

C H A P. II.

WHAT Education is, and how Children ought to be instructed, is what should be well known; for there are doubts concerning the business of it, as all people do not agree in those things they would have a Child taught, both with respect to their improvement in Virtue, and a Happy Life: nor is it clear, whether the object of it should be to improve the Reason, or rectify the Morals. From the present mode of Education we cannot determine with certainty to which men incline, whether to instruct a Child in what will be useful to him in life; or what tends to Virtue, and what is Excellent: for all these things have their separate defenders. As to Virtue, there is no particular in which they all agree: for as all do not equally esteem all Virtues, it reasonably follows, that they will not cultivate the same. It is evident, that what is necessary ought to be taught to all: but that which is necessary for one is not necessary for all; for there ought to be a distinction between the employment of a Freeman and a Slave. The first of these should be taught every thing useful, which will not make those who know it mean. Every work is to be esteemed mean, and every art, and every