacks and others have the qualities she possesses in fuller measure; but none has these qualities better combined in a happy character. Without being very striking, she interests and charms, and it is difficult to say why.

Sophie is fond of dress and has taste enough to dress well. She dislikes rich clothes and her own always combine simplicity with elegance. She does not know which are the fashionable colours, but she knows to perfection those that suit herself. No girl gives less sign of careful dressing and yet no piece of hers has been selected casually. Her dress is modest in appearance but coquettish in effect. She does not display her charms, but hides them in such a way as to appeal to the imagination.

Sophie has natural talents. She is aware of them and has not neglected them. But not having been in a position to give much thought to their cultivation, she has been content to exercise her sweet voice in singing with truth and taste, and her little feet in walking with an easy grace. She has had no singing teacher but her father, and no dancing mistress but her mother. A neighbouring organist has given her a few lessons in playing accompaniments on the harpsichord, which she has practised alone. But music for her is a taste rather than a talent, and she cannot play a tune by note.

What Sophie knows best and has been most carefully taught are the tasks of her own sex, even those like dressmaking, not usually thought necessary. There is no kind of needlework she cannot do,

but she has a special preference for lace-making because it calls for a pleasing pose, as well as grace and lightness in the fingers. She has also applied herself to all the details of the household. She understands cookery and kitchen work. She knows the prices of provisions and can judge their qualities. She can keep accounts and is her mother's housekeeper. At the same time, she does not take equal pleasure in all her duties. For example, though she likes nice food she is not fond of cooking, and is rather disgusted with some of its details. For the same reason she has always been unwilling to inspect the garden. The soil seems to her dirty, and when she sees the dunghill she imagines she feels a smell. This defect she owes to her mother, according to whom cleanliness is one of the first obligations imposed on a woman by nature. The result is that cleaning takes up an undue amount of Sophie's time.

Sophie's mind is pleasing but not brilliant, solid but not deep. She has always something attractive to say to those who talk with her, but lacks the conversational adornments we associate with cultured women. Her mind has been formed, not only by reading but by conversation with her father and mother and by her own reflections on the little bit of the world she has seen. She is too sensitive to preserve a perfect evenness of temper, but too sweet to allow this to be troublesome to other people. It is only herself that is hurt.

She is religious, but her religion is reasonable and simple, with few dogmas and still fewer observances. The essential observance for her is morality, and she devotes her life to the service of God by doing good. In all the instructions they have given her on this subject her parents have accustomed her to a respectful submission. 'My daughter,' they say to her, 'this knowledge is not for one of your age. When the time comes your husband will instruct you.' Apart from that, they are content to dispense with long pious talks, and only preach to her by their example.

The love of virtue is her ruling passion. She loves virtue, because it is the glory of a woman and the only road to true happiness; because, also, it is dear to her respected father and her tender mother. These sentiments inspire her with an enthusiasm that uplifts the soul and keeps all her young inclinations in subjection to the noble passion for virtue. She will be chaste and good till her last breath. . . .

A pupil of nature like Emile, she is better suited for him than any other woman. She is indeed his woman, his equal in birth and merit, his inferior in fortune. Her special charm only reveals itself gradually, as one comes to know her, and her husband will appreciate it more than anyone. Her education is in no way exceptional. She has taste without study, talents without art, judgment without knowledge. Her mind is still vacant but has been trained to learn: it is well-tilled land only waiting for the grain. What a pleasing

ignorance! Happy is the man destined to instruct her. She will be her husband's disciple, not his teacher. Far from wanting to impose her tastes on him, she will share his. . . .

'My children,' I say to them as I take them both by the hand, . . . 'I have often thought that if it were possible to prolong the happiness of love in marriage we would have a heaven on earth. Would you like me to tell you what in my belief is the only way to secure that?' . . . 'It is to go on being lovers after you are married.' . . . 'Knots which are too tightly drawn break. That is what happens to the marriage tie when too great a strain is put on it. The faithfulness required of a married couple is the most sacred of all obligations but the power it gives one partner over the other is too great. Constraint and love go ill together, and the pleasures of marriage are not to be had on demand. It is impossible to make a duty of tender affection and to treat the sweetest pledges of love as a right. What right there is comes from mutual desire: nature knows no other. Neither belongs to the other except by his or her own good will. Both must remain master of their persons and their caresses.

'When Emile became your husband, Sophie, he became your head and by the will of nature you owe him obedience. But when the wife is like you it is good for the husband to be guided by her: that is also the law of nature and it gives you as much authority over his heart as his sex gives him over your person. Make yourself dear to him by your favours and respected by your refusals. On these terms you will get his confidence; he will listen to your advice and settle nothing without consulting you. After love has lasted a considerable time a sweet habit takes its place, and the attraction of confidence succeeds the transports of passion. When you cease to be Emile's mistress you will be his wife and sweetheart and the mother of his children, and you will enjoy the closest intimacy. Remember that if your husband lives happily with you, you will be a happy woman.'

'Dear Emile,' I say to the young husband, 'all through life a man has need of a counsellor and guide. . . . From this time on, Sophie is your tutor.'

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### IMMANUEL KANT

Although the life style of Immanuel Kant (1724-1804) was conservative and uneventful, his *Weltanschauung* (world view) was a radical and thoroughly systematic innovation in philosophy. In developing his transcendental idealism, he assimilated the funda-