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THE SPIRIT OF THE NEW EDUCATION

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BY

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IN THE PRIMARY SCHOOLS" "HANDBOOK OF THE EARTH"
"EDUCATIONAL PSYCHOLOGY" ETC.

STATE NORMAL SCHOOL
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THE SPIRIT OF THE NEW EDUCATION

C. J. PETERS & SON,
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TO

THE FOLLOWING LEADERS OF EDUCATIONAL THOUGHT
AND METHOD, WHOM THE AUTHOR COUNTS
AMONG HER FRIENDS AND INSPIRERS,

This Book is Dedicated :

COL. THOMAS WENTWORTH HIGGINSON

Mrs. PAULINE AGASSIZ SHAW

GEN. FRANCIS A. WALKER

Mrs. MARY HEMENWAY

PRES. JAMES MACALISTER

9218126

WORKS BY

LOUISA PARSONS HOPKINS,

*Teacher of Normal Methods in the Swain
Free School, New Bedford.*

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PREFACE

THE various addresses which make up this volume were prepared casually since the author has been connected with the Boston schools, for occasions beyond the regular demands of school-supervision, the only official document being the Supervisors' Report of 1889. Such courses of lectures and talks as have been given to the teachers in the discharge of more formal duties may at some time be compiled as a supplementary book, more direct and practical in its nature than this.

Notwithstanding the segregation of subject in these papers, they have an underlying unity of thought and motive which warrants their presentation as an educational treatise. They are an outgrowth of vital relations with the educational reforms of the day; they represent advanced theories, and have by right a strong flavor of discussion and active participation in questions constantly pressed upon the consideration of thoughtful teachers; this gives them a realistic element, and

perhaps too strenuous forms of expression. If certain lines of thought are reiterated conspicuously, it is because they are forced to the front by the needs of the schools and the demands of progressive ideals. The great problem of the development of character may have weighted the expression too heavily, but its importance and that of the law of evolution of the moral nature have grown into the author's apprehension as all-inclusive.

The necessity for a clear comprehension of the nature and growth of the child in all his activities has never been other than a primal fact to the author's mind, and in the rich opportunities for observation which present associations have brought, this necessity has been demonstrated and illustrated so forcibly as to add earnestness to whatever the author has been called to say about educational principles and methods.

The author's grateful thanks are due to those whose names appear in the dedication for their most ready and cordial permission.

L. P. H.

CONTENTS

	PAGE
MANUAL TRAINING.	
<i>Address at Opening of Mechanics' Fair, 1890</i>	9
DISCUSSION ON KINDERGARTEN AND MANUAL TRAINING.	
<i>Remarks at the Manual Training Conference, 1891</i>	20
PHYSICAL TRAINING A MEANS OF MENTAL AND MORAL TRAINING.	
<i>Address before the Ladies' Physiological Institute, 1888</i>	29
THE MORAL PROBLEM IN THE PUBLIC SCHOOLS.	
<i>Opening of Discussion before the New England Woman's Club, 1889</i>	50
EDUCATION OF THE SOUL.	.
<i>Address before the Moral Education Association, 1890</i>	60
CHARACTER AS AN OBJECT OF SCHOOL EDUCATION.	
<i>Address before the Massachusetts Teachers' Association, Nov. 26, 1887</i>	72
THE RELATION OF THE SCHOOL TO CITIZENSHIP.	
<i>Address to Portland Teachers during a Presidential Election, 1888</i>	102
THE SCHOOL CURRICULUM.	
<i>Address before the Woman's Educational Association, 1890</i>	122
THE RELATION OF THE SCHOOL TO INDUSTRIAL REFORM.	
<i>Address before the Social Science Club, 1890</i>	141
WOMAN'S WORK IN EDUCATION.	
<i>Address at the National Teachers' Convention</i>	149

	PAGE
THE UTILITY OF THE IDEAL IN EDUCATION.	
<i>Address before the Woman's Educational and Industrial Union, 1889</i>	161
THE GOSPEL OF MOTHERHOOD.	
<i>Addresses at the Graduation of Kindergarten Normal Classes</i>	185
THE RELATION OF THE KINDERGARTEN TO SCHOOL COURSES,	194
FROEBEL'S BIRTHDAY.	200
SECRET OF THE KINDERGARTEN	205
OUR DIVINE RELATIONSHIPS.	
<i>Address before the Sunday Coterie of the Woman's Union, 1889</i>	208
EXTRACTS FROM REPORT OF BOARD OF SUPERVISORS, 1889,	226
ELEMENTARY SCIENCE.	
<i>Address before the New England Conference of Educational Workers, 1892</i>	252
FROEBEL'S EDUCATIONAL THEORIES.	
<i>Address at the Swain Free School, New Bedford, 1882</i>	262

MANUAL TRAINING

ADDRESS AT OPENING OF MECHANICS' FAIR

MR. PRESIDENT : It is good to know how early in the history of the State the idea of industrial education was planted. For seventeen successive triads this Association has presented a grand object-lesson of industrial and mechanical training, of progressive achievement in practical invention and artistic skill, which must have had a vast educative influence. It is strange that our pedagogical leaders have not seized upon the lesson, and incorporated its methods in the schools, more promptly and more widely than we can boast to-day.

It has been difficult to escape from the traditions of an exclusively book education. The grammar schools, as their name indicates, have tied the child to the dead past, and confined him to the mediæval form of brain activity and thought expression, until his connective tissues have ceased to be sensitive to the environment of nature, and he forgets the material and laws that touch him on every side : he observes nothing ; he discovers nothing ; he constructs nothing.

Is not the time already come when the schools shall take the hint of the great industrial awakening which this exposition represents, and put the child face to face with nature, — his material in one hand and his tool in the other? To observe, to think, and to express; to assimilate for his own growth the knowledge which nature offers, and to communicate for the growth of other minds that which he has made his own; in other words, to relate the child to nature, to man, and to God: this is the province of education.

For the environment of the child is his natural and best means for development. His curiosity about things which he sees, about processes which he perceives, about purposes which he apprehends, constantly stimulates his mental and spiritual growth, and calls out his active powers of expression. This exercise means growth of power; in a word, evolution. The schools can only furnish methods of evolution by supplementing the training of nature.

How far have we carried into our Boston schools these manual-training methods? The first effort in this direction was the establishment of classes in wood-work, under the auspices of the Industrial School Association, in 1876, and the adoption by the School Board of this department in the Dwight School, under Master James A. Page, whose report of it during the years 1881 and 1882 is among the

documents of the School Board, and shows the work to have been highly satisfactory in all respects, physical, intellectual, and moral. Mr. Page advises that the shop be placed in every grammar school; the instruction in the hands of a specialist, and the general direction in the hands of the master. One sentence in Mr. Page's report gives the true philosophy: "There can be no thoroughly clear and enlightened brain without the cultivated hand."

This movement in the Dwight School was succeeded by a carpentry course in the Latin School building, open to boys, who should elect it, from all the grammar schools in the city; and this course still continues with a special teacher.

In 1883 the boys of the Eliot School were admitted to manual-training classes at the Industrial Home by invitation of its managers, and consequent action of the School Board. In 1885 Mrs. Pauline Agassiz Shaw offered free manual instruction to girls and boys at the North Bennet Street Industrial School. Classes in cookery, sewing, clay-modelling, shoemaking, printing, and carpentry, have been attended, in response to that offer, by pupils selected from several grammar schools, as ordered by the School Committee, from that day to this; and hundreds of thousands of dollars have been expended in the cause of manual training for the school-children of Boston by Mrs.

Shaw during the past fifteen years, including her free kindergartens, which she gave to the School Board of Boston a few years ago. Where is the parallel for such splendid laboratory work in educational methods, conceived, carried out, and bestowed freely, by one individual for the benefit of the public schools?

Cooking-schools and instruction in sewing were also initiated and fostered by private generosity, under the superintendence of Mr. Robert Swan, master of the Winthrop School, and others. Mrs. Mary Hemenway founded, supported, and, in 1886, gave to the city of Boston, cookery training-schools and well-equipped school-kitchens, the results of her lavish experimental work. At present sewing is taught to all the girls, and cooking to all whose parents request it, in every grammar school in Boston.

Superintendent Seaver presented to the School Committee of 1889 an exhaustive report on manual-training schools, with a detailed plan for a Mechanic Arts High School: this school awaits an appropriation of money for its establishment, as ordered by the School Committee.

When the kindergartens became incorporated with our public-school system, manual training may be said to have been established as a method of instruction, since it is an essential and characteristic element in Froebel's philosophy. It was

inevitable that its introduction into the primary schools should not be long delayed. After some individual initiation of its main features in certain primary classes by one of the supervisors, it was ordered by the School Committee for the primary schools of two districts; and Mr. M. T. Pritchard, master of the Comins School, entered into the formulation and elaboration of the work in his primary classes with great enthusiasm, showing such satisfactory results at the end of the first year of its operation, that a manual-training course was made a permanent feature of all primary-school instruction at the beginning of the present year; and we have reason to expect a similar course, adapted to advanced grades, projected into the grammar schools before another year, thus carrying up kindergarten methods on certain lines of manual training, not heretofore connected with grammar-school instruction, as far as the high schools.

Mr. James S. Murphy, chairman of the Manual-Training Committee for several years, did very able service to the cause. Free normal instruction in slöjd, as well as other courses of constructive work, was last year, and still is, provided by Mrs. Shaw for the primary and grammar school-teachers of Boston. To this brief review of the history of manual training in our public schools, I would add the acknowledgment of a great impulse

in the direction of physical training, through a conference held a year ago in Boston, by Mrs. Mary Hemenway, for a discussion of methods and of the educational value of physical training. Some of the most valuable contributions to pedagogical science ever presented in this country were embodied in the papers called out by that conference; and this was supplemented by free normal instruction, at Mrs. Hemenway's expense, for the teachers of Boston, in the Ling gymnastics, which were subsequently adopted for all the schools. The final outcome of this movement, so far as the public schools are concerned, is the recent appointment of Dr. Hartwell as director of physical training in the Boston public schools.

Thus, you see, Mr. President, the lesson your honored Association has set before us as we have so far learned, and are ready for new inspiration. Our faces are set toward the light. To-day we are again presented with this complex object-lesson of human skill and art. In this proud array, this great opportunity of study, we see not "the gross, the torpid bulk," but the united product of material and intelligence; the transmutation of earthly matter by spiritual force; the expression of human thought for purposes of human development; structure crystallized by human motive and vitalized by religious fire. How stimulating is such a study of form and adaptation! We stand

before a great mechanical invention with awe: it holds within itself the unfolding of thought, the blossoming of an ideal, the actuality of a dream. Through years of patient faith, that inspiration has waited in the brooding brain for its completion in structure; we see in it a demonstration of the divine possibilities of human thought and skill. For free human thought pursues the track of divine thought, and searches out its secrets; the mechanism of the heavens and earth, of plant and animal organisms, of that consummate machine, the human body, all are repeated in these complicated contrivances which carry on our industries and unite man with his environment. Man has joined himself to his natural sources of supply. The study of works of art and human invention is no less necessary to the complete development of constructive power than is the study of nature. We must put ourselves in communication with the ideals of other minds; let us welcome the opportunity brought to our national life by the pouring in of all types of thought, all modes of expression, and all the diversities of social and religious feeling. We must find and emphasize the lines of contact and not of division, if we would fuse and nationalize such an accumulative and heterogeneous material of population as is pouring into our schools, and evolve a cosmopolitan people. Away with disintegrating distinctions!

For truth in all its perfect round
 Unites each clear, sweet arc of sound ;
 And o'er its crystal sphere shall climb
 Each God-ward faith and hope sublime, —
 Each creed a tongue
 Of praise, is rung
 To universal harmonies.

Each race, each individual, must be able to contribute his share to the supply of common needs, and add to the aggregate his personal force, his productive energy, the help of his arm, his brain, his way of looking at things, and the power of his ideals.

But nature is the supreme object-lesson of industrial education, because in every organic form of life the observer is confronted with a divine idea corresponding to his power of apprehension. Here is the type of form, the suggestion of mechanism and adaptation, the model of contrivance and of completed purpose. The plan of the leaf-factory, the coil of the tendril, the leverage of the sunbeam, the mathematics of the crystal, the enginery of the brain, the telegraphy of the cortex-cell, challenge our comprehension. The child learns from nature the alphabet of form, and tries to spell with the *line*, the *surface*, and the *solid*, his first syllables in the vocabulary of construction. Mechanism and art offer a universal language, and make a free plane of contact with humanity. Structure is the completed expression of thought. Structure

adapted to function means a personal, originaive impulse, a logical creation, a sequence of individual thought, desire, and will, with a possibility of its communication. Let the child then receive the stimulus of well-directed observation of natural forms and processes : his curiosity is aroused ; he investigates, experiments, constructs, invents ; ideals of design and adaptation stir his brain and agitate his nerve-centres ; his hands grow restless with the impulse for originaive work ; deny his constructive activities free play, and this restlessness finds vent in the exercise of his destructive instincts : this is the significance of much of the moral warp exhibited in school-life, which is much better met by occupation than by punishment.

Occupation, although in a sense the passive side of manual training, is yet the salvation of disciplinary methods. Give the child a tool, you at once differentiate him from the animal ; he begins to feel his human capacity and his human relations ; he wants to work out his ideas and give tangible shape to his thought, to communicate what he knows, and become a unit in the unity of human brotherhood : for him, the evolution of soul has reached an appreciable stage. He is connected with his era and ready for his life-work, for which the school must prepare every child.

This is an industrial age ; the old school-methods are out of joint with the times ; all our industrial

and social difficulties arise from the want of adjustment of each generation of men to the genius of their day. Our educational problem is a problem of race, of government, of adaptation; it touches kingdoms; it reaches into practical science; we are discovering our material; we are finding our way into our sub-soil supplies, and getting our fingers into the core of things; we must be ready for all our connections, and know the whole ground by experience. Fraternal industry is the watchword of our times. A few principles and simple tools give the key to all the trades and arts; the universal language of structure is a medium of communication between all peoples, and makes the world one.

The training of the body, mind, and soul, involves a connected application of stimuli, because all parts of the human organism are so closely related and interactive. Sense training and muscular training must reach nerve training, and nerve training means brain training; all must work together to evolve human power. The physical brain itself betrays any lack of hand-development, and tells to the anatomist the story of the disused faculty. The brain-centres not built up by motor action fail in their radical completeness, and are dwarfed in all their activities.

But it is an adjunct to moral training that manual training has its inclusive value. "All is for thee, O Soul!"

Manual and physical training offer to us a new and more thorough solution of the moral problems of school education. Orderly hand-work is regenerative, when all directly ethical means at our disposal are of no avail. This educative power, both intellectual and moral, is what concerns us most in the consideration of manual training in our elementary schools. The material advantages of industrial education are so plain, that he who runs may read: it makes the world rich, prosperous, and progressive. In all its issues, social, political, and industrial, it is good: it makes happy homes, it builds up a united people; it is like a tree planted by rivers of waters whose leaves are for the healing of the nations. Yet, in arguing for its adoption, I prefer to keep the broad highway of educational motive, holding close to my heart this alabaster box of very precious ointment; and while I hear the clamor of the materialist, of the utilitarian, or even of the philanthropist, saying, "Why was not this ointment sold for three hundred pence and given to the poor?" I answer: Because it is dedicated to a loftier purpose, a more inclusive beneficence; to the generation, expression, and interchange of thought; to the evolution of soul; to the union of the human with the divine.

DISCUSSION ON KINDERGARTEN AND MANUAL TRAINING

REMARKS AT THE MANUAL-TRAINING CONFERENCE

WHEN I enter a kindergarten, I feel that I am in the first stage of the general public-school education. I think we are apt to forget that the kindergarten is not an institution entirely separate from all other schools, but only the first start in the school education of the child. I like to feel, also, that there we get the initiative of the true spirit of education. I feel so strongly that the spirit is the essential thing, that I like to mention that as the initial ideal to which we should direct our attention.

I visited the other day a kindergarten in the midst of one of our primary schools, as it should be, and, while attending the exercises, the children and teachers of two lower classes of the primary school were invited in to take part in the kindergarten games and songs; and there we had a most beautiful mingling of the kindergarten with the public school, in spirit and expression. I felt that it was like a baptism of the spirit of

the kindergarten upon the public-school work. There was an ineffable sweetness, and almost holiness, about the atmosphere of the place. The children's faces were lighted up with real inspiration and interest, and one could almost see a tongue of flame on the forehead of the teachers. I cannot express the spirit that pervaded the whole scene. The copy of the Sistine Madonna which hung upon the wall seemed its only adequate expression. I saw then how easily and naturally the spirit of the kindergarten could be adopted into the whole method of education.

Prof. Adler spoke of the intellectual power of manual training, and its influence on the various departments of school-work, and finally of its moral power. That has been emphasized in my own observation. The effect of industrial work in the schools has been regenerative. It acts as a tonic upon the moral activities as well as upon the intellectual. I should like to give one or two instances of its effect as a moral tonic.

I have a favorite little story which makes this quite plain to my own mind. It is the story of Tomowski, a little boy who had been sent to the reformatory, or truant school, out of a primary school. He had been altogether a bad boy, as the teachers sometimes say of a boy who has followed a very distorted course of devel-

opment. He had come back from the truant school, and was again at the door of the primary school. He was about fourteen. He was well known as one of the most troublesome of children, vicious, mischievous, out of school as well as in, and so far behind in his intellectual development that he was suspected of being partially imbecile, so far as school-work was concerned. The teacher, a wise woman, full of sweetness and light, said to herself, "This boy, though not advanced enough for my class, would be so great a charge for any other teacher, that I will put him into my own class." As she led him into her room, thoughts flashed quickly into her mind in regard to her treatment of him. She made no reference to his history. She put a good boy on each side of him, and then she called him up and asked if he could go out doors and find three very nice plantain leaves for her to use. He was pleased with the confidence she placed in him, and said he thought he could. He returned as soon as possible with three fresh, whole plantain leaves and handed them to her. She gave them to him and the two boys beside him, with paper and pencil, telling them to make a picture of the leaf, either by drawing or tracing. The children went to work with delight. The leaves were drawn, and the teacher praised Tomowski. Then she gave each a little vial of colored wash and a

brush, and asked them to color the leaves and make them look as much as possible like the plantain leaf. Next, she gave them each a pair of scissors, — one of those which a certain supervisor had carried to the primary-school teachers, and which had been received by many with a smile of incredulity, — and said, “Now cut out the leaf that you have drawn.” This was soon accomplished. She then placed all the leaves on a screen, putting the names of those who had made them against the copies, which were side by side with the real ones, and gave a lesson to the class upon the leaves, — a very attractive lesson to the children and one in the usual course of lessons given there, — after which she went on with the regular exercises of the room, in which Tomowski showed a very positive and steady interest, and which he accomplished in a satisfactory way. During the whole session she had no occasion to be reminded that he was a bad boy.

The next morning she placed him as before, and brought out some clay and showed him how to make a clay leaf. He took great pains, and manifested decided aptness for it. The clay leaf also was put on exhibition. This little placque may be seen here to-day in the manual-training exhibit of the Boston primary schools ; and to my eye its natural and graceful outlines are the sign-manual

of the free spirit of truth, waiting for expression in right activities, which may be developed even in the most discouraging of our children. In that way the teacher proceeded; giving some form of manual training, something which engaged the child's active participation at once, which gave him self-respect, and an opportunity to measure himself as a good boy by other good children, and made him feel that he, too, could do something worthy of commendation, and be of some use. Every Friday this teacher had the habit of inviting parents and friends to see the boys, and the work that had been accomplished during the week; and Tomowski's work was always among the best. His name was always placed with his work. It stood for his individual reputation, and gave him a new consciousness of power and courage to do his best. At the end of the year she had not had occasion once to correct this boy. He had never been late or absent. He was no longer a truant, but a clean, respectable boy. He had taken hold of his intellectual work with such vigor and success, that he had outstripped the whole class and was prepared to skip a grade. He felt that his past history had been effaced, and that he could begin life anew.

In order to show further the subtle effect of manual training upon moral growth, I will relate the story of Peter:—

Such a pleasant schoolroom and wise and progressive teacher! She is a mother, and knows and loves the children; she is versatile in resource, and yet quiet, with great power of firm, undemonstrative control. She has many of the freshest and best devices for teaching by the best methods. Everything she does has a meaning and is adapted to the wants and development of her class. I take her some knives and scissors, saying, "I don't know that you want these, Mrs. —, you have so many things, and do such beautiful work, and keep such good order;" but she replies eagerly, "Oh, that is just exactly what I want! I have been trying to think of something for Peter: you see him there by the door, he is asleep. He often comes drowsy and stupid and half-intoxicated; he is filthy and profane, and smokes and chews tobacco, and may be under-witted; he does almost nothing. Perhaps he would be waked up by a knife to use." So I give my tools, and know they will not be neglected or misused here, and I visit the school again in a week. "How is Peter?" — "Why, I cannot tell you how he has improved. I let him take a knife and wood, and we have begun some slöjd-work right in the room. We let boys who have done their work whittle, and a number of things have been made. The boys are delighted with it, and are so good and neat about it! We have saved these things they have made, to show

you. And who do you think has done the best piece of work? Peter, bring your stick to Mrs. Hopkins, who gave us the knives." — "Why, is this Peter's? How even and smooth it is, and it seems to me Peter has made himself look nicer too!" — "Yes; Peter made such a good stick that I set it up for a model, and Peter is so glad to do something that is really good, that he has improved ever since, and is getting to be a very good boy. I think he is not going to drink any more, because it makes him so dull."

The next week I go again. The change in Peter is still more striking: he is getting bright, and takes an interest in his studies. He has made an extremely good spade, which is exhibited with the slöjd-work of the boys, and is really much the best piece of work seen. Peter has learned that he can excel in this thing. He has begun to respect himself; he is leaving off his bad habits, and attending not only to his conduct, but to his person; he looks human and is agreeable. After a few weeks I visit the school once more. The slöjd has developed into a shop with benches and tools, and Peter gets his lessons well, that he may be allowed to go into the shop at times. He helps the other boys there; he stays after school, and comes before school, to get things in order and work at the models; his work is still by far the best in the shop. He is a kind of master work-

man ; his hair is brushed, he is clean, he is neatly dressed, with the help of some who care for his success, and he is getting to be a good scholar. The teacher says he has dropped all his bad habits, is trustworthy and steady. When I go out of the school with my traps into the rain, he asks to go and carry my bag and my umbrella, and help me into the car. He is a gentleman. He is regenerated by faith in his power to achieve.

Wherever manual training is introduced, I hope it will be recognized that its educational value is as great for girls as for boys. We are apt to forget how many girls are aching to put their thought and feeling into some form of expression. But when we remember that a young lady, a recent graduate from the Institute of Technology, has just been called to Chicago to superintend the erection of the building she designed for the department of the women's exhibit in the Columbia Exposition of 1892, when we think how much it is to her, and how much pride we all take in it, that she is able to express her own individuality and her own ideals in such forms, we must remember to leave the field free to all, girls as well as boys. We have too long relegated our girls to the cooking-school and the sewing-room as their only sphere of manual activity ; but I hope we shall wake up to the truth, that girls need the

same liberty of selection as boys, so far as the expression of their feeling and thought is concerned. They have great thoughts that long to take shape, and we must leave the field free for all.

PHYSICAL TRAINING A MEANS OF MENTAL AND MORAL TRAINING

*ADDRESS BEFORE THE LADIES' PHYSIOLOGICAL
INSTITUTE*

THERE is a fitness in discussing mental and moral education from the physiological point of view. We have long since learned that physiological conditions to a great extent determine the power and degree of mental activity; we know that the sound mind needs a sound body for its tool, no less than for its home. The air taken into the lungs must be pure, the circulation vigorous, the digestion healthy, in order to effectual mental activity. The brain must be nourished with good blood. We cannot make a hungry child attentive to study, nor a tired child think well; we cannot make the child that is ragged and dirty do good mental work, or respond to moral stimulus. We must have right physiological conditions in our schoolrooms: let the sunshine stream in, let plants grow and spread their verdure to purify the air, let the fresh air be poured in, and the foul air

be driven out, that nature may be free to act in her bodily and mental connections as well as in moral growth and expression. The clothing must be easy and the posture natural, so that physical freedom shall insure the best activities of all kinds.

When I go into a schoolroom and see the children listless or stupid, I at once look for the physical cause. What are the means of ventilation? How does the thermometer stand? Are the seats comfortable and adjusted to the need of the pupils? Is the air fresh? Have they had a chance to work off their restlessness by any physical exercise? Do they look sufficiently fed and properly clothed? If they are sleepy, there is some reason for it: what is it? Not rarely I find that they have had far too little sleep. The young teachers, perhaps, do not think of all these matters; and so they blame the children who are not doing the work well, and too often they think, verily, that they are doing God service in inflicting corporal punishment upon the poor boys, whose misfortune it is to suffer bodily, and endure physical hardship as a life tenure night and day. I found a weary teacher struggling with a class of very sleepy boys one day in June: she was rolling up quite a list to stay after school for further study, the most illogical thing she could have invented for the correction of their fault. I found on inquiry that twelve boys in the room, none of them over ten years old, had been out all

night in the street, and probably had eaten nothing but bananas and possibly drunk nothing but beer. What could be done for the mental and moral training of children in such a condition? Their first necessity was sleep or food.

It is not easy to solve the problem of right physiological conditions in our city schools: I almost despair of its solution in the districts of foreign population. The kindergarten methods give us some courage. To see three or four devoted women at work like missionaries with the children; visiting their homes, securing proper clothing for them, exhorting and encouraging the mothers to keep them clean and helping them do it every day, feeding the children once during the session and serving at each session, by personal charity, a tumbler of fresh, good milk to each poor little one, as is done in one, at least, of our kindergartens; this is, indeed, a tonic to the sinking soul of the prophet. Perhaps we shall get down to the children in time, and carry the gospel of true nurture into the schoolroom.

A child can do nothing morally worthy without a basis of self-respect. A good master, who has learned how to build up character, has told me many of his instructive experiences in his effort to reach the moral nature. His name is well known as the synonyme of wise benevolence, of just charity, of true and complete educative influence; it is

dear to thousands of our graduates for two generations; it stands for the founding of the sewing and cooking instruction which has so blessed the community and built up homes in comfort and health and moral strength. I speak of our most venerable master, Mr. Robert Swan, of the Winthrop Grammar School for girls, a man whose presence is still a benediction amongst us. He told me the following story, which I give in substance, of his experience in a boys' school, and it contains a lesson worth learning. A boy who was an habitual truant and of vicious tendencies, who made no progress in school, and was rough, coarse, and low in his tastes, was brought back by the truant-officer after a truancy of three weeks. He expected a pretty thorough chastisement; but Mr. Swan, who had already lost faith in that method of dealing with the truant, took the boy down to the basement alone, and said, "Now, I don't wonder you don't feel like coming to school with that ragged and dirty jacket; take it off, and wash your hands and face as well as you can, and I will see if I can find you another jacket." He went to a closet where he kept some good second-hand clothing, which he had solicited for just such exigencies, and took out a very nice jacket, which had been given him by a father whose son had worn it but little when he died. Mr. Swan told the truant to try it on: it fitted him perfectly. "Now," said he, "that

jacket belonged to a boy who was a perfect gentleman in his behavior ; he was a good boy in school and out, and his father would not want any boy to wear that who did not mean to do right. I will hang your jacket up here, and you can wear that as long as you behave like a gentleman ; when you forfeit it, you can have yours back again. Now go to your seat and see what kind of a record you can make." The boy reformed, and never did anything worthy of correction in school ; he woke up to his school-work and was rapidly promoted ; he wore the jacket until he had outgrown it, and he became a good man and useful citizen. The foundation of self-respect was laid by the master's treatment, and sympathy was established which made the master's influence permanently effectual.

The exercise of well-directed games is good physiological preparation for mental and moral growth. Athletics, not overdone, are a great outlet and safeguard for pent-up energies as well as a training in resolution, courage, and self-mastery. The English schools avail themselves of this method of training the whole boy. Dr. Arnold set the forces of natural play at work to build up the school and create strong boys and men, with power of resistance and self-control. It is the same principle which Froebel incorporated in the kindergarten. Healthful, joyous, fraternal activity under proper limitations is good physiological and peda-

gological doctrine. I think we do not make enough account of it in our elementary schools.

But we are studying the physiological problem as an integral and fundamental part of our common-school education. We must look a little deeper than we have yet done for the essential philosophy of physical and intellectual connections and mutual relations. We find our deepest thinkers mining in this vein, and we must, before long, formulate the science of these reactions of mind and body, and of the responses which the child makes to his environment and conditions. The methods of mental and moral activity are so subtle, their processes so complex, their causes and results so intangible, that it is difficult to perceive them nicely, or to determine them completely. All the new approaches to educational science are along the line of physiological-psychology; and we must begin with the first elements of investigation in order to formulate the true methods of training the body, mind, and soul in uninterrupted concord.

In the first place we may ask, what is the human body? How various may be our definition! It is the combination of tissues and organs which constitutes the human organism; the connection we make with our environment, the medium of transmitted thought and will, the aggregation of differentiated cells which serves the purpose of human existence, a com-

munity of organs and processes necessary to the preservation and demonstration of human life, a machine in which the potential energy of life is converted into the kinetic energy of living; it is the tool of the mind and soul; it is the point of application of human force to the material universe. The body is built up directly or indirectly from the earthly matter by which it is surrounded; it is made of dust, continually re-enforced by dust more or less transformed, and at last, when the indwelling principle of life is withdrawn, it returns to the earth as it was, and becomes a constituent part of its mass, to be drawn into its uses again in other forms of life.

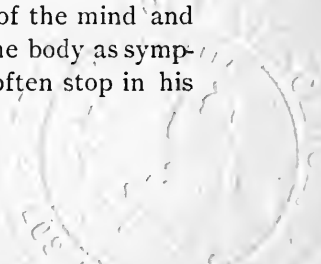
But is this all? Is it pure matter, even highly organized matter, this body of ours? Is not a new apprehension of its meaning and essence coming into science as well as into religion? Surely it is not the succession of particles constantly coming and going in this organism which can be called the body. At what bidding do they come and go? By what power are they assimilated to differences of structure and function? according to what pattern do they fall into line for the service of the soul, ever presenting its image more and more perfectly as dominated by habits of feeling, thought, and action? to what entity do they render homage and obedience while life lasts? Ah, there is something more subtle than matter,

which must be called the body; it is the image, the pattern, the ideal, which commands, controls, and transfigures its material particles to a constant expression of itself, and which will, in all environments of being, forever assimilate to its uses the material of those environments; it is the spiritual reality dominating the outward material, which is the essential body. Physiology, as well as psychology, must recognize this profound truth, and nowhere forget the unity of the threefold being called man, and the close interrelation of body, mind, and soul.

There was a time, perhaps, when all physiological training and medical treatment dealt with the corporeity of the body as the essential subject of experiment. A clumsy, crude method it seems, now that science has gone a step or two in advance. Calomel and blood-letting belong to an age of medical superficiality, when the sea-captain, with his chest of drugs, or with his butcher's tools, met the exigencies of a long voyage for his crew, ignorantly if not barbarously, but with the same confidence as the quack doctor, if not with almost the skill of the country practitioner. Now a dis-tempered organ or tissue is not at once treated locally with the blister or the knife, but the investigation is carried to the blood, or to the secretions, or to the nervous system, and the cure begins nearer the source of the trouble. The

physician looks upon the outward condition only in its symptomatic significance, and seeks the inward cause for his point of application. Perhaps the age is dawning when physiological science may with psychological discernment attack a still deeper cause, a more intricate relationship of this wonderful organism we call the body, and learn how to reach the connections of body, mind, and soul by curative agencies. In fact, the time has come when the physician must be able to explore every seat of man's activities, if he would be able to discover and correct what appears to be a fault or disorder in any one; the study of a muscle involves the study of nervous centres and connections, the study of nervous power involves the study of mind and feeling and all their articulations with the varied organism of the body.

If, then, the comprehension of bodily activities demands such knowledge of mental and moral associations, no less does a comprehension of mental and moral activities involve a knowledge of their physiological associations. The educator must study the reactions of the bodily conditions, if he would understand mental and moral conditions; he must apply corrective agencies to physiological disturbance or torpidity, if he would take the first steps toward correcting that of the mind and soul. The teacher must look at the body as symptomatic of the mind; he must often stop in his



direct efforts to train the mind, in order to set the body and mind in tune, in order to reach the best physiological conditions for the unfettered movement of mind, for the free development of soul. We are just beginning to learn this lesson, and are suddenly bringing our educational efforts to bear upon the whole physical organism. We have discovered that the body is occupied by the mind wherever the nervous system is revealed by nerve tissue and by muscular action. We are outgrowing the notion of locating the intelligence and the moral sense; we are studying the doctrine of the unity of the threefold nature of the child; we see that complete nervous action and automatic muscular communication express intelligence in every part of the body, in hand or foot as well as in spinal-cord or brain. The whole body is permeated by mind and will, and the training of any part of the child means the training of the whole child; the development of any organ in its right relations is the development to that extent of the mind and soul. The training and harmonious mastery of the body evolves soul-power, because the soul presides over every organ and inspires every activity. "Know ye not that ye are the temple of God and that the spirit of God dwelleth in you?" Religion found it out for us first, and now let science hasten to meet the great truth. There is a broad philosophy here; do we yet fully

grasp it? It is for you as physiologists, as physicians ; it is for me as psychologist, as teacher ; we must never lose sight of it in our efforts to reach either the mind or the body.

Some years ago I was staying at Dr. Taylor's Swedish movement-cure in New York. Day after day I saw a little boy of four years, supposed to be paralyzed, but evidently of very low mental power, brought in by his father, mother, and grandmother, all absorbed in the hope of his improvement, to take some of the various muscular exercises or manipulations. The child manifested very little intelligence : he was so dependent, however, on expressions of human sympathy, that he missed painfully the absence of any one of the three who accompanied him, and even turned for a responsive smile to a stranger, and seemed disturbed if it were not given. I watched the artificial movements by which he was treated, with complete incredulity at that time. I said, "The physician is powerless to create intelligence." But can we now doubt that a mind so inert can be aroused only through physical applications and through sympathy which—thank Heaven!—holds us together to the last, and is the most tenacious, as well as the most blessed link in the chain which binds us to the universal Love. But the intelligence so limited in its power as to make no impression even upon the lowest voluntary mus-

cles can be gradually approached through aroused bodily sensations, and, by regular exercise, a habit of physical perception be created which proves reactionary upon the mental power; also a mere bodily sympathy, made more or less constant and close, will at last beget a mental responsiveness, which seems to be the only avenue to the imprisoned intelligence, and the mind is found to grow and express itself in more and more conscious activities by the commerce of these habitual reactions. Let us carry the analogy still farther, and find in the higher departments of physical training the means of moral training, in the establishment of harmonious bodily processes the beginnings of harmonious moral processes, the spirit of the Lord coming to dwell in the renewed temple of the body.

We may begin at either end of the linkage, wherever the chain is strongest and the attachment most accessible. In the days of the New England Primer, the teacher attacked the moral nature only through the catechism, the decalogue, and bodily penalties; in these days we must attack it where we find it, by habits of conduct, by mental discipline, by physical training, by as high ideals as the child is able to assimilate, for it is these only which will be worked into character. The personal atmosphere about the child; the real nurture of the child through sympathy; the insen-

sible growing into the image set before him (in life, in literature, in the secret chambers of his imagery); the determining power of habit; the organic tendency of conduct; the formative agencies of taste, of self-respect, of ambitions, of self-love within right limits, of emulation, of competition, of loyalty to social ties, the atmosphere of kindly joy, of fraternal intercourse, of play governed by good feeling, of happy and useful occupation;—all of these are legitimate means of reaching and training the moral nature, and not one should be regarded as unworthy.

But when, as I can sadly testify, not one of these avenues lies open to many poor little wrecks in our public-school population, and the teacher beleaguers their moral nature in vain with the heavy artillery of moral law and moral penalties, or, I might say, immoral penalties, for moral delinquencies; when the pathetic little boy, ragged, dirty, and stupid, is sent to the corner with the cruel anathema of "bad boy" day after day, or calloused with the rattan for not liking to come where he is greeted with its sting; when the pharisaic teacher assumes the right to mete out retributive justice, and deal out his "deserts" to the child who has never had a chance to feel the sympathy in which alone the moral instinct can bud and bloom, who has not, even at school, felt the invigorating power of respect for his capacity or his achievement, or

even for his personality ; when he is shut out from all that the moral nature can grow by directly, then start afresh from the side of his physical needs and capabilities : feed him, clothe him, wash him, and teach him to hold up his head, to exercise his limbs, to control his posture, to train his hands in some useful work, to use a few simple tools, to believe in himself as an agent to will and to do, endowed with organs for his own uses, for his own achievement, for helping others, for acquiring skill, for creating something, for standing up by the side of his fellows, not in humiliation, but in brotherhood. Start in with the development of his muscles, with provision for his bodily nourishment ; make him warm enough, clean enough, and decently clothed ; give him work to do and some natural tangible result which he values from its well-doing ; especially put him in the way of being a help to some one who can appreciate his efforts and keep up his faith and courage, and you have laid the foundation of a moral growth, and cleared the space between him and good character, so that he can see and aim for the goal.

There is no longer a doubt that the whole logic of moral and mental training, through physical training, will hold in psychology, in physiology, in ethics, and in essential religious development.

Heretofore we have not only been accustomed

to confine the intelligence to the brain, but we have regarded the moral nature as something quite cut off from the body and the mind. Now we are learning the inseparableness of mind and matter, of soul and body. We no longer think of the soul as dwelling in some inaccessible organ or hidden gland, but we recognize its expression in every activity, and we try to reach it through every avenue. One thing is certain, we shall never be able to reach it through atrophied organs or dead tissues. We must wake up the whole organism, that the mind and the soul may be developed symmetrically and expressed freely.

When we are starting on a new outlook of study, we have to begin with simple steps and go slowly. In this new march toward the citadel of mind-science, we must take for our subjects of study the least complicated problems and make the most gradual advances. We may take for our study of mind, a case where mind has as yet made no distinct expression of itself, where the body attends only to its involuntary activities, where no sign of personality is yet betrayed. What kind of training will be necessary or available to catch the first gleam of intelligence lying inert within? Bodily movements, physical excitations, are not only the only means possible, but the simplest and most fundamental points of attack upon the passive mind. Rub the apparently idiotic child

gently, roll it easily at times, give it such exercise as it is capable of responding to, move its limbs as nearly in accordance with the natural and voluntary movements of a normal human development as practicable, administer this stimulus at regular intervals, and gradually a habit of desire for such stimulus arises ; with the desire responded to, comes some manifestation of that desire, the incipient expression of the will, the germ of intelligent and voluntary action. Study the case of Sylvanus, described so minutely and scientifically, yet so simply, by James B. Richards, and recapitulated by Dr. Wey at Mrs. Hemenway's Physical Training Conference.

Froebel has had perfect faith in the interrelation and harmonious training of the child. It is one of his characteristic doctrines. On whichever side you apply this great principle of child-culture, it will come out victorious ; if the moral nature has been stunted, all the organs of nourishment or of effort dwarfed by an inherited deterioration of brain or moral power, then we must operate constructively and from the side least affected by circumstance or habit : we must study those laws which may be as clearly observed in the natural or material processes as in the mental and spiritual ; those laws which are revealed most plainly by material processes, but which are universal in all grades of activity ; those eternal

laws which are presented for our discovery in the material universe, until we may be strong enough to perceive them in the spiritual;—by these we may work out the evolution of the moral nature and change the brute to a man.

An eminent authority says, “Bodily exercise constitutes so considerable and necessary an element in all human training, that physical training is entitled to be recognized and provided for as an integral and indispensable factor in the education of children.” “Muscular exercise, when properly chosen, regulated, and guided, may make a boy into a better man than his father was, and enable him to transmit to his progeny a veritable aptitude for better thoughts and actions.” “Physical training has long been recognized as an indispensable means for awakening and developing mental faculty in idiots, and has been employed with astonishing success in the training of criminal dullards.”

Not only general physical training, but special training of the hand, of the eye, of all the sense-powers, will make for this training of the mental and moral nature. A very dull child who does nothing with books, who is idle, mischievous, and untrustworthy, will become at once interested in some useful industry, and through that stimulus will feel through all his fibres a new impulse for doing, until he not only accomplishes good work

in the new direction, but takes up his old tasks with fresh energy, grows interested in his books, and makes strides toward victory, both mentally and morally. *Tim* was an example of this wholesome infection; from being the nuisance of the schoolroom, the despair of his teacher, the disgrace of his mother, he turned to a chance in the cooking-class, and was made over by his delighted interest in working there; he not only scoured the boiler and polished the stove with eager hands, but he cleaned himself, learned to cook, kept at work, brightened up and changed in his whole aspect as a boy and as a student, and by the close of the term did all his mother's cooking and housework while she went out washing, studied his lessons quite creditably in school and at home, corrected his vicious habits, and was promoted at the end of the year, a respectable, useful boy and promising pupil, as well as a good son. So close is the linkage of nerve and muscle, of brain-power and head-power, of character and activity.

The nervous effect of a vivid mental image is well known, but few appreciate how intense it often is in the experience of the child; and when the nervous effect is in thorough operation how close its connection with the bodily sensations, tissues, and functions. The child may be easily thrown into a panic by a frightful imagination or a strong picture of distress; he may be made ill

by its continuance in his mind ; a vivid impression of disease haunts him, until the imprint settles into his physical organism and creates a tendency to that disease. It is on this account that I cannot approve some of our methods of temperance instruction ; and, although their lofty purpose secures my respect, I cannot avoid the conclusion that the manner of their inculcation is unpsychological as well as unphysiological, and may bring about the very conditions they hold up to the child's abhorrence. Much of our study of elementary science is open to the same objection, and is certainly not suited to young children, whose tissues are so impressionable, and whose sympathetic imagination is so quick and responsive.

There are suggestions which come from my own experience of some influences to be recognized in the treatment of the child in the school, and in the relations of the teacher to him, which lead us into, perhaps, too abstruse a philosophy and too vague a region of thought. The thoughtful teacher will experiment beyond his dogma, and to-day we are bound to pursue laboratory methods in education. My friend Mr. Swan, already quoted, has supported many of my own gleams of psychological discovery by testimony as to his own. He says that when his class is dull, he is often able to brighten it by reseating the pupils. There seem to be centres of power and

centres of apathy in the room ; he scatters those centres, putting a bright, earnest girl in the midst of a stupid group, and she becomes a nucleus of light and activity ; the dull girls around her wake up, the mental atmosphere of the room is stirred by waves of refreshment, the moral power of the class is lifted and strengthened, and the work of the room moves forward. It is like the position of each brain-cell in the reticulated nerve-tissue of the brain ; magnetic lines are formed, and unseen currents are started from one brain-cell to another, until the whole brain is a living mesh of stimulative agencies. How rich a reservoir of physiological and psychological truth is indicated by such suggestions of experience as these, and how much has educational science to learn about these subtle modes of communication of energy or contagion of apathy !

But I turn away from the alluring fields of speculative philosophy in this direction, to hold myself to the educational certainties of the theme. I await the swift demonstrations of science for your profession and mine, and prophesy immense educational and physiological advance for us all within the coming twenty-five years ; for we are getting hold of the great linkage of truth, and learning to feel for the thread in the labyrinth of nature ; we are recognizing the natural laws as the same in all grades of being, the natural processes

of growth as represented by what we can see and handle in the laboratory of this life, so that the invisible things of God are by them clearly seen ; we have our pattern, and we can work to scale in the training of immortal souls, as well as in the preservation and healing of our mortal bodies and the successful companionship of the two until they part, to meet, perchance, in some happier clime in closer harmony and larger freedom.

THE MORAL PROBLEM IN THE PUBLIC SCHOOLS

*OPENING OF DISCUSSION BEFORE THE NEW
ENGLAND WOMEN'S CLUB.*

A FEW fundamental principles which modern psychology has reached, will put us in a reasonable attitude toward this discussion. We have learned something of the interrelation of body, mind, and soul. We are beginning to perceive that the moral nature is governed by the same laws as the physical and intellectual natures.

It has been thought that the schools are distinctively for the training of the mind. The soul must not be included in the consideration of the child's progress while in school. People nowadays seem to be afraid to speak of the *soul* in connection with the child's education. "We do not know that there is any such thing," say the agnostics. "We know about it, but it is the business of the churches to train it," say the bigots. "The least said about it, the better," say the tax-payers. "We have nothing to do with it, train the body,

teach the mind," say the advocates of secular education. "We do not know whether there be any Holy Ghost," say the materialists of all ages.

I go into the schools and try to analyze the child-nature. Can I separate and disconnect body, mind, and soul in order to meet the demand of the day for purely secular education? I might as well undertake to dissect living bodies. My attitude toward the child is such that I cannot deal with him piece-meal. He is a threefold unity to me; if I shut my eyes to his soul, I cannot see the child at all. His body is not himself, his mind is not all of himself; where is his love, his joy, his desire, his responsive self? Do you say I must not recognize these, his soul-functions, in his training and development in the school? You give me a puzzle I cannot solve. The very first thing I see in the child is sympathy, and that is the first thing I offer him. I take my own soul with me to school, I could not go to the child without it: in the contact of my soul with the soul of the child lies all my hope of helping even his mental development. Love is our atmosphere, our condition of activity; banish it and you are in the dullest, coldest, and most barren of schoolrooms, where all that is taught is a blot and a drudgery. You agree that at this stage of the science of education, we cannot take less than "the whole child" into our scheme of public-

school work. It is necessary that we involve the body and soul as well as the mind in our efforts to evolve human growth and power. It is just as great a mistake to try to train the mind as distinct from the soul, as to try to appeal to the soul without involving the mind-functions. We must give the child a chance to exercise all his powers, and draw upon all his relationships wherever we attempt to educate him, whether at home, at school, or in the church; we must work in the line of his associated activities. If the ecclesiastics ask me to leave out the soul in the training of the mind, I ask them to leave out the mind in the training of the soul; one is as great an impossibility as the other. The psychologist understands that the whole nature is involved in every vital exercise of any part of it. The thorough arousing of any healthful activity involves moral activity. This principle may serve us in our efforts to reach character.

A direct attack on the ethical sense is not always the best way to correct moral short-coming. Maxims will not affect the feelings or the will. Outward conduct is the expression of inward conditions; we must treat conduct symptomatically. If a child is restless, give him something to do which he will like to do. If a child has no moral ambition, plant self-respect as a ladder by which he can climb to it; do not complete his

degradation by a degrading punishment. Handle the child's moral nature as if it were that of a child, and not of a man; treat it constructively; build it from the foundation; attack it where you find it: there is always some open way; do not knock at a closed door. Avoid the mistake of regarding the moral conduct of children as wholly external, and, so far as school is concerned, to be treated wholly as a matter of external discipline. Peter is inattentive, perhaps mischievous, pinches his neighbor, tears his book; the adjustment is simple. Peter goes into the corner with his back to the school; if he is on the teacher's list of "bad boys," he gets a rattaning, after which he is sullenly or timorously quiet and stupid. Many a teacher is satisfied with this sequence, and regards it as a settlement of her moral account with Peter. It may have to be repeated until it becomes a regular habit of dealing, and Peter regards it as his programme of school-work.

But what has it to do with Peter's moral nature? Nothing whatever; that is as dormant as it was at the outset. It may be assumed that the school has nothing to do with Peter's moral nature, that it has simply to protect itself, and secure the rights of the attentive and well-behaved pupils. There is a show of reason in that assumption.

But if we assume that Peter goes to school to

receive the right stimulus and development of his whole nature, and chiefly of his moral nature as being the inclusive and determining element in his career as a human being, what has such a purely external mode of treatment done toward meeting the demand? Nothing: on the contrary, it has degraded and dwarfed the development, not only of the moral nature, but inclusively of the intellectual nature also. The teacher has not touched her first responsibility for the poor boy; she has taken upon herself the office of judging him, rather than that of helping him; she has labelled him "bad," and, perhaps, undertaken to deal out retributive justice to him, neither of which she has the least shadow of right to do; in fact, she shows herself shallow or pharisaic to think of it as a right, much less a duty.

Suppose Peter has done something really bad; is he therefore a "bad boy"? Suppose he repents even before his punishment is inflicted, and means to do better; who then has a right to punish him? The teacher says, "I told Peter I should punish him: he knows he deserved it; and I must punish him because he deserved it, and for the good of the school as an example and warning." What a monstrous attitude for a man or woman to take toward a little child!

What is the only legitimate object of punishment? certainly reformation. When a teacher

considers it necessary to punish after confession and repentance, he outruns the limit of his authority and responsibility, and does what no mortal has a right to do. His business is with the *needs*, not the deserts, of the child. The teacher has no endowed privilege of adjusting or compensating or avenging the wrong. "Vengeance is mine, I will repay, saith the Lord." Even the civil power no longer assumes a retributive right; that day is gone by for the State. The criminal is punished only for his own reformation and the protection of society as a deterrent from crime. In a family or school, the social factor may be an element in determining the necessity of punishment. The school must not be too much interrupted by the behavior of a few pupils. The intelligent child understands that, and appreciates the duty of the teacher to protect the good pupils and prevent the bad pupils from defrauding both themselves and others of privileges which they have a right to enjoy.

This principle of moral administration seems hardly to have been recognized in our Boston schools. Corporal punishment appears to be the most frequent method of dealing with the moral delinquent.

Even in the primary schools, faith in love and justice seems to be in a state of apathy, and fear is the common appeal. A reform in this direction

was attempted some years ago, but failed of support, and the subject remained dormant for a long time.

In the winter of 1889, after brooding over this sad condition of the moral problem in our schools more and more, I felt constrained to express myself in the matter, and addressed a semi-official letter to each of the grammar masters as follows :—

MASON STREET, Feb. 6, 1889.

MY DEAR SIR,—One of the most unexpected features of the Boston school-system to visitors from abroad is its arbitrary and mechanical method of punishment. The rattan, on the desk of the master or in the hands of every assistant, is a genuine surprise to a stranger.

I feel humiliated, as a representative of the Boston schools, that they have not yet outgrown such a method of discipline. I have found the subject a very discouraging one in any plan of moral development for our children. If they are dealt with by brutish methods, we may well despair of evolving character. Certainly the schools ought to be reformatory rather than penal for degraded or insubordinate pupils. The more I investigate the extent of corporal punishment in our grammar and primary schools, the more I am overwhelmed with its apparently excessive use, both for frequency and severity, and for trivial misdemeanors. Within a few months several cases of very culpable abuse of its administration have come to my notice. I am quite sure that the monthly reports of the masters give no adequate representation of the amount and degree of this punishment, because these reports depend upon reports by the several teachers in the various departments, and such sub-reports are open to very grave suspicion of inaccuracy, in some cases are known to be partial.

I have frequently conferred with masters on this subject, and in almost every case they tell me that such punishments are inflicted by their assistants only, or if by themselves, for offences

reported by their assistants,—very rarely for insubordination under their own eyes. I believe that our grammar masters are qualified to correct faults of school conduct in a more dignified way and by more ennobling means. The rattan is not more degrading and hardening to the pupil than to the teacher; and other *handling* of the pupil for punishment is equally so. A man or woman is lowered in the human scale by striking or personally assaulting a child. If a teacher does not feel himself possessed of enough sympathy and moral power to govern radically, and develop character by personal example and appeal, or if he has not resources enough in his methods of training to secure good conduct from his pupils, he is not suited to his work, or else he has too great distrust of himself, which I think is usually the case. Several masters have told me that they would engage to do without corporal punishment if they could select their own assistants from the primary classes up.

I hope that those who feel ready to undertake purely moral methods of discipline under favorable circumstances, will at once initiate a course of action to bring about such circumstances. I believe that a general adoption of manual training would make much of the punishment unnecessary, inasmuch as a great deal of school disorder arises merely from want of occupation and from idle mischief; and the ability and opportunity to produce something would stimulate self-respect, which is the first step toward reform. I have sometimes thought that an ungraded class in every building would be a moral safety-valve, and, if put under teachers of exceptional power and wisdom as well as sympathy, might become a probationary and reformatory place of relief for the school; or, there might be a sort of half-way school in a few localities, where a boy should be put on probation before being sent either back to his own class or to the truant school.

At least I am quite sure that only the master of a school should administer corporal punishment, and then not in the presence of the class, nor except in the presence of some other authorized person, such as the Chairman of the District Committee, the Superintendent or the Supervisor of the school, that there may be some unprejudiced and competent witness to the act.

I think public sentiment will before long demand the abolition of corporal punishment in the schools. If all the cases of its abuse were spread before the public, that day would already have arrived. We cannot hope to stem the current of popular impatience with such methods and such barbarities as might be brought to light. Will it not be wise for the masters themselves to propose and carry out as soon as possible some scheme looking toward the abatement, if not the abolition, of any mechanical means of correction of school conduct, so as to save themselves from a compulsory abolition which must ensue before very long? I would like to refer the masters to the accompanying School Document, in which the subject of corporal punishment is ably and exhaustively treated.

I beg those whom I address to excuse the urgency of my appeal, on the ground of my deep abhorrence of such unphilosophical methods of moral government, and of my frequent and distrustful knowledge of their use and abuse, as well as on account of my earnest sympathy with both teachers and pupils, my love of children, and my faith in the moral power and high motive of the grammar masters as individuals and as a body. I am convinced that a reform once undertaken, the way will become easier than is apprehended, and the rattan will be laid on the shelf forever, as far beyond resuscitation in our grammar and primary schools as it has proved to be in our high schools and in the classes of girls everywhere.

Very respectfully,

LOUISA P. HOPKINS.

It will be noticed that two resources are suggested as a substitute for corporal punishment, both of which are now fairly in operation. Manual training has proved itself very effectual as a moral tonic; the "probationary" or "parental" school is taking definite shape, and is about being inaugurated as a part of our school-system. Mr. S. B.

Capen has urged and fostered the undertaking, and Superintendent Seaver has contributed to its success a most important and enlightening document on reformatory methods; this, with the Superintendent's Annual Report, issued soon after the above letter was distributed to the masters, has placed Mr. Seaver clearly against arbitrary methods of dealing with the moral problem, and in the front rank of progressive moral educators. The School Committee made an elaborate report on the subject of Corporal Punishment, in response to the Annual Report of the Superintendent, which called the attention of the country to it, protected the teachers from the censure which had assailed them, and claimed for them the prerogative of administering corporal punishment as before; it is, therefore, still a blot upon the Boston school-system; but the world moves, and we believe the schools must advance and arrive at the abolishment of such false methods before long. A better comprehension of the laws and activities of the moral nature, a clearer understanding of its relations and close connection with the mental and bodily activities, and the application of sympathy, tact, and common-sense to individual cases of wrong-doing, will do much toward the clearing up of difficulties and the right solution of the moral problem in our schools.

EDUCATION OF THE SOUL

ADDRESS BEFORE THE MORAL EDUCATION ASSOCIATION

THE *soul* is fed and nourished by ideals, and grows by exercise of its functions, just as the *body* grows, fed by what it can assimilate of its environment and built up in every part of its structure by exercise of its functions ; just as the *mind* is fed by ideas received through the senses, assimilated into the mental organism by processes of thought, and growing by exercise of the functions of perception, memory, imagination, judgment, and æsthetic taste. This is the law of growth for body, mind, and soul.

What are these ideals which nourish the soul, and how are they received ? truth, love, justice, order, beauty, harmony, purity, and all that makes for righteousness, — these are our soul-environment ; they can be perceived by the child, and by all conscious personalities ; they can be assimilated by love and desire, and enter into the heart to build up character, which is the organic result of soul-growth.

Right habits of thought, feeling, and will, right actions and life, furnish the exercise of soul-functions which we must arouse in the child, that the objects of such exercise may enter into his spiritual structure and evolve nobility of character; and with this growth of right habit comes the perception of ideals. "He that doeth the will, shall know of the doctrine."

How are we to present these ideals on which the soul of the child is to feed? how can he assimilate such elements of nourishment? I think the first presentation which reaches the child's perception, either consciously or unconsciously, is the embodiment of these ideals in the life of those whom he loves; for the child gets comparatively little except through the medium of personality, and in order to draw near to that personality so as to imbibe its spirit, he must love it and be in sympathy with it. The mother, the father, the teacher, must show him, by constant manifestation in life, what truth, purity, justice, order, and love are, essentially; after a while he associates a certain reality with these ideals; he transfers his conception of them to a Being whose existence he will conceive for himself if it is not postulated for him. As soon as he gains the concept of a Creator, an All-Father, a Universal Spirit, he will be able to grow steadily, because his ideal can never disappoint him. The knowledge of God is the first distinct step in the

growth of the soul. The fear (or apprehension) of God is the beginning of (divine) wisdom. A central or organizing concept is established, around which all subordinate ideals may gather. I would not attempt to train the spiritual sense, or develop spiritual life, without this initiatory step of belief in a God of love and power. The moral sense, the recognition of moral right and the obligation to righteousness, will never be aroused by the appeal to a mere abstraction. The concrete good must be a subject of faith ; God must be named to the child, and enter into relations with him as the verity which he must build upon. Nothing is more natural to the child than this sense of God as a real presence ; he lives in the light of this conscious relationship, and, if not denied, will desire it more than all other sources of comfort and happiness. God is seeking him, and he is seeking God, by every avenue of beauty and love which is open to him, either in the friends who surround him, the thoughts communicated to him, or the works of nature in which he at once recognizes the Creator's love and thought.

I held a flower in my hand as I stood before a class of neglected children. All eyes were fixed upon it, they love flowers so, these poor little ones ! " I like to hold this lovely flower in my hand," I said. " Why do you think I like it ? what does it make me think of ? " — " It makes you think

of God," said a boy with simple gravity. "Yes, it almost seems as if God held my hand as I hold this flower which He has made; it is beautiful. You may hold it for a moment and see what God thought; how perfect it is! what a color it has! how sweet a perfume!" So we should connect with the ideal of God, the ideas of symmetry, beauty, color, and all that gives us delight in nature; we should connect with it, also, the ceaseless activity of creative love and force, for creation is quite plain to the child as a thing of the present and not of the past; he sees the grass growing beneath his feet, he sees the bare stems breaking into leaf, the bud opening into flower, and the seed ripening into fruit; this endless cycle of growth and renewal is to his ingenuous mind a revelation of an ever-present God. The creatures all speak to him of the God who made them; the baby came from God into the earthly home, and dies but to return like a lamb to the fold. The sunset, the stars, the clouds, the gathering snow, and the falling rain all go and come at God's bidding; and why should we not join the child in ascribing all these phenomena of nature directly to Him who is the origin and end of creation? We need not confuse the child with secondary causes; if we see steps in the process of evolution, they speak only of God's way of working, not of some other creative agency. The

terrible fact is, that we have grown away from this implicit trust in the Power that guides the atom and the star, and we are trying to draw the child away with us and perplex him as well as ourselves.

Contact with nature, then, leads the child into communion with God, and a vital appreciation of those ideals which he gradually attaches to that personality. I say personality, because I am convinced by a study of inward experience, as well as outward history, that nothing less than personality will make a magnetic centre for these exalted ideals, or even for common moral discrimination and faith in the requirements of a moral law. Look at the history of the French Revolution as an example of the loss of conscience under the denial of a personal Deity. Even Robespierre found it absolutely necessary to the recovery of reason and order and the stay of anarchy, that the name of the Supreme Being should be resuscitated for the French people; he retired to the forest to consider what should be able to save the conscience and moral sense of the republic, and he could imagine no remedy more powerful than the Name which is above every name. By it he recalled the sanity of the populace, reconstructed the state, and the deluge of blood was checked. We must accept this as a condition of human growth and order, that we should bow with rev-

erence and love, before a personality which deigns to hold converse with the little child and all who become as little children, and carry them safely forward. As the mind and soul develop, they lay hold of ideals with a firmer grasp; how rapidly ideals of vice take possession of and corrupt the mind! Reading and the company we keep are continually building up or destroying our ideals. Literature and art, society and organizations, strengthen and define our ideals. The poets, the prophets, the observers of nature, or those who interpret for us its symbolism and emphasize its beauty, are moulding us more and more into images of the ideals they offer for our assimilation; all our experience and study contribute, day by day, to the clearness and fulness of the ideals of life. Ideality is more and more developed, and the soul grows in its power to form and assimilate these germinating forces, till they become a spring of energy, and a fountain of moral and spiritual life. And just as exercise of the physical organism constantly increases its power of growth, so exercise of the mental and moral powers constantly increases their power of selecting and assimilating their proper nourishment; by practice in acting in conformity to those ideals which are the soul's nourishment, we gain in power of apprehension and assimilation. Right feeling and right action make us capable of right understand-

ing. This law is very necessary to the training of the child as well as of the man. If we form a habit of loving, we learn more and more what love is in its essence; we understand more of its inherent activities, and exalt our ideal of love until it approximates the highest. If we form a habit of envy, hatred, malice, and all uncharitableness, we become incapable of apprehending or assimilating the ideal of love, and so we go backward and downward, we become selfish and brutish, and forfeit the promise of soul-growth, "Whatsoever things are lovely, think on these things."

Growth by exercise is from stage to stage: first the blade, then the ear, after that the full corn in the ear; it involves loss by disuse; the cave educates the fish in its waters to be blind; the child who is always receiving cannot be generous, we are educating him to be selfish by constantly giving to him; he must give in order to become generous. Doing nothing educates the child to laziness; keep the lazy boy at work under some inspiration, practise him in doing, practise the cross child in smiling and singing and playing, the selfish child in helping, the proud child in serving, the thoughtless and careless child in responsibility for himself and others. Function and structure act and re-act on each other. Be guided by this great law in all you do for the child. Exercise the candidate for

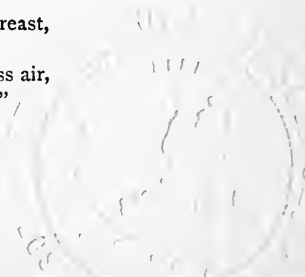
citizenship in fraternal helpfulness, in all the economic virtues, in right methods of work. Habit is accelerative : sow the wind and reap the whirlwind. The boy who forgets to do a duty to-day will forget other duties and be less sorry to-morrow. At every remove we get farther forward or farther away. He who begins to loose himself from the ties which bind him to virtue is like one who loosens the cord which holds him to his party and his guide on the perilous ascent of the Matterhorn ; he slips and with terrible velocity falls into the dreadful chasm.

Our intellectual habits also affect our ideals ; careless and blurred perceptions, imperfect and ill-defined memory, dull and fitful imagination, undeveloped taste, all these deform and dwarf our moral ideals. The communion of the soul with all that is spiritual is prevented by mental inactivity.

“ How pure at heart and sound in head,
With what divine affections bold,
Should be the man whose thought would hold
An hour's communion with the dead !

In vain shalt thou or any call
The spirits from their golden day,
Except like them, thou too canst say :
' My spirit is at peace with all.'

They haunt the silence of the breast,
Imaginations calm and fair,
The memory like a cloudless air,
The conscience as a sea at rest.”



So let us remember to train the minds of the children in clear and comprehensive perception, accurate and complete memory, definite expression, vivid imagination, in order to lift, expand, and vivify their spiritual ideals; we must show them what beauty and harmony are, by clear observation of their representation in nature and human action; they will then remember more definitely and compare more justly, so as to deduce more clearly abstract law and order, truth and justice, love and purity, and so build up living conceptions of the Personality which they strive towards. In the moral and spiritual universe, we breathe the atmosphere of these great ideals, and grow into them unconsciously, as the child grows.

Yet, again, by the discipline of retribution, by the experience of pain as a natural penalty, we are sometimes driven back to high ideals from which we have strayed; we are forced to reinstate them as an incentive to duty; then the will is aroused to active participation in the struggle. The conscious will is the final agent in the direction of soul-development and growth. Even when all other help and chastisements have failed, where the environment seems all degrading, where habits of conduct have been inevitably opposed to moral elevation, nature, with kind compulsion under seeming cruelty, continually strengthens the ideal of law by heavy retribution; till, through

struggle and antagonism, the will becomes capable of exercising an energy equal to the conquest of all these untoward moral influences, and sets the face of the hero straight forward and his steps upward and onward to give him the most triumphant soul-progress, and enable him to outstrip all the apparent vantage of happier influences.

I came out of a school of ragged little urchins as they were making their way through the slush and mire of the narrow alley that led to the street. A boy of ten carried on his back his little brother from the kindergarten; he reached a broad stone at the entrance of the alley, running a gantlet of snow-balls and mischievous attacks to pull his brother from his back, then he set the little fellow, whose stolid countenance showed no fear or doubt, upon the stone, and turned about with undismayed front to his foes. He vanquished one after another with stout heart, and repeatedly resumed the attempt to carry his little brother off the field; I watched him, victor in the sixth contest, at last shoulder his trusting burden and dart across the crowded street with him, all alert to avoid the cars and heavy teams. I could but admire his determined pluck and persistence as well as his stout imperturbability of aspect under all these difficulties. As I stepped from my car to reach my home, I met a very different crowd of school-children. I watched one of them about

the size of my little hero, but he was muffled as if for the Arctic regions ; he was led by a maid, and looked timid and babyish. After all, I thought, the compensations of life are a tolerably good balance of opportunities ; this rich boy might almost envy the poor boy his chances of growth, physical as well as moral. How much more it is to a boy to have a well-trained will and a habit of fearless and prompt action, a steady power of resistance, and an unflinching courage and resolution, than to have fine clothes, a luxurious home or, perhaps, even a life full of love and innocence without them !

We must feed the child's soul, also, with the ideals expressed by those of clear moral vision, the spiritual leaders of the race, they who show a supreme genius for righteousness and the most perfect fealty to truth ; the martyrs, the seers, the teachers, the preachers, of humanity, — how their utterances, their lives, and their death-scenes lift our ideals, and inspire us to strive for all divine possibilities of humanity ! The embodiment of our highest conception of character in a great magnetic human personality is the most powerful influence for good which comes from our earthly surroundings. A great and true soul is the very bread of life to us ; its possessor transcends all our ideals in his own life, and has the communicating force of all this complex union ; he is the way

the truth and the life to weaker and lower spiritual natures. We construct from him the way to God, and to the extent of his likeness to God we see God.

Yes, we offer ourselves to the child as a pattern for his ideals ; we know that we must train him in the spiritual life by the same laws that operate in his natural life. Whatever he thinks and feels and does, that he will continually become. There is no other rule of growth than the assimilation of nourishment and the exercise of function.

This throws upon the teacher a heavy responsibility, but an immense inspiration ; it calls him to unceasing vigilance and spotless behavior ; it keeps the heavens open above him, and urges him to glorious effort.

“ Stay not for rest though dreams be sweet,
Start up and ply your heavenward feet ;
Is not God’s oath upon your head
Ne’er to sink back on slothful bed,
Never again your loins untie,
Nor let your torches droop and die,
Till when the shadows thickest fall
Ye hear your Master’s midnight call ? ”

CHARACTER AS AN OBJECT OF SCHOOL EDUCATION

ADDRESS BEFORE THE MASSACHUSETTS TEACHERS' ASSOCIATION, NOV. 26, 1887.

FELLOW TEACHERS, — I am glad to speak to you to-day, because I am burdened with my message to you, because I want to feel your responsive sympathy and the inspiration of your courage, as well as the wisdom of your experience. I ask you to look at this great subject of the school education of to-day; the school education of this city and this State, nay, of this whole country, in the light of its actual conditions,— conditions unparalleled in history,—to look at it penetratively, inclusively, comprehensively, as to the demands of the situation, the times, the State; as to the demands of our national security, of civilization, of humanity, and the progressive spirit of the age,—and tell me whether character is to be reckoned among its objects, and where in the scale of importance it is to be placed.

What is the situation of the schools to-day as to their material? Think of the question, and apply it fairly and broadly to the existing conditions of our population. If you should spend six months, as I have but now done for the first time, in going from school to school in this city, you would, I venture to say, be almost overwhelmed with the gravity of the question I have propounded, — overwhelmed with the complications of the situation, the complexity of the material. Go into one school, for example, and look into the yards at recess, stand in the main hall as the children troop in from recess to disperse to their several rooms. What a seething mass of humanity is before us! Children of every nationality, of every social grade, of every form of political and religious inheritance, of every possibility of development, gathered within one cordon of equal rights and privileges, of equal restrictions and limitations. As I have watched them, I have seen in them the agitated convolutions of a nation's brain, or the arterial circulation of a nation's heart, for that they are really to be in a few years. The problem which confronts us is unprecedented. What sort of training shall be brought to bear on so many diverse and alien elements, to unify, to integrate, to harmonize them sufficiently to handle them as one school? We might hear in this noisy tumult as many native tongues as modern society pro-

duces ; see as many race types as are found on the globe ; and as they pass on in the procession, we see an epitome of that vast phenomenal migration which is pouring from the shores of the Old World over our parallels from sea to sea, filling our valleys, occupying our towns, ruling our cities, overflowing our original population with the most heterogeneous and disintegrating accumulation of forces and elements that were ever brought together in history.

But stand with me, for a while, in this grammar-school corridor, and observe this file of seven or eight hundred, perchance a thousand, boys and girls, as they pass up the stairways to their school-rooms ; and think of the increasing multiplication of this host, not less than three hundred and fifty thousand in your Massachusetts schools to-day, and the progression of numbers is a geometrical one. They are coming in to receive your training, according to your theory of what it ought to be, — how broad or how narrow, how fundamental or how superficial, how limited or how far-reaching, — as your ideal of school education shall shape it. They are coming into their places for the hour or the day ? No ; for the days and months and years of their growing-time, for what is potentially their lifetime. Remember, adapt your ideal to this condition of comparative duration, of comparative importance as the seed-time of life. They are com-

ing in for the most part in these grades to their only opportunity for right development, from homes, or from no homes, or from worse than none ; they are trooping in from pernicious companionships, from ignorant and lawless surroundings, from the infection of the street, to catch the formative intention of our institutions, to receive the touch of our civilization, to be led on to the threshold of participation in our family and national life. They are coming into the circle of your personal guardianship, as their fathers and mothers have come into this free land, because they have been invited and encouraged in every way, because they have been compelled into our schools, and we have undertaken to do our best for them ; we have dared to offer to build them into the State ; we have had the courage and the faith to put cunning tools into their hands, and to show them how to use them ; we have proposed to endow them with the matriculation of our intellectual heritage, of our grand estate of intellectual possibilities, that they may obtain skill and power, perhaps political or educational dominance, among us. In this crowd are our own children of Plymouth Rock traditions. They are all together, one body, for coincident training and education.

Do we know what we are doing? Have we such unquenchable faith in the leaven of our inheritance? Will the organic qualities of our national

institutions reach so far, permeate so vast a conglomeration, inoculate so infinite a number of personalities with the virus of our original incisiveness of conscience, of our fathers' lofty ideals of action?

We have a grand inheritance of character, thank God! As the Carboniferous Age packed the solid earth with its plant-life, and stored up in this great continent resources of material heat and light sufficing for all and forever, though its myriad acres should become so many homesteads for the representation of every town and village in the whole world, — so Puritanism stored up its mines of solid integrity, purity, and faith for the spiritual warmth and light of all the souls that shall flock to its borders: an exhaustless supply equal to the infinite demand! But suppose those mines are not worked, those accumulated moral forces not applied, the talent left buried and hid in the earth, the factories of our manhood and womanhood not supplied with this fuel, what then? *Character* left out of our schools, our educative organizations, our universities?

Do we not see, then, that our conditions of material for school education are phenomenal? that the times are exigent in their demand? that we have a tide to sway which will tax all our protective and directive forces? that we cannot afford to leave out of primary, grammar, or high school courses

the education of that supreme controlling power, the individual will and conscience? that we *must have* a place in our scheme for the evolution of soul as the inclusive germ of right manhood and womanhood?

This great influx of various life is a grand opportunity to prove the virtue of our transcendent principles of national unity and growth. In the seething caldron of our schools, as well as of our civic population, we must preserve the regulative, the unifying, the alchemizing, element of our relations to eternal truth; if we so materialize our educative plans as to leave out the soul, we are in the path of disintegration and destruction as a nation, a state, or a school-system. The schools must deal with the immortal part, the essential element of growth of these seventeen million children within our schoolrooms. Is it not an overwhelming problem which is before us? How to humanize, how to civilize, how to nationalize, may I not say how to spiritualize, them as they come into our ranks? I will not gauge my proposition to any limiting relationships or titles of religious creed or sect, — not to Puritanism, not to Protestantism, not to Roman Catholicism, not to Judaism, neither to Buddhism, nor Agnosticism. I gladly leave all theology to the churches; I will choose the word, if I can find it, that will stand for the most liberal education of the whole man,

with the soul as the supreme factor of that manhood. How can you leave it out? How dare you ignore it? How can we train the child, as we have been trying to do — all but his soul? It seems to me the *reductio ad absurdum* of educational policy.

I say it would be a splendid achievement to deal successfully with the problem of absorbing into our national life all these diverse and fertilizing currents which immigration provides at such an unexampled pace. If we can but preserve our assimilative power as a civilized and Christianized people, how rich and complex our national life may become! It is easy to see what a fine fruit all this foreign graft might give us. I have no doubt that we have much to be grateful for in the germs now being wrought into our body politic — yes, even into our schools — here in Massachusetts. How narrow and stilted and exclusive the hereditary Puritan type is capable of becoming without interference, Heaven preserve me from surmising! I am glad the warm heart, the ample generosity, the kindly courtesy, the ardent patriotism, of the Irish blood is kindling the cooling stratum of New England life to something of its ancient fervor. I welcome the various flavors that are pouring into this seething caldron of which we have spoken. The broth will be all the more spicy and nutritious when it is thoroughly boiled down; but we teachers are looking down

into the bubbling vortex, with the responsibility of producing therefrom a savory and healthful sustenance for future generations. The harmonizing, the nationalizing, of all these foreign elements seems to be an immediate and paramount duty. I believe that in our schools, as in our cities and in our whole land, we should constantly strive to forget the various nationalities represented by the newer and changing population, and nationalize all at once as *Americans*, the sooner the better: no Irish, no Italians, no Germans, no French, only Americans, not even "Irish Americans," or "the foreign element;" but as soon as these whom we have so cordially invited among us are domiciled as families, as soon as their children are in our schools, they, children and all, as well as we and our children, are Americans. They, as we, have one flag to fight for, one country, and one alone, one title and one inheritance; and should be loyal to one citizenship only.

We have asked them and they have come, not to be false to their past, but, having chosen their future, to be true to the supreme fealty they have adopted; to call themselves above all Americans, and to stand by the law and order of the country into whose borders they have hastened in presumable good faith and honesty.

Produce in our schools the sentiment of national unification, of an integral connection with

American institutions, and ideas of patriotic pride in American homes, American schools, the American honor, and the American ideal of loyal and orderly free government. Do you doubt whether this be a part of your duty? As well doubt this as any other conception of your duty lying within the realm of the sentiments and emotions. But if, as I suppose you will all concede, the schools are the safeguards and training-ground of our national and civil recruiting body, then the teachers are at work preparing this body corporate for service which shall be preservative and strengthening, rather than weakening and destructive, to the State. How can they do this without arousing the affections, stimulating the loyalty, exalting the ambitions, of every recruit? They must work upon the soul of every child, for these are soul-functions. Are they less important to the State than the ability of each recruit to read, write, and reckon? Will they serve the State less than mere intellectual acquisitions? Do you not see that the school as an arm of the State must work supremely upon the activities of the soul? If the law of the land lead the children into the exercise of intellectual and mechanical power alone, it is preparing, perhaps, the dynamite bomb, or the riotous mob, or the cancerous corruption, which shall recoil upon itself within a decade or two.

Perhaps you may say, "I agree that good morals should be inculcated in school, right conduct should be demanded, but why speak of character? That belongs to the family and the church as an educational responsibility." Did the existing conditions of our home and church work suffice for this, I would not so emphasize the part of the school in it, but who will claim that this is done? In fact, the great mass of public-school population in our large cities derives no benefit from the educative opportunities of the family or the church. Will any one deny that? Besides, if the schools hold the children in their embrace during almost their entire waking hours, they so thoroughly grasp the balance of opportunity, that home and church are of little avail against them. If, in lieu of using this opportunity for character, it is found to be neglected, there is no resource for church or family but to wrest the children from the hands of the State, and place them in home or church schools; and if this has been largely done, what wonder, or whose the blame?

I lay the main stress of my plea for character education upon the needs of the primary and grammar schools, because they are greatest, both as respects time and material, and there rests the burden of my appeal; but I believe the high schools are not exempt from responsibility. There comes a time when the young soul, emerging from the careless-

ness of childhood, awakes to a sudden consciousness of its relations to itself, to the universe, and to immortal issues. If the teacher is without power to guide in such a crisis, without power to awaken and healthfully direct the sense of responsibility for character, without the soul-life in himself which makes him heart-wise and soul-helpful, he is terribly out of place, and has mistaken his vocation, though he be a master of all literature, science, and art. I have rejoiced to hear Dr. Eliot of the School Board, on more than one occasion, recognize and emphasize most earnestly this crowning responsibility for the divine relationships of every soul within the moulding grasp of the institution, or about being graduated from the Alma Mater.

Perhaps the teachers will say that the rules of the school regulate conduct ; certainly they do, in a very narrow sense. *Conduct* is a word which admits of many applications. The rules of the school are for the government of conduct only as it relates to school relations and duties ; so I conceive their application. I remember a short interview I had with the master of a school, in regard to one of his pupils. "How does it happen," I said to him, "that his mark for deportment is so low? Is he a bad boy?" — "Oh, no," was the reply ; "he is a very good boy, but his conscience hasn't developed in the direction of his school duties."

I admired the ready expedient, the tact, and the skill of phraseology exhibited in this reply, but I perceived that the marks for school conduct had no reference to character. Is it not so in all our schools? *Conduct* does not there imply anything beyond outward conformity to the regulations of the schoolroom, and a trivial offence of posture or occupation is visited with sterner retribution than a serious offence against good morals. I think in the very school of which I speak, some boys who stood high on the roll of school conduct were well known to have habits of open and heinous vice. I heard one, who had excellent opportunity for knowing, say of a grammar master, not a hundred miles away, "A boy can lie and steal and use profane language without any notice from him, but if he catches a boy with a piece of chewing-gum in his mouth, he gives him an awful thrashing." So have I seen constantly, as I pass from schoolroom to schoolroom, an oppressive attention to the "mint, anise and cummin," to the slightest detail of external order, while the weightier intellectual matters, enthusiastic attention, a knowledge of the lesson, an effort to understand, were all postponed and constantly hindered and interrupted by the teacher's narrow ideal of conduct. When will the teachers learn that the mind of the child and the soul of the child grow from within outward, like a plant; that conduct is the outcome of char-

acter, that external behavior is the expression of the inward spirit, that inspiration is the finest regulator of conduct, and that external order can be secured effectually only through the absorbed attention which is spontaneous under the inspiration of the work or the teacher, or through the controlling power of affectionate loyalty to the interests of the school? I passed a half-hour in a class-room at one of our evening schools lately; and although the class was more or less restless before the teacher took up the lesson, yet, as soon as he did, their eager interest produced an immediate hush, and the perfect quiet which grew spontaneously out of the master's absorbed command of his subject and the absorbed attention of the class, was a thorough illustration of the superiority of inspiration to criticism, as a corrective of outward disorder. So I discern that even in matters of school conduct alone, the effectual method is the arousing into activity of the soul-functions. You *cannot* ignore the soul in school education. But some will say, the school is for intellectual development. That sounds rather narrow in these days of enthusiasm in the direction of manual training. The body, as the tool and home and sub-partner of the mind, is found to be an essential factor in the education of the child. What! the body and the mind, but not the soul? The senses, the hands, all the organs of outward per-

ception and expression, the reason, the imagination, the taste even,—all these avenues and means to a great end brought into exercise ; and the consummation, the grand purpose, the *raison d'être*, forgotten, ignored, neglected? the soul-functions and soul-development not even hinted at in your school courses? Oh! one may go starving through the plodding recitations ; not a hint of the unseen realities, the unciphered verities, the grand background of all human activities and aims, character! nothing of that in the text-books, no ideals to feed the soul of the child upon, no stirring of love and reverence and fidelity, no appeal to the inward life which should be at the root of all this intellectual growth. The barren, barren tree of our curriculum on which no immortal fruit can ripen! let its deciduous verdure fall away each year, until some perennial sap shall spring from a more vital and radical source to make the gardens of child-culture bloom as God meant they should.

Perhaps some will ask, what do you mean by arousing the soul-activities? How shall we do this by our school exercises without interfering with liberty of conscience and striking at the principle of our free institutions. That seems about as pertinent to me as a question how one can teach physics without infringing on some machine-patent. Are there not grand ideals which underlie every system of religious belief? Are

there not affections universally acknowledged to be supreme? Is there not an unalterable law of right in the moral world, and unvarying moral distinctions? Is there anything sectarian in the idea of an ever-present creative love and power on which all creatures depend, and to which they owe their highest fealty? Is there anything that belongs exclusively to Jew or to Greek, to Latin or to Saxon, in the obligation to choose right rather than wrong, to exercise love instead of hate, to worship Him in whom we live and move and have our being, to call Him our Father, and to feel toward Him as children? Is it more or less Mahomedan than Jewish, or than Christian, or than Pagan philosophy, to teach that the things which are not seen are eternal, and that eternal truth is within and behind all outward forms and processes? I recall the beautiful descriptions of the schools of Pythagoras, where soul-training was the constant and pronounced method; the white-robed ranks, engaged in hymns of praise with every morning and evening sacrifice, and all the Greek excellence of achievements devoted to the deities, — their athletic, intellectual, and spiritual exercises only a form of worship. When shall we be able to build up character on the basis of this recognition of what is real and fundamental? There is not a child in our schools, however dirty, stupid, brutish, or vicious, who is not sensitive to such an inspira-

tion, and who will not respond to its appeal sooner or later. What glorious opportunities we have to make that appeal! The returning blessings of each new day, as they fall upon us from an unseen hand, are waiting for our appreciation and thankful attention; the close relations of school which involve the affections and stimulate the emotions so constantly, open the door for the expression of the soul. The blind cannot lead the blind, the power of inspiration is the overflow of inspiration. And how one may go *thirsting* through the desert of the natural science and geography work in many of the schools; and in all of them be suddenly brought to the wall just as the glory was about to burst through the works of the Lord, while the eyes of the children are looking and waiting in vain. I wish I could convey to you the sense of mockery and disappointment that comes over me as one life-structure after another is investigated in a class-room; all its wonders catalogued and its anatomy recited to every detail, and then,—a great blank where all the feast lay spread, the curtain dropped, and the multitude sent away empty! Of what account is the dissection of the oyster and the clam, the sponge and the star-fish? It is all so much rubbish, and a valley of dry bones, where no one has been allowed to touch the thread of inspiration running through all its labyrinth of structure and type: the design, the adaptation,

the providence, and the immanence of creative love and care: God near at hand, in the leaf, in the rock, in the earth-forces and earth-productions, in every image and expression of life: God in the heart-beat, in the pulse, saying each instant, "My child;" in the breath of life, whether in the mollusk or the mammal, the creative thought in its ever-evolving processes and transmutations, for the child to see, to trace, and to feel, until his soul responds in faith and affection, in worship and in obedience. I declare that there is no other way to reach conduct legitimately or permanently or thoroughly, but through character as an outgrowth of soul-activity. The human being, I reiterate, is like a plant in its methods of growth, not like a clod which rolls amid the adhesive clay and gathers accretions: our outward forms of action are moulded by our inward thoughts and feelings.

Some teachers admit that character is the inclusive aim of education, but propose to attain it through the accretion of good habits, through the discipline of the will, through a wholesome sense of the natural penalties of transgression of the moral law. These, indeed, are well and necessary, but they do not go to the core. They, too, are in a degree external; they do not involve the soul-activities so much as they do the judgment and reason and the purely intellectual power of concentrated attention. Even as a physiological process

the conscious will comes into play only in those channels of vibration which the unconscious will has opened ; when awakened aggressively it usually comes to a point of equilibrium with opposing vibrations, a condition which precludes activity in any direction ; the channels of brain vibration are clogged with opposing currents, until some overpowering wave of absorbed emotion clears the way for the action of the unconscious will, and the work is accomplished by inspiration which could not be even begun by resolve. Tell your pupils twenty times to stand erect, to march in exact step, to keep in line, to be quiet as they file up and down, and with the best intention in the world there will be more or less disorder and irregularity and undue noise ; but strike the piano or the drum, and attune their muscles to rhythm and harmony, absorb their attention, harmonize their movements unconsciously, and perfection of detail is at once accomplished.

Or suppose a pupil listlessly turning over the leaves of his book, sitting slouchingly and passively at his desk : you know that to try to arouse his will is not so effectual an instigation to real study as some strong motive to ambition, some sudden accession of real interest in his subject, or some arousing of his whole nature by an absorbing idea. This is one of the lessons I wish the teachers could learn : How ineffectual is their endless fault-

finding and trivial correction to secure good order ; how paralyzing their nervous chatter or impatient scolding becomes to the real power of the pupils for doing what is urged upon them ; how much more to the purpose is one wave of enthusiastic interest than a thousand pattering drops of exposition and reprimand ! And I wish, also, that we could all observe how futile is most of our endeavor to arouse the sense of duty without having first aroused the affections, in either their human or divine relations. Habits have their accumulative power, but outward habit is as nothing before inward habit ; it is the habit of thought, of feeling, the habit of desire and affection, that overcomes at last and makes the man what he is.

Do we trust to the silent and unexpressed influence of the scientist to produce scientists ? or does the man who knows any matter of scholarship trust to that knowledge to produce scholars, without active effort to stimulate their desire for knowledge ?

Now, again, I hear some say, that the high character of the teacher, the models of outward conduct in the schoolroom, the recognized requirements of society, the patterns of worthy living furnished by reading or by chance attention to individuals, will, without special pleading, or even without open and explicit inculcation, build up character in the school because our schools are so

well equipped, so thoroughly built up! I conceive all this to be about as adequate for that attainment as a case of minerals in the room, about which nothing is ever said, for the acquisition of the science of mineralogy. In fact, it suggests a characteristic passage in "Our Mutual Friend," where such a doctrine is touched for our benefit in Dicken's inimitable manner.

Says Mortimer Lightwood to his chum Eugene Wrayburn, complaining of their extravagance:—

"Your vagaries have increased the bill."

"Call the domestic virtues, vagaries!' exclaimed Eugene, raising his eyes to the ceiling.

"This very complete little kitchen of ours,' said Mortimer, 'in which nothing will ever be cooked'—

"My dear, dear Mortimer,' returned his friend lazily, lifting his head a little to look at him, 'how often have I pointed out to you that its moral influence is the important thing?'

"Its moral influence on this fellow!' exclaimed Lightwood, laughing.

"Do me the favor,' said Eugene, getting out of his chair with much gravity, 'to come and inspect that feature of our establishment which you rashly disparage;' with that, taking up a candle, he conducted his chum into the fourth room of the set of chambers—a little narrow room which was very completely and neatly fitted as a kitchen.

‘See,’ said Eugene, ‘miniature flour-barrel, rolling-pin, spice-box, shelf of brown jars, chopping-board, coffee-mill, dresser elegantly furnished with crockery, saucepans and stew-pans, roasting-jack, a charming kettle, an armory of dish-covers. The moral influence of these objects, in forming the domestic virtues, may have an immense influence upon me. In fact, I have an idea that I feel the domestic virtues already forming.’

“‘How can you be so ridiculous, Eugene?’ said Mortimer. ‘But if I could find you in earnest for one minute I would try to say an earnest word to you.’

“‘An earnest word?’ repeated Eugene. ‘The moral influences are beginning to work: say on. In this desire for earnestness, I trace the happy influences of the little flour-barrel and coffee-mill. Gratifying very.’”

“*Earnestness!*” Oh, yes, the good old Saxon word,—how much it involves the soul!—to yearn, to long fervently. It is not so much a matter of method as of essence and of end. I confess to undying enthusiasms about methods of instruction, about courses of study, about all the law and sequence of intellectual development; and as I follow my present duty as a school-official, I find myself quick to remark all that,—to enjoy the work that is done in the best way; to be glad when I see the

end attained easily, rather than with unnecessary difficulty ; and I exult that the art of teaching is recognized as an art ; that we are beginning to understand the principles of mind-growth ; and that school education is assuming the proportions of a science. But more and more I am oppressed with a sense of my responsibility in demanding character as the grand, the inclusive and supreme object of all this complex effort and expenditure ; *character* as the all-embracing goal to which we must lead these 350,000 children of the State. I welcome the intellectual and the manual training because they are the adjuncts and ministering servants of soul-culture, which alone tends to character. I welcome the prospect of that complete ideal of education, which starts equally with the three elements of the child's being, — body, mind, and soul, — and develops them all from infancy in their natural order ; which offers to the mind, perceptions, and to the heart, sentiments ; which attempts to aid the struggle of the soul, as well as of the mind and body, in the earliest period of life ; which presents the forms of nature to the child as images of the thought of God ; which fosters the child's faith in unseen presences, and develops his intuitive belief in a heavenly Father. You know I refer to the kindergarten, which seems to have found the secret of that harmony of human development which involves every part

of the child. A harmony which disappeared after the Greek culture, like a stream running underground, to spring into life in these latter days for us and for our children, that a rounded and complete, all-involving education may be realized again. I hail the day when it shall start every activity of child-nature on the basis of the supreme importance of character! I hail the day when it shall treat the forms of life which it studies with reverence and love as the design and pattern of God's loving infinitude of power; when the natural science and observation work shall minister above all to the soul and fix its divine attachments! I hail and bless the day when its *methods of love* shall creep into the primary schools, and climb up into the great grammar schools where I have taken you to discover the conditions of your material! Then no longer shall the impatient frown, the angry word, the attitude of disgust, and the stroke of the rattan express the relations of the teacher to her class, — the poor unfortunates who have never a good soul-breath to breathe. Oh, what a day of vantage will that be for the Boston schools! Now, here and there, some good master is a father to his flock: cares for the girls as if they were his daughters and for the boys as they were his sons; there, like an oasis in the desert, verdure waves, wells of water slake the thirst, and generation after generation

blesses the soul-fostering educator. Many a time I have held out my hands to kind and sympathetic teachers, full of sisterly and motherly compassion, encouragement, and love, but oh, if they could all feel free to work for character, not covertly, not incidentally and waveringly, but openly, explicitly, steadily, inspirationally, and confidently, as well as wisely, taking it to be the one permeating and supreme purpose of child-training and development,—the land would have reason to call them blessed, and our heritage would prove ample for all that has been committed to our trust; then education would be harmonious and complete; the divine thought of childhood would blossom out in all its activities; all the exercise of mind and body, perception, expression, reason, would minister to the free growth of the soul, and the law of development would be obeyed in the child as in the flower, by the symmetry and right order of its parts, by the beauty of its complex unity.

I have alluded to the ungraded classes, for they rest upon my heart. I am willing to leave to the gentlemen of the Board of Supervisors all the details of the class-room and the courses of study, if I might accomplish something for character in these schools. They make such pathetic appeals to the true teacher to save and uplift them through the power of love and motherliness. Yet, many a

time have I been haunted by the face of some little boy made an habitual truant by the unsympathy of the teacher in such a room, felt at every instant of school-time, and in every relation of the child to the school ; which assumed the depravity of his nature and the hopelessness of his outlook, and offered no helping hand, or even loving pity ; and, although I have thought I cared for arithmetic, for geography, for the natural sciences, — yes, greatly, — and have sometimes “prated of nouns and verbs,” yet, at such times I am ready to say, “I am determined to know nothing among you,” save the nourishing of the heart, the education of the soul, the building up of character as an object of school education. Let the will be trained to prompt decision, to high resolve ; pile good habit on good habit, and right method on right method, until the involuntary action shall be, of necessity, according to that method ; until habit shall become organic, and conduct have its right determination ; but I would first, and above all, furnish the soul with pure and true ideals, exercise it in loving activities, teach it to *abhor* the evil and *desire* the good. I would support it by faith in the heavenly Father’s love and care continually ; I would lead it to recognize that love and care in every form and structure of life, and in every human condition and activity ; and I would lead it to believe in the divine response to such recognition ; I would

lead it to look to high inspirations and eternal realities ; to see that the outward and material forms are but the expression, the symbol, — nay, the *demonstration*, — of spiritual realities ; and I would let the little children hear the voice of everlasting truth and unchanging law in all the presentation of tangible processes which we can put before them for their discovery and comprehension. Because we have the immortal essence of soul to deal with in each of these human beings, for that, I believe, we are in the last result accountable. For all these outward forms of conduct are but the material expression (if I may so speak) of character ; they bear the same relation to its essence as the material and outward world bears to the mind which perceives it, or by which it expresses itself. The soul is an entity which involves the whole threefold being of man, and consummates itself in the organic result we call character. It is built up by the exercise of its functions, just as the mind and body are built up by the exercise of their functions. The activities of the soul involve the activities of the mind, but add to those activities the inspiration of its divine relations. All activities are the expression of entities. The body, the mind, the soul, — each expresses itself through activities, one equally with another, one as truly and distinctively as another. There can be no harmonious unfolding of the

human being, except by the simultaneous development, in right subordination, of these powers of the unity of this complete existence. The mind is not developed by cramming it with facts; the soul is not developed by cramming it with maxims, or by goading the will. The mind must be provided with images through the senses; the soul must be provided with ideals through the imagination and sympathy. The mind must exercise thought, the soul, affections, in order to growth. The mind must apprehend; the soul must feel. The soul awaits your educative effort in earliest childhood, in every child, and to neglect its education is to neglect your greatest duty and your greatest opportunity. You must provide an atmosphere for the divine breath of the soul; you must be able to call it forth into the light of truth, into the air of purity, into the constant activity of love. I will not affront your intelligence by explaining how you can do this. You know that one can furnish nothing for another which he has not himself; and to feed the soul, one must know what soul-food is, and have grown soul-strong, so that sweetness and light, truth and grace, shine out in his whole demeanor, and call out the same attributes in others. The great secret of educative success is the sympathetic power to draw out what is hidden, and reveal it more and more. The kindergarten as Froebel conceived it, was a real blossoming of the

child-nature into symmetry and beauty, into harmony of its interrelated parts, into unity of its complex relations. The approach through material forms to the great underlying principles of all development, is one of the most characteristic and broadest, as well as deepest, features of the plan. It is a great point to lead the child to perceive in all tangible things only the symbol or demonstration of intangible ideals and unseen truths, till he gradually comprehends the great principle of the continuity of law, and learns to read in the book of nature the immortal lessons of the soul.

Whoever is afraid to take hold of these studies of natural science in a vital way, let him go to the kindergarten and learn how to deal with the soul of the child; how to lead the child into his relations with nature, with man, and with God, into all his endowments of body, mind, and soul, from the start, and all together: no warped and one-sided pulling this way and that, till the schools have produced that monstrosity, — a body and mind without a soul, physical and intellectual power, without character; a partially developed and disordered human being, who can only illustrate the awful alternative, “What shall a man give in exchange for his soul?”

I admit that home in its highest use is for the growth of the soul. Then, since all is now left for the school, let us bring the home influences and home atmosphere into the schoolroom. I

bespeak your attention to this harmonizing and soul-educating power of the ideal of home as a factor of the school-life. I ask you to adopt the methods of a true home in your schools. I have seen such an atmosphere in some of the Boston schools. I have felt it as I entered the door. I have seen it shining from the face of every teacher. I have marked its responsive gleam in every pupil's behavior, and I have felt assured that here souls were being educated silently, perhaps, and unannounced, but immortally and divinely. Such schools ought to inspire all teachers and redeem the State. But, alas! they are too few; yet if these words of mine might arouse one echo, and that be repeated by many a thoughtful and willing teacher here and elsewhere, I should begin to understand why I was called here to take this work from the hands of one whose pure life and unremitting devotion left an unsullied lustre upon it. This, then, is the burden of my message to you, fellow-workers. If ever a generation of men and women needed to exalt character as the supreme object of education, it is ours! If ever a responsibility for the life and growth of a great nation in the midst of threatening dangers, in the crisis of its formative agitation, in the heat of its alchemizing fires, if ever such a responsibility weighed heavily upon its educative and eliminative and assimilating powers, that responsibility

weighs down upon us, upon you and me, this day and this hour! a responsibility of holding up the highest and truest ideal of a national education; an ideal that has for its lofty and inspiring standard, *character* as the grand, inclusive, and supreme object of an harmonious education.

THE RELATION OF THE SCHOOL TO CITIZENSHIP

*ADDRESS TO PORTLAND TEACHERS DURING A
PRESIDENTIAL ELECTION*

WE are on the eve of a new Olympiad. The streets are filled with excited processions; banners wave and shouts reverberate all over our land. The little boys have paraded their train-bands up and down our streets; the young men have had their torchlight processions; and the wrestlers in the contest are hoarse with hurrahs, and deaf with the din of battle. If one could see, as in a bird's-eye view, the whole land, he would see wild agitation from one end to another, and feel the electric thrill which our great national elections arouse in every boy and man, may I not also say every girl and woman? What a vigorous and popular national feeling, what a united interest, all this indicates! As the football of party watchwords, and of the personality of the leaders themselves, is tossed hither and thither, all hearts beat in

sympathy with either one side or the other, and all eyes are riveted on the issue. But we, the teachers who go daily to our work, ask ourselves, What have we to do with such a scene? We cannot avoid the reflection, that as one after another these epochs return and arouse the whole people, our classes of boys and girls are coming into them as actors, and all these important national questions will devolve upon them to settle. The stupendous truth is, that we are doing more to shape the national life of the future than any of the politicians or reformers can do, for we are educating all the future citizens of the land.

We do not undertake to conduct political or military schools; but we are making the men and women who shall form the State, and that aspect of our training must come into our purposes and work in every particular. "What constitutes a State?"

We set our children to recite that noble verse, and we cannot improve upon its doctrine: "Men — high-minded men," we answer, and these must be turned out of this workshop of men and women, — the school, — by far the greatest part from the public school. We pour into its curriculum all that can enrich the commonwealth through the medium of these growing members and elements of the State. We say they must be intelligent; they must read, write, and cipher; they must know

about the earth, their home, and about the people in it; they must be wide awake and know how to use every faculty, ready to learn and to express themselves in science, art, and literature, that they may give to each other and to all men the results of their activities; they must be healthy and strong, physically, that they may contribute health and strength and vitality to their generation. All this means aptness and facility in doing what their hands or brains find to do, what needs to be done, what their age asks of them,—physiology, physics, manual training, the powers of observation developed. Then, above all, we need character; the soul evolved for the lifting of the race, for the spiritual as well as physical and intellectual growth of the State and progress of the national life. Rounded, completed men and women we must produce to build into the life of the nation.

We must not forget, also, that the family, the home, is the unit of the political body corporate; and we must reach the home life of the next generation if we would reach its political life. How nearly do we approximate these great ends?

Every nation must train its material for future use in the government. The Prussian schools, the French schools, like the Roman, are so closely connected with the government, that they seem almost like the Spartan system which effaced the

home. This is too mechanical a relation to national life for the genius of free America. We cannot afford to blot out the home, to take out "the very pulse of the machine." The American idea is more in accordance with the natural instincts of humanity. The nation is for the citizen, not the citizen for the nation; the home is the dearest possession of the people in their individual life, and in their ideal life also. "Stay at home, mother," said a brave soldier to his mother, who talked of going into the hospital; "if home is broken up we have nothing to fight for, our courage will be gone."

The home is also the dearest possession of the nation, and what we can do for that is the best that we can do for the State. So we teach the girls to sew and cook, and the boys to use tools and manage accounts, that not only fingers may be deft and cunning and time well occupied, but that all may help make comfort and happiness and virtue in our homes, and men and women may live in families, and bring up the generation to come most favorably and as nature directs.

If we examine the progressive courses of study now provided for our public schools, I think we shall find all this multiform development provided for in reasonable measure. Look first at the kindergarten, which, in the leading cities, is now placed at the foundation of public-school instruc-

tion. If you have studied its theories you know that they open up into the fullest development of every child. The initial idea is the *home*; the mother's love and sympathy extended to each child, and *nature*, the mother of us all, leading the child to feel his relations with her, to hold her hand, sit in her lap, and rest in her bosom. The little one in the kindergarten says his "good-morning" to the sun and his "good-night" to the moon. He calls the flowers and the plants his friends, and the animals his playfellows. Everything about him shares his love, and in all he is taught to know the heavenly Father and to express reverence and gratitude to Him. All the plays of the kindergarten emphasize the child's sympathy with his fellows, and his unselfish care and helpful love for others. The child is put into intimate relations with nature, with man, and with God.

This develops a healthful social life, and prepares him to become a useful member of society: all of which is so much toward making him a good citizen. In the plays he learns fraternity and the common humanities, and through the occupations he learns orderly industry, mutual helpfulness, the germ of social and national life. Of course, all that makes him a good child makes him a good element in the community of childhood; it tends to make him grow into a good man, and, therefore,

into a good member of the community of men. This applies equally to the girls, and extends equally to the future woman. All that makes children symmetrical in their development, physical, intellectual, and moral, is in the line of virtue, intelligence, and health in the body politic. The individuals makes up the community, and the sum of individual and private worth is the exponent of public worth and national greatness.

Then in a well-arranged and psychological curriculum, all this work begun in the kindergarten goes on under new adaptations of circumstance and method in the primary school. Still the education of the senses and the growing relationship with outward nature : observation lessons in color, form, place, size, qualities of objects ; everywhere experiment and investigation by the hands and the senses, — plant and animal life, the human body, the sky and all that it offers to the child's wondering gaze, the earth, air, and water, all are made a constant study, with the sympathetic inquiry and intelligent direction of the teacher ; until the child is everywhere met by phenomena which stimulate his mental activities, train his senses, and give facility to his physical powers, at the same time feeding his spiritual life, and preparing him to hold communion with all that meets his awakened consciousness and shows him to himself as part of a universal whole, and in

harmony with all things through love and truth. So his character (and thereby his conduct and manners) is gradually and permanently formed, and he is becoming that essential factor in a worthy and noble state, the progressive, single-minded, and honest man. I speak of these natural-science departments because they are comparatively new as parts of primary-school work.

Of course the old paths of the three R's are trodden still, but are all vivified with this new life. Number, reading, and writing: how they teem with the wealth and enthusiasm of the natural-science work! in connection with lessons on minerals, flowers, and animals, or geographical stories and journeys, they gain new life and development. Drawing, moulding, and singing, beginning with the babes in the kindergarten, and growing more defined and accurate, more suggestive and artistic, more varied in expression, all the way along through primary and grammar grades, round out this progressive and expansive building-up of the future citizen; while physical exercises, all the way up, set each muscle and sinew in healthful beauty, strength, and availability, so that his body may be able to work out his ideals. And if, in all this manifold growth and exercise, the soul of the child slips away into error, and wrong thought and action crowd out the right, and distort the manhood or womanhood, it is because some

cog in the wheel of the child's relations with home, school, or the street does not catch well or run smoothly, and meets too much friction; then the real teacher will strain every nerve to reach and correct the fault, dealing with the personal experience and conscience.

Now the pupil of the grammar school studies the human body specifically, and its laws are more distinctly understood in their relations to right and wrong habits. The statute of the State requires the teaching of the effect of alcoholic liquors. Here begins the first effort to meet the temptations which thicken about the growing boy and threaten to make a brute of him. This is more palpably direct and important in its influence on citizenship than mere generalizations. How much or how little of this aggressive teaching is best for the child, must be decided by his surroundings and his evident tendencies. I would deal very cautiously with such lines of instruction. I do not recommend the representation of images of vicious impulse and habit for the attention of children. I like to see evil killed by good, if it has not become so deeply rooted that only subsoil ploughing will do; but, at any rate, see to it that some thing interferes with the degradation and indulgence of the animal appetites, and that we are to have a generation from our schools who are more human and less brutish; that human

life and character shall go on in its evolution towards the divine and immortal, and that our land shall not lose the lustre of its high beginning.

Geography and history, as well as physics, conduct the child to a broad outlook of study, and leave him at the threshold of the high school, with tastes indicated, habits formed, and some ground for the right selection of further subjects of study and tendencies of growth. If circumstances and natural bent lead him to make his active connections with society, and thrust him into the arena of work and the struggle of life at once, he is still better prepared to undertake it than the embryo citizen has been at any time in the previous history of the world.

And now comes industrial training to complete the endowments which the public school offers to the coming generation. The boy must know how to take his place in the economy of the household. Give him the saw, the plane, and the hammer ; let his muscle grow hard, and his body become vigorous and elastic. Let him practise athletics and military drill, that he may be ready for service, public and private, so to be at least a unit that can be counted in the grand body politic. The girl learns housewifery, sewing and cooking, domestic economy and thrift, that the home may be a beneficent factor in our private and public life. I would like to take you to these classes and the

exhibits of their work. Already the homes respond in thankful appreciation of this blessing. Fathers, mothers, and brothers, grandmothers and grandfathers, come to the sewing and the cookery exhibits, and look with pride on a work which touches their comfort so closely, and makes home a centre of happiness for all. No surer purifier of national life exists than safe and happy homes, where three generations cluster about the hearth, and the mother knows no higher joy than to serve and keep them all within her loving fold. And so we educate the coming mother to be companion and inspirer of him who, for the most part, has to bear the brunt of the outside fight for life; that she may understand and sympathize in all that befalls the race; that she may form wise opinions, and inculcate virtue and honor from her throne in the kingdom of home; and that she may gladly do her part in preparing loyal recruits for the great army of good citizenship that shall continually renew the life of the nation. And if the time is at hand when her ballot shall affect all the questions of the day, — nay, if its foot is on our threshold, we can say we have educated our girls for such a crisis; their knowledge and their enthusiasm is not one whit behind that of our boys in all matters connected with the geography, the history, the government, and the possibilities of this great domain which they inherit, and their

judgment is as fully worth harvesting; they can bring vital and nourishing forces to bear on the laws and the policy, on the right representation of our affairs, municipal, state, or national; they will breathe the spirit of home into the public councils, and hasten the day when sympathy, union, and harmony shall make strife to cease among men, and place our land in the vanguard of nations which learn war no more.

For woman owes this debt to the state equally with man, and why should she not be allowed to pay it? We become careless and thoughtless by the very prodigality of our blessings. We seldom think of the common benefactions of nature until we are deprived of them. We are in danger of taking as a matter of course the very richest of our gifts, without a suggestion that we owe a return to the source of those gifts commensurate with their extent and value to us. So the pupil in the public school may be in danger of appropriating as an independent right what he is indebted to the municipality for, and as much in duty bound to repay in some sort as if loaned him by a friend. I am always reminded strongly at the graduation of grammar-school classes, of this indebtedness of the child to the state, which has bestowed the best opportunities for education upon him, as if he were its especial care. What more could have been offered him were he the child of the most

honored citizen, to whose services the state owed its salvation? It is right that the child of the public school should be reminded of this obligation to the fostering care of the town where he lives. He has been supplied with all the luxuries of school education in these lavish days. He must be made to feel the strain of his relations to the giver. He must be led to exercise a lively gratitude and wish to give back some of his acquired power and training to the service of the public, and share the responsibility of guarding, in his time, the interests of the next generation. The duties of citizenship should be made peremptory, and not to be cast aside in honesty. He is not to devote himself, first, or wholly, to his personal interests, but gladly to remember that his shoulder is to be put to the wheel, and that his gifts must be held at the public service; that he must be a worker in the community, and help on its progress and welfare. As he has freely received, so he must freely give; not alone at some great crisis, but steadily as one of the members of the body which rises or falls in the scale according as its members rise or fall. To take an intelligent and unselfish interest in public affairs, not to shirk duty, to found a home and add its momentum of intelligence and virtue to the future state, is the duty of every man and woman in the land. This is a doctrine which is falling into such sad disuse,

that I think the public conscience should be aroused in regard to it and other primal duties and responsibilities of human life. The decrease of an intelligent native population is one of the lamentable features of the political situation, and results from the torpor of conscience among enlightened people on some of the fundamental requirements of the law of social as well as individual progress.

I hear people saying sometimes, Patriotism is a very narrow virtue; go out into a wider field of relationship, and love and serve humanity. I cannot agree with such a sublimated notion. As love of country is an instinctive love, an expansion of that purest of all emotions,—the love of home; as it has inspired some of the most heroic and unselfish deeds of mankind; as it has been strongest in the strong, and loftiest in the most exalted characters we have known; as even Jesus wept over Jerusalem with the yearning of parental love,—I believe we may throw all such qualms to the winds, and trust ourselves to inculcate patriotism in our children from generation to generation. Certainly, in our land and day, it is a very broad and inclusive sentiment, and almost coincident with a love of the race.

But you ask: Is there not a specific course of preparation for citizenship which should inhere in our public-school courses? I reply: Let our

teachers and educators see to it that our country's geography and history are studied with loyal enthusiasm, and that civil government holds important place in school study. The Declaration of Independence, the Constitution, and the statutes of the Commonwealth should become a part of every boy's and girl's preparation for citizenship. Our most fervid and lasting national utterances — Washington's Farewell Address, Lincoln's Gettysburg Oration, Lowell's Commemoration Ode — should be in the memory and hearts of every one of these who are to participate so soon in the active duties of American citizenship. I would try to furnish these who are to enter the struggle at once with a defence against our especial national temptations, — the love of money, greed of gain, lust for show and office, the growing social and political corruption, and general contempt for modest worth and conscientious industry and labor. Try to teach the lesson that there is no small or great in duty, no need of applause, but that honor is due only to faithful performance of appointed service. Carry these moral axioms through all the school courses, and educate the children to an unconscious obedience to them.

Let the boys and girls identify their own with their country's honor; bring them up to thrill with devotion at the thought of any service, any sacrifice, she may call for; let them love the flag and

the name and symbols of American nationality, and strive to uphold their glory in the most exalted spirit. Let them sing our national hymns and songs, and recite with joy and pride the patriotic sentences of our statesmen and the patriotic stanzas of our poets. Teach them to read American authors and commemorate their genius. Emphasize the national festivals and holidays, and dedicate the birthdays of our heroes and our famous men and women in science, literature, art, and nobility of life, to the ardent love, pride, and gratitude of the children. I know you would feel how much this has already been done in the schools, could you visit them freely. It is enkindling to the enthusiasm of the most hearty patriot among us, to hear a recitation in American history, or a lesson in American literature. We see at once that all hearts beat with passionate devotion as their voices resound the national anthem, and as they rehearse the grand struggles and conquests through which this free land has grown up to the foremost place it holds to-day. I am sure as I look into their faces, that a "great uprising" would again answer the clarion call of our country's need, and the whole land, with all its diverse elements, would be flooded with the wave of patriotic sacrifice and as unstinted an outpouring of blood and treasure as greeted the guns of Sumter. I do not fear for our country's future unity,

when I pass from school to school, though I see the stamp of many nationalities on the upturned faces, and hear the varied accents in which the tongues of the children syllable their loyalty ; for I recognize in all the supreme love of freedom and American institutions. I know that in the long measurements of history they shall seem no more alien than we whose ancestors came over two hundred years earlier to breathe the free air of liberty, and to found a government of the people, by the people, and for the people. I am not alarmed at the fact that some of our city schools are in the main, or wholly, made up of children of foreign parentage, not even when, in a class of thirty-five, I find French, German, Portuguese, Italian, Swede, Pole, Hungarian, Russian, and Irish, most of whom must be taught the English language ; for I see that their parents have fled from the Old World with ardent longing and purpose to make themselves and their children true Americans. I remember with deep emotion the devotion of the foreign-born citizens in all the great crises of our history. I see with gratitude the names of French, Irish, and Germans on our most glorious pages, and realize that many of our deathless names belong more to these children than they do to me. The truth is that they and we share alike the blood and the traditions of men who chose this land as their country, because the

voice of freedom charmed their ears and drew them hither ; they saw its flag waving from afar, and were ready to leave fatherland to live under it, and will be ready to die for it whenever menaced by a tyrant. They have done this in the past, and let me say again and again, that in our schools they are already and *only* Americans. They love to learn of our noble rivers, our lofty mountains, our vast plains ; they journey in imagination with as much alacrity from one shore to another of our measureless heritage, their heritage as well as ours, and feel the same pride and sense of possession as the child of the Puritan. Let them enter into their inheritance : it is their as well as our promised land ; we are all settlers — the era of settlement is not yet at its meridian. It began with the earliest European colonies who sought these shores for a home, and will go on till every acre of our continent is peopled with the liberty-loving adventurers, and the strong in faith of every creed, of every clime, and of every nation who have sought, or shall seek, a better country. We must all join to prove this indeed the better country of their faith and their desire.

So I can but wonder at the shallow distinctions which some of our good but narrow people are making among our children, our teachers, and our school-boards. Look down beneath this surface-agitation and find the deep current of American

loyalty, — steady, reliable, and conserving the united forces of many waters for the great flood-tide of the nation's life. Believe in it and receive it in sympathy, O teachers in our public schools! for it holds the destiny of a continent in its grasp. Forget the walls of partition, nor constantly rebuild them, for they are waiting to be broken down. The fires of every human altar are reaching out together to express the glow of an American nationality, fusing all elements into the richest political organism of time. Let not our narrow bigotry, our short-sighted exclusiveness, refuse the lavishness of the gift, nor impeach the wisdom of our many-sided, broad, and progressive system of education.

It remains, then, for future history to discover whether we shall be equal to the formation of such a state as is put within our moulding hands; whether character shall prove so indissoluble an element of our nationality as to preserve its unity through such a crucial test as is now going on and may continue for generations. Is there faith and integrity sufficient to the task of assimilating such an influx of material? How much can we do, who stand at the gateway of the coming era of national life? Above all, we must exert ourselves to exalt virtue, purity, temperance, and truth, and to fix them as foundation stones in the lives we are permitted to touch, that as they go out to be built

into the temple of our national life, they shall prove strong and uplifting, enduring because built upon the eternal rock of character.

We build to-day upon a larger plan,
 The coming man.
 The ancient race to higher outlook strides,
 On broader seas our ship at anchor rides.
 The age's fashion
 Still clothes afresh Truth's fair ideal,
 And each great aim made real
 Lifts faith and work to loftier heights of passion.
 Nor we, mayhap, may grasp the span
 Of our last harvesting; the seed
 To crown the future with exalted deed
 Not yet is sifted by Time's winnowing-fan.
 Haply the poet's dream shall hold,
 And nature's age of gold
 Complete the cycle of humanity.
 When the full time is ripe,
 Is born the perfect type;
 God's plan evolves the race that is to be
 When all the soul-activities are free,
 And life's full chord is perfect harmony.

But while the generations fall asleep,
 Sow the good seed ye reap.
 Build on the old foundation, firm and sure,
 The virtues that endure.
 Revere the ancient rule
 Of church and school.
 Lift the proud pile by each well-tempered tool.
 And though to vast expansions grown,
 Integrity be still the corner-stone;
 Honor and purity alone
 Rear its proportions true;
 While faith shall round the dome
 Up to the spheric blue;

There strong-winged Hope shall fly
Through widening arcs of love's refulgent sky.
In that grand temple all our growing race
Shall gather face to face
In their eternal home;
For Thou, O Lord, hast been our dwelling-place.

THE SCHOOL CURRICULUM

ADDRESS BEFORE THE WOMAN'S EDUCATION ASSOCIATION

THE community exists for the nurture of the coming generation, as well as for the safety and prosperity of the present generation. In fact, as the primal object of all our social institutions is the well-being of the family and the best interests of the growing race, nothing concerns it more nearly than the right conditions and relations of the child. The schools, therefore, as the chief means of child nurture and training, are the most vital concerns of the community.

I might speak of the necessity for wise legislation in respect to public education in all its administrative functions, for a judicious and enlightened guidance of all its details of policy, and for a generous provision for all the material conditions of school-work, — such as ample buildings, pleasant playgrounds, well-appointed apparatus, books, tools, cabinets and museums, laboratories, gymnasiums, gardens, — liberal compensation for teachers, for

that regulates the quality of the teacher, who is to be a greater factor in the formative influences for the child than perhaps any other. "Mark Hopkins on one end of a bench and my boy on the other," said President Garfield, for it is the personal quality in teaching and the individual contact which tells. But I have chosen at this time to present especially for your attention the school curriculum; because it has been the subject of my careful consideration as supervisor in the revision called for by the school committee during the past year. Every subject of study, from the kindergarten throughout the whole course, has been discussed under the focussed light of its essential and related values as an element in the growth and efficiency of our educational methods and results.

There has been a very radical change in the course and methods of school-work during the last ten years. The old idea that school education was primarily for the purpose of stocking the child's mind with facts and rules has passed away, and the new idea that its purpose is the development of all the child's powers has been brought to the front. We study the natural activities of the child, and then seek to strengthen and harmonize them by exercise; we offer as subjects of exercise the material things and processes about him, — minerals, plants, animals, and natural phe-

nomena with which he is familiar; we prescribe for him constant practice in the observation of these subjects, with experimental investigation in the plane of his intelligence, curiosity, and desire. We teach him reading, spelling, writing, grammar, and arithmetic; not as ends of study, but as means of study; not as facts, but as methods of exercising his growing powers. We must put language, reading, spelling, grammar, and writing into his school-work, because they are to be his tools. He must learn to use them because they enlarge his sources of study and growth; they increase his power of expression and communication; they open for him doors to the great world of discoveries and activities within his growing reach. The greater his facility in using these tools, the wider his opportunity of growth, and the more complex his relations with nature and with man. We must so provide for the child's development as that it shall be in the natural order of his activities; the exercise of the senses and observational powers, the satisfaction of his mental curiosity, the training of the memory, of the imagination, of the power of comparing, arranging, and grouping the knowledge he acquires through the exercise of the senses, of the inductive powers, the reasoning faculty, the taste and sense for beauty and harmony, the desire for expression and communica-

tion, the constructive instinct, the social instinct, the religious instinct: All these must be exercised and developed symmetrically by the courses of study in our schools; for they are the natural powers and activities of the human being, and quite as imperative in their demands upon educative methods in youth as in maturity.

It is plain that too much time must not be given to the mere practice in the handling of the tools and the construction of the scaffolding of the beautiful temple of education. To study the alphabet, spelling by syllables and words, memorizing the dictionary definitions of words, to drill on phonic elements without attention to the real significance of the word studied, or without the natural need of the word at all for purposes of expression, is wasting time on the merely mechanical appliances of education. To recite from verbal memory, like a parrot, to learn by rote, to study arbitrary rules, statistics, and useless facts about which there is no aroused interest, is to degrade the mental power, and make the process of learning stultifying to the child's whole nature. The practice in using such tools as reading, writing, number, drawing, must be in obedience to a felt want for such practice, aroused by a wholesome curiosity and joy in the activity of the natural powers. How easily and naturally will language, reading, writing, spelling, and such processes of

embodying and interpreting thought and exercising the mind be acquired, when the facts of knowledge they express have been discoveries of the senses and respond to ideals of the imagination! Let the words be names of things that the pupils see and handle; let the sentences be expressions of their own observation, thought, or imagination; let the spelling and writing be acquired in the effort to record accurately their original discoveries or ideals, and for the purpose of communication for sympathy and help; and the practice will be pleasurable and successful, the whole threefold nature of the child will enter into the work, and the impressions stored up will be more permanent, as well as more quickly made.

At the same time that these old-fashioned tools of thought and expression are kept in active operation by the studies we have named,—reading, spelling, language, writing,—the study of number by concrete objects and combinations, by the solution of problems of actual experience, by grouping and classifying objects which can be handled and exchanged with each other, by experiments of counting singly or by recognized groups, or by processes which can be applied naturally at the suggestion of individual needs, must be carried forward also. Let number be practised by these means, and it is a most important tool in the equipment for mental activity and happy growth

of power and self-mastery. The ability to meet greater and greater resistances and overcome them is obtained from the study of number; the reasoning faculty is very much strengthened if the study is rightly applied, and the study of measurements is incidental and valuable as an additional furnishing to the range of mental growth. In this connection the practice with tools of measurement, — the rule, the plumb-line, the scale and balance, the measures of quantity, of form, of time, of direction, of temperature, may all be studied and used in such a way as to give zest and actuality to all the work in number. The apparatus or mechanical tools used may be the rule of distance, — inch, foot, and yard measure; the gill, pint, quart, peck, bushel, gauges of quantity; the ounce, the pound, etc., gauges of weight; the plumb-line, the compass, the divided circle, the try-square, the scissors, needle, and knife, the pendulum, the clock, the thermometer, the dial, the dividers; all these tools are eagerly handled by the pupil, to give actuality to his number-work, and make a concrete presentation of his mathematical calculations. How many of those who glibly recite the tables of measurement have any tangible conception of the facts they represent? How many know an acre of land approximately, or a ton of coal, or even a peck of meal, at sight? How many can recognize a square except as a drawing, or

know how to make a circle or a hexagon? A great deal of ciphering is done in schools of the old type which means absolutely nothing to the pupil; it is simply a mass of figures combined according to arbitrary direction, and standing for no actual value in his experience. Now we propose to connect every process with life. Let the child see and handle, measure and experiment, discover his process, make his rule, apply his knowledge, or gain it by his own powers of observing and doing. In this way it enters into his mind-growth; it becomes organic.

√ These methods of learning give constant delight. How truly they accord with the natural impulses of the child, every mother will bear witness. The day has dawned when we condescend to learn methods of education from nature; we no longer repress the natural energies; we establish conditions of freedom rather than limitation. The kindergarten gives us the model, and as we have placed it at the foundation of our school-system, we must build upon it according to its ideals. It is learning by observation and experiment; it provides the child with material and tools, and encourages him to use them to construct, to design, to demonstrate, to embody his concepts. The old tools—the pen, the pencil, the book, and the map—may continue; but he must use the pen to express his thought, the pencil to draw his ideal, the book to

complete his observation and give him practice in this tool of language, and the globe to vivify and express the shape and detail of the earth. He must make his own maps and define his knowledge of contour and relief by modelling in clay, by drawing in contour or elevation representations of the surface he makes in clay; he must go out and study real forms of geography; he must pour water over his clay surface to discover the laws of drainage, to know and represent rivers, lakes, seas, gulfs, islands, peninsulas, capes, isthmus, and continent. If he studies history, let him represent its facts as far as possible. Does he study the early history of this country? let him construct miniature wigwams, dress dolls as Indians, make little canoes, snow-shoes, set up an Indian village, and draw what he has not the material to construct; let him make historical maps, tables of statistics, and learn to read the language of charts and constructive drawings. Does this sound like overtaxing the child? Nature will deny the charge; and experience, already reached in some schools, will gainsay you.

The laboratory method in physics and chemistry, in astronomy, geology, botany, and biology, is now beyond challenge; the learning by doing, established by Froebel, is also now beyond challenge: thus the two extremes of our school-courses have settled the question. How long shall we delay their connection throughout the grades of school-work?

The time has come, we believe, to unify and interrelate all our work, both in subject and method; and on this doctrine we have remodelled our course of study in the Boston schools as far as at present practicable. We have endeavored to adjust our means to our end,—the great end of all education,—the development of power, the determinate and symmetrical growth of the child-nature in all its relations to nature, to man, and to God. Beginning with the primary schools, we carry up the kindergarten plan in physical training, by free play as well as by systematic exercises, according to the Ling system given by a daily programme. We introduce observation-lessons on color, form, size, and qualities of objects related to and illustrated by kindergarten methods of manual training; viz., clay-modelling, paper folding and cutting, sewing, stick-laying, and drawing; these are all made to give observation in form and color with study of type-forms and of nature in plant and animal life. The observation of the parts of the human body, and simple directions as to dress and food, cleanliness and physical habits, is a part of this course.

Design and color accompany all the exercises in form. Light cardboard constructive work for use or beauty, or for illustration of form or models of apparatus in physics, is named in the upper primary grade, and in some of our schools simple slöjd-work with the knife is allowed, and shown to

be practicable and educative as well as recreative. The drawing must express the meaning and be a statement of facts, as well as graphic illustration of observed or imagined objects and processes, or of designs of symmetry based upon natural forms of beauty. Through all these exercises the child learns form, color, the elements of science and art, and constantly exercises his perceptive and creative faculties. We connect all this work with language by accustoming the child to express himself in simple and correct forms of speech, in relating what he sees, describing what he does, recording his results, and reading his own and others' records, both printed and written. "The pupils must be so guided," says our printed manual, "as gradually to gain the power for themselves of making out the words of a sentence and getting its thought." We give the children varied and interesting books by good authors to use in the schoolroom. Would that all the job text-books and primers belonging to a past generation were abolished, and the child wholly set to learning to read by reading, and learning to write by writing, and learning to spell by spelling, where alone he ever needs to spell, in actual writing of his thought. We lead the child to right modes of expression and right enunciation and inflection in reading, not by rules and accents, but by calling upon his inspiration as he tells us the story and makes it real.

Number in the primary school is wholly concrete; all sorts of objects furnished by the nature-study, by the form and color study, or by any material of play or work, may be utilized constantly for practice in number. The common apparatus or tools of measurement should be given to the child in connection with number and form; he should learn by actual experiment the methods and standards of measuring form, quantity, weight, distance, direction, and time. He should learn parts of numbers by dividing whole objects, and by distributing shares of things; he should learn United States money by playing trade and handling a toy currency. In short, he should learn and have an actual appreciation of values and counting by the decimal system, of things weighed and measured, of standards and units as well as fractions for computation. Thus in the lowest primary class the course of study names "coins from one to ten cents, inclusive. Pint, quart, inch." In the next class, "coins continued, pint, quart, gallon, inch, foot, yard, peck, bushel, day, week, month, year;" and in the highest class, "coins continued, quart, peck, bushel, inch, foot, yard, second, minute, hour, day, week, year, ounce, pound." Of course this means that the child shall actually handle and use this apparatus of measure, compute by actual experiment with the appropriate material in every kind of measure, and learn

all these applications of number by observation and experiment.

So, in all the school-work thus far, have we aimed to actualize the knowledge gained; to make learning a discovery by the child's natural activities; to connect the child with his environment, and prepare him for his growing relations. We have ordered a natural, healthy, and happy exercise of the physical, mental, and moral powers; we have mortised the kindergarten more or less completely with the primary school; we have made education for the little child a logical sequence of subject and method, and attempted an harmonious expansion and application of the natural methods of training the whole child. What have we done in the grammar-school course?

We have set a well-organized and well-directed system of physical training in active operation for every day and for every grade. We have arranged a scheme of natural-science study by observation and experiment, which is progressive, harmonious, and inclusive. The grammar-school course of study introduces this department by the following argument:—

“The purpose and method of the grammar-school work in elementary science are largely coincident with the purpose and method of the observation lessons in the primary schools. The purpose is to train the senses and the intellect-

ual faculties in their natural order of development; to form scientific habits of study, and to acquire such knowledge as will incite to further and more systematic study of the natural sciences; to build up the moral nature; and to lay the foundation of a well-rounded and practical education. The method from first to last is observation, experiment, and induction, with some form of expression — oral, graphic, or constructive — which shall complete and communicate the results of the work.

“The right study of elementary science, at every stage of its progress, trains the mind by exercising the faculties of analysis, comparison, judgment, and taste, as well as the other mental activities. This study should nourish the moral nature by creating a habit of sympathy and communion with nature; by arousing a love for beauty and symmetry of form, and by revealing the design and adaptation of structure in plant and animal life; by instilling a tenderness for lower forms, and reverence for higher forms of being; by leading to a recognition of responsibility to law as manifested in natural phenomena, and of the power of habit as displayed in the structural growth of plant and animal life; by applying the laws of physical growth to mental and moral growth; by fostering an appreciation of the mutual helpfulness of all departments of nature and

an apprehension of the providence and fatherhood of the Creator as shown in the life of nature."

The course includes a progressive line of physiology and hygiene, lessons on minerals, plants, animals, and phenomena of nature, and in physics as learned from observation and experiment. A note in the last year of the grammar-school course says, "Pupils should observe and express the facts and make their own inferences. Thus a keen interest may be excited and the best of mental training secured; a training in the practice of close observation, in careful thinking, and in accurate description." The course in elementary science is supplemented by a partial course in manual training, introduced by the following statement:—

"The relation of Manual Training to the study of Elementary Science is intimate and essential. Moreover, the relation of both to other departments of school-work—especially to language, geography, and drawing—is so close as to result in mutual helpfulness and in economy of time and effort.

The exercises in manual training are a means not only of physical and intellectual, but also of moral culture. They train to habits of accuracy, neatness, order, and thoroughness; they make a helpful occupation for otherwise unemployed time, or a relaxation from less pleasurable work; they present an incentive to good work in all di-

rections; and offer at all times and in all connections a moral stimulus and preparation for usefulness at home and in the community."

This course mentions sewing, light tool-work in wood or cardboard, clay-modelling, cookery, carpentry, dress-draughting and cutting. Drawing is carried through every grade of the grammar school, under the general oversight of a special director, and includes model and object drawing, drawing from memory, design, historic ornament, free-hand, and instrumental drawing. The elementary science lessons are still indicated as material for language work, oral and written; the reading tends more and more to the literary motive; geography and language are connected with the nature lessons at every stage, and history is used as material for reading and written exercises. Oral or written reproduction of reading matter is carried along all the way; poems and gems of literature are studied and memorized; art is suggested as a subject of research; and methods of research and illustration in geography and history are emphasized as the grammar-school course proceeds. The dictionary, the encyclopædia, the atlas, the chart, each becomes a tool in the hands of the pupil, and he must acquire facility in the use of each, and know how to reach and use all sources of information; he learns to compare, to arrange, and to generalize, so as to acquire scientific habits

of study, and make himself master of his material as well as his tools ; he begins to perceive the connections of every branch of study ; he learns something of the unity and harmony of the universe, and opens the avenue to his highest opportunity of inspiration.

The study of geography is made very real, progressive, inclusive, and widely related. It begins not, as once, with definitions and impossible conceptions, but takes the child just where he is on God's earth, and bids him look around. Study of natural features by real geographical forms ; use of the compass ; drawing a plan of the school-house, of the vicinity ; modelling forms and surfaces observed, drawing of such forms ; making collections of natural productions ; reading interesting geographical stories, travels, descriptions, pictures, oral and written accounts of places seen ; study of our own town, city, and country ; observation of movements of sun, moon, and stars, their rising and setting, heat of the sun's rays, length and direction of shadows, weather, wind, and seasons, sun's place at noon in different seasons ; study of physical and commercial geography in close relation to study of minerals, plants, animals, and natural phenomena ; historic places described, the logical connection of geography and history made plain, stereoscopic views and photographs of geographical and historical scenes, with constant read-

ing and research ; these are our modern methods as laid down in our revised course of study. Civil government of our own country is the finishing touch to this course, and involves a constant and enlightening inculcation of patriotism.

In arithmetic the concrete method is still pursued : the units of measurement are still studied experimentally, and fractions with concrete illustration. Concrete problems, mensuration of solids, and practical book-keeping complete the arithmetical course. We have not yet made it what it should be. We should take practical geometry and some algebraic method into our number-work in the grammar schools, in the solution of problems too clumsily done by arithmetic, and as a more concrete presentation of mensuration of solids, and of square and cube root. Almost every logical teacher adopts these methods, and they should be laid down.

But so far our revised course shows a clear escape from the old rote methods. We have incorporated the live, active, and experimental methods, the constructive methods, the natural methods, the manual-training methods, and given freedom to the child in all his activities. Music is a part of his training, from first to last, and is not only a vocal and musical training, but, as at present administered, a very close and certain mental training. It is wonderful to find how the voice

obeys the mental image, and how exact the mental image of tone may become in a child. Our children graduate from the grammar school able to read and sing any music of common degree of difficulty, any part in a part-song, or to transpose, either on paper or by voice, any plain air to any key, and to recognize and give at command any note in the scale. It is easy to see that we have struck out far away from the plan of committing to memory the words of a text-book as our only means of education; we are in the beginning of a manual-training era, for manual training is a method of education, not a specialty of education. It treats the child in his relations, in his threefold unity; it connects him directly with nature in his observation of nature; it connects him with man in the relations of nature to human life, and in making him creative, and therefore helpful to humanity; and in both these directions of activity and growth, through every step of his path amid the realms of nature and man, it connects him with God as the Creator and Father of Life, and as the constant inspiration of his conscious existence.

In the high-school courses we have not yet attained, we have barely suggested, new lines of work. The Manual-Training High School for boys—to be called the Mechanic Arts High School—should be arranged for girls as well as boys, and have a course of domestic science and domestic

arts. There should be a greater number of elective courses in the high schools, that greater individualization of education may be possible. There should be partial courses and greater elasticity in all courses as to time and direction of work. Art and literature should be more completely open as special courses. The zoölogical, botanical, and mineralogical laboratories should be much better equipped. A biological department should be placed in the high or normal school, and freer specialization instituted. Psychology should be studied in the high schools as well as in the normal school. But the high schools will be the last to move, as they have been established so firmly on the old academic ideal. Some day the whole course of study in the public schools will look symmetrical; one purpose shall prevail through all its grades, and its most noble feature will be the thorough interrelation of all its work. The constant building up of character, as the sum of all right activities, will, after all, be its supreme crown of achievement, and nature's verdict on the quality of our ideal.

THE RELATION OF THE SCHOOL TO INDUSTRIAL REFORMS

ADDRESS BEFORE THE SOCIAL SCIENCE CLUB

THE school is nearer to the problems of the day than any other institution, because it is forming the generation which continually confronts those problems, and must set itself to their solution. The school is all the time storing up and turning out the applied power of humanity. Brain-power, hand-power, — the coming man and woman, — these are the product of that daily workshop of the human being, the public school. The stored-up energy, the consolidated power and ever-evolving dynamic force, which is to move the wheels of the future is generated in these school-houses that focus the humanity of our towns and cities. The schools have a more vital work to-day than in the past. We see the urgent need of a living connection between the growing child and the life about him. We no longer want mere bookworms coming out of our schools, but live boys and girls,

awake at every pore, — quick to see, quick to feel, quick to take hold of the great needs of life. They must know something; not that it shall be hidden away for exclusive use, but that it shall be applied, that it shall help somebody. We want power to think and power to do; power to organize and power to act under organization; power to lead and power to follow; for one is the complement of the other. “He that is greatest among you, let him be your servant.” “He that is faithful in that which is least is faithful also in much.” In order to social success of any kind we must know how to go just where we are wanted, like the soldier in an army; for although one man may not of himself be able to accomplish an appreciable part of the work of the world, yet by adding his force and knowledge to some well-directed general effort, and willingly doing just what he can do, just where it is wanted, he may accomplish glorious things.

So we must equip our children for concerted action, for participation in the activities of the day, for helpfulness in practical matters, for ready application of all they have gained in training or knowledge. Let them learn to work for each other as well as with each other. Establish in the schools the natural relation between demand and supply. Let the suburban classes contribute from their wealth of plants, flowers, and other

objects of nature to the city classes who have no fields and gardens at their command; let the city schools send products more easily within their reach to the country schools for their cabinets and museums. Let the boys in the school-shops make utensils for the girls in the school-kitchens; let the workers at slöjd make convenient objects for the use of the classes in number or drawing; let the sewing-pupils make aprons and caps for the carpentry-pupils and for the cooking-pupils; let the cookery-class sometimes prepare a lunch for the kindergarten, and let all dance and play together as often as they may, for it is in our recreations as well as in our work that we unconsciously exchange our advantages and meet in fraternal union; and in all these mutual activities we develop in the children the power to understand each other and educate them to social and political harmony.

And in all this community of effort it is the manual work that brings the children closest together as brothers and sisters, especially when every piece of work is done for a moral end, that of helpful association with others. So the children must be taught to love tangible work; and what child does not? They must be apt in applying their constructive and originative powers to the material around them. Connect the child with his material of activity as soon as possible; let him know the nature, qualities, and uses of that

with which he is to deal ; let him learn the use of common tools ; show him the secrets of matter, of force, of processes, and laws ; let him study science experimentally, and handle intelligently this earth-material ; try what he can do with it. Relate him to the industries which develop all the resources of our surroundings ; make him master of these and of his own active powers. No more laggards, no more loafers, no more slouching at the threshold of life. The student must investigate, reason, and execute ; he must think, and communicate his thought ; his head and hands must work together to lead him to the conquest of his conditions. We make the child familiar with nature ; for all subjects of thought and life spring from that source, and all return to it. He must know about the soil, and about the products of the soil, the treasures beneath it, and their appliances for the progress of man. We give him tools, the key to all trades, and training in the methods of dealing with all material for the uses of society. He is to be a factor in the building of society, in the shaping of all practical interests in the life of the next generation. We must start him where he can choose his way, not by the old apprentice system which made him the victim of his parents' choice, the slave to a master, and to a single craft. Greater intelligence, larger choice, fuller freedom, the times demand. We

must be equipped for any journey, for every struggle, for all relations, if we would be neither idlers nor drudges, if we would be sure to be called out to achieve something. He who mixes brains with his work is always wanted and will always succeed. He who is as apt with hand as with head cannot be confined to one chance in life, for he has only to adapt his skill and apply his power to the chance that arrives.

We are becoming a cosmopolitan people. God is sending all the world to us as pupils: every mountain and hill is brought low, and every valley exalted to prepare a highway for the nations. This great trust we must meet wisely and fearlessly, feeling that all men are brothers. Let no one try to separate race from race, class from class, or worker from worker; for all are workers together with God. Service is the only nobility among freemen: let all learn the elements of labor; this alone will help in the social equality we look for; but no equality can be attained while the worker is a mere drudge. You nor I can be contented to drudge: we want our work brought up to the level of an art or a beneficence; we want it originative and helpful; we want to respect ourselves for doing it, and respect ourselves in doing it. If we can all understand the conditions of the worker, we can be saved from many sources of friction and many social dangers. I blame my employee be-

cause I cannot appreciate his difficulties : when my cook leaves me and I have to go into her place for a time I am disposed to regard her shortcomings with greater indulgence ; I begin to wonder how she got along so well ; I learn to respect her skill, her patience, her management. When the rich man's son stands at the bench of the school-shop by the side of the poor man's son, they learn to measure each other's difficulties, try each other's tools, respect each other's power and skill. Judgment of work, analysis of plan of work, critical comparison of results, are proved to be as arduous as the mere execution of detail. The survival of the fittest becomes the law : the chief must rise from the ranks ; the head must be reached through the hands in a double sense ; one must know the whole by experience : this will make society more just, considerate, and forbearing either way ; it will dignify labor and establish human brotherhood. Genius comes from all races and all classes, and usually manifests itself through contact with the material upon which it spends its power. The mere theorist will not be able to convert dead matter into active force ; the inventor has handled and worked with the stuff he glorifies into wondrous achievement.

We want to better the conditions of our lives ; we are all anxious to rise to higher planes of thought, feeling, and action ; none of us wishes

to remain a clod and a dullard ; we women want to understand what we have to do in the home, and do it from not only high moral and affectional inspiration, but in the glow of applied science, of skilled artisanship, of originative power. We must understand the physical laws which regulate all our apparatus of living, — laws of heat, of light, of motion ; we must see through the problems upon which our health and safety depend in the home, — problems of ventilation, of drainage, of sanitation, of applied chemistry in all departments of domestic science ; we shall enjoy the experiments in the laboratory of the kitchen, in the artistic decorations of our homes, and the hygienic appointments of our tables and our clothing, and lift ourselves above being mere servants of the household into the plane of educators and artists of home life. We shall love our own no less fondly when we work for them intelligently, and be none the less true economists for the family because we can keep accounts and know our legal rights ; we can even present nobler sons and daughters to the commonwealth when we have studied the problems of life actually and from tangible experiment, and we shall be able to contribute to the adjustment of social difficulties all the better for having studied political economy with you our comrades of the other sex at the ballot-box. Believe me, all our present efforts at industrial education are

in the interest of homes that shall save men from vice, society from disorder, and the laborer from despair. The knowing of some trade, aptness at some handwork, the ability to support one's self, to do something well, is a great preventive of crime. Who can point to a skilled mechanic of good habits of life and of available health whose family are beggars? The criminals know how to do nothing certainly and systematically; but individual independence and mutual helpfulness are the fruit of trained hands and clear heads.

The schools are now working for better regulated lives and more beneficent social institutions: the fireside rather than the saloon, skilled labor and shorter hours of work, intelligent and happy recreation; science and skill mean leisure and self-improvement; good character is the result of the healthy activity of body, mind, and soul, and places man or woman beyond defeat, making them true republicans.

Systematic labor, work for a purpose, not merely mechanical, but scientific in its methods, that is the aim of the free education we mean to bring into the schools.

WOMAN'S WORK IN EDUCATION

*ADDRESS AT THE NATIONAL TEACHERS' CON-
VENTION*

WOMAN'S work in education is distinctive ; it differs in kind from that of man. The element of sex enters into the constitution of mind, and determines the sphere and quality of intellectual activity. According to the principle of the continuity of law, the mental and moral nature is conditioned by sex : this gives limitations, but it also gives expansions. We have been too apt to look at the limitations. We have spoken of what the mind of woman lacks of the mental qualities of man, rather than what it supplies to man's mind : for one is the complement of the other ; one is set over against the other as parallel, reciprocal, reactionary, and completing.

Women are naturally and properly offended by a crude, low, and physical statement of the limitations of sex ; the outlines of their physical being are typical, however, and indicate the plan of

the threefold organism. The mind and soul of woman are as strongly and thoroughly conditioned by sex as the body. Science has as yet scarcely touched the question of the mental and moral difference of sex. I offer a slight contribution to the analysis of that difference, and to its indications as to the nature of woman's educational work.

Let us inquire into the history of the race in this respect, for race-history is but the expansion of the history of the individual: each man is an epitome of the race, each woman is represented by the woman of history. Nature (not man, not society, not environment, not tradition) has fixed the lines of woman's development, and moulded the history of her achievement.

Woman has been the inspirer, not the fulfiller, of man's work. She has aroused the fervor of thought and feeling which has drawn out his powers to execution. Woman has been the imaginative, the ideal side of the race. Her beauty, her sympathy, her ideality, her faith, have nerved man to heroic action and to artistic expression. For Helen was the long Trojan battle waged; for feminine ideals — for Venus and Psyche and Juno — have the pencil and the brush portrayed beauty; for Beatrice has Dante sung; and every poet has been kindled to his divinest verse by the goddess at whose shrine he worshipped, his

one adored, beloved among women. As the physical beauty and grace of woman have drawn man to her feet, so her grace of thought, her beauty of spirit, have inspired his noblest efforts ; and home, the temple in which she ministers, has been the lode-star of his pilgrimage. He has felt the harmony of her being until it filtered through his brain-cells into a symphony of sweet chords, and expressed itself through his fingers on the many-stringed or silver-throated instrument of music. Woman looks into the mystical unseen, and perceives its meaning and its reality ; and as she communicates to man this holy faith, he gives it tangible shape, and puts it into word or tone or color for the world to admire. She absorbs beauty and truth, he struggles to set it forth ; she is the dreamer, he the worker. She is provided with the sensitive, he with the muscular tissue.

There are two sorts of intellectual and moral function ; viz., that of immediate and tangible expression, and that of structural and organic in-building. Both these functions are common to the sexes ; but the first is the supreme function of man, the second the supreme function of woman. The greatest men and women are not only stronger in their distinctive functions, but more fully equipped on both sides. The strong man is compact of manly traits, but the completest man has also a touch of the womanly. The perfect

woman is not only the most womanly of creatures, but has also a deep reserve of native courage and strength. The merely feminine man and the merely masculine woman are abnormal and uninteresting, if not repulsive. If woman has failed as man's competitor, it is because she has made the mistake of trying to assume functions as supreme which nature has not made supreme in her, and in trying to subordinate functions which nature intended should be dominant: we speak of intellectual functions. The exercise of man's supreme energy of mind produces concrete works of art, science, and literature. The exercise of woman's supreme energy of thought and feeling produces cell, nerve, and fibre of mind and soul: the latter is the transmissible capital of intellectual and moral power; it does not seek to expend, but to conserve itself. What is wholly spent is exhausted: it is largely the unexpressed genius of one generation that is carried over to the next. It is the repressed energies of the father that are worked out in the son. The poet utters in verse what his son puts upon the canvas; the artist bequeaths his imagination to be expressed in the musician's language of harmonious sound. The man of action sees his boy burning the midnight oil over his books, and the mathematician of one generation becomes the scientist of the next. This does not contradict the law of growth by

exercise. The inward faculty gains strength and determinate tendency, but seeks new channels of activity, new outlets of expression. It is not without design that woman's mind and soul are framed for unconscious and organic activity rather than for exhaustive expression; the rich juices of her being are stored up rather than spent, and become resources for the fulness of her inspirational office. The significance of this fact is in its indication of woman's vocation.

Do we complain of nature? Is it less honorable to conserve for larger uses than to expend in more obvious expression? Nature has held woman back from direct accomplishment which is equal or superior to man's in science, literature, and art, as in mechanical realms, because it ordained her for indirect agency in those realms. Woman has not represented herself by a Newton, a Shakespeare, a Goethe, a Beethoven, a Raphael; but she has, by unnoted processes, concentrated the race-activities for transmission and vitalization; expressed herself more by an atmosphere, an influence, a sympathy, and a diffusive grace of culture, than by any specific acts; she has created the sense for beauty and harmony which man applies to outward form, and has kept alive the Promethean fires of humanity by the operation of her structural determination of mind-function. This power and sex-faculty does not win the

instant applause of the unthinking world, but is as worthy as, and more enduring than, that which does : it pushes the race upward and onward ; it draws man to his evolving destiny ; it pervades and exalts humanity. This structural determination of woman's mind gives her quicker intuition than man. A woman reaches by intuition at once what a man's mind slowly attains by reason and experience. She has the result of experience stored up in her brain-cells, and they present it automatically as the fingers of the musician instantly strike the notes which are painfully wrought out by the tyro. This intuitional facility has been counted a lower stage of mentality by many ; but is it not the result of thoroughly organized thought, — thought, or inherited organic structure, so long habituated to the mind as to have become automatic, unconscious, organic ? Processes are lost sight of, axioms take the place of conscious deduction ; it is the sum of race-thinking and race-knowledge ; it is knowledge and thought packed into brain and mind power. Axioms and intuitive truths mark the tide-line of human advance ; they show us where the steady inroad of human ideas has graded the sands of time. This intuitional quality of woman's mind makes her work distinctive in kind. Let her work by faith in it, not in distrust of it : she cannot do her best work in the line of man's best work ; her

rights and privileges, her expansions as well as her limitations, she must accept from nature ; she must hold her position, not as inferior to her choice, but up to the full measure of human opportunity and endowment ; she must throw herself into sympathy with its purpose and methods, not struggle against them, if she would avail herself of all its power ; then she will dignify it and be dignified by it.

But although the most obvious end of this difference of sex in mind relates to heredity, yet as a direct educational force it is constantly operative ; it does not preclude acts of specific effort at constructive or creative expression of form or other language. Woman is by no means destitute of the faculty of immediate expression, or ability to work intellectually as man works. The sex boasts more and more its sculptors, dramatists, poets, painters, and musicians, and even makes itself felt in the professions formerly regarded as exclusively man's. She must, indeed, work out in the laboratory of modern psychology much that is to surprise even herself, and confront men with new championships ; but all this will discount her grand results if it be not alchemized by the distinctive assimilation of sex, and added to her charm and power as woman. The feminine element must still be paramount, and absorb to itself the wealth of new channels of thought,

new germs of knowledge. The womanly bent of mind applied to education fits one for that kind of work which we may call *nurture*.

Plato set forth nurture as the highest form of education : it is the unfolding of the whole nature by the subtle persuasiveness of a personal atmosphere ; the unconscious influence of culture and character ; the crystallizing forces of the inclusive being ; the harmony which flows from personality and envelops the subject of educative effort until the mind and soul grow as flowers bloom in the sunlight and air. In this sphere of intuitional activity are born the ideals of true education. It is the stream of a large and exalted vitality poured into the veins of the learner, and its value is immeasurable. It makes all difference to the pupil what the teacher is, how related to divine and infinite realities, how free a medium for truth and beauty and inspiration. It is the woman, not the method or even the philosophy, which educates, which creates, which holds the balance of destiny. Paths of knowledge may be explored ; culture must become perfect by aggregation as well as by growth : the teacher may learn and teach specifically ; but above and through all must work her educational power as a woman, that with which her quality of mind has endowed her, the unconscious, the intuitional, the harmonizing power of nurture ; this alone makes her work the shapely, rounded, perfect pattern it is meant to be.

Directly in the channel of all this determination of sex is the finer moral sense, nicer perception, and keener sensitiveness of soul in woman than in man. This is universally acknowledged as characteristic of her sex, and makes her the guide and comforter of man. Woman also has an accumulative energy, a dynamic power of conservation, which prepares her for continuous strain of suffering, effort, or sympathy; which gives her faith and patience and endurance beyond the power of man, and helps her to do without the vulgar plaudit. It is she who sustains and comforts the dying, who leads gently through the dark valley those in whose life she lives, who is "first at the cross and earliest at the grave," because of this accumulative tendency of her forces, this closer contact with eternal reserves of strength, this unconscious, unselfish absorption in the helpful activities of her nature. She can better do without the audible, the sudden and tangible reward, and wait for the harvest of a larger sowing; for her nature tides over the constant interruptions of time and physical needs by the flooding waves of her abounding spiritual motive-power.

To this end is woman so closely connected with the next generation, that nurture may be complete. Her work in education begins with the breath of life, is unintermittent and affectional, inspired by the very essence of her nature as woman; it is so

truly and thoroughly inspired that it amounts to a revelation ; its instinctive methods are the gospel of education. The greatest genius of modern educational science acknowledged this, and made the nursery his university. Froebel sat down at the mother's feet and tried to write the alphabet of educational science. Let woman trust her intuitions as Froebel trusted them, and work in the glory of her instinctive functions, to surround man from the cradle to the grave with the harmony, the purity, the sweetness, and the grace which nature made so much more accessible to her than to man, and she will fill her place as an educator. Let her never forget that her work means soundness and completeness, not disproportion and one-sidedness. She may instruct in a department of science, and do it well, but more largely by virtue of her sex is she to develop the whole being of her pupils harmoniously, to nurture both mind and soul, and though it may be unconsciously, yet if she be a true woman it is inevitably ; this is what God is doing through her, even while she in her own proper self attempts mere teaching. Character, taste, thought, feeling, all these are being wrought out by her intrinsic personality through any relation which her specific connections establish for her ; that these may be wrought out purely to a noble pattern, she must have built up in herself that noble pattern ; the structural propensity of her

nature must furnish in herself the source of that wonder-working atmosphere, that ethereal and magnetic influence which transmutes all it touches. This penetrating influence will reach to the inward life of every subject of its educative activity; it feels its way into homes, into hearts, into springs of life, to be redistributed. It is the harmonizing power in the development of the race; it works unobservedly, and, all of a sudden, the wide earth is conscious of its great results.

The soul of woman is conditioned by sex to finer methods of conduct, to more responsive sympathies, both human and divine, than is man's soul. What a force this gives her as an educator! Nothing crude or mechanical is worthy of woman as means or methods of education. Woman's work in education is so fine, so high, so loving, as to redeem each generation if it were accepted and occupied by woman. Woman may be professionally a teacher of sewing, of music, of history, or of mathematics; but essentially she is a teacher of all that she is or can communicate through this unconscious miracle of influence, of nurture, — intellectual and moral. If she should assume this, her natural function as an educator, and address herself to the highest and most harmonious development of human nature, how far-reaching and free would be her power!

Woman must take herself, her whole consecrated

self, into her work of teaching, more largely and distinctively of *nurturing* the growing generation, through the influence of her personal culture, and the magnetic forces of her intellectual and spiritual intuition, conserved as nature designed, not spent in exhaustive competition with man for purposes of selfish ambition. Something larger and finer than deeds, more penetrating and compelling than tangible acts, — the ever-expanding and all-pervading aroma of life and soul will beautify her educative effort and glorify mankind. As Goethe says : —

“The unspeakable will be accomplished.

The eternal womanly leading man ever onward and upward.”

THE UTILITY OF THE IDEAL IN EDUCATION

*ADDRESS BEFORE THE WOMAN'S EDUCATIONAL
AND INDUSTRIAL UNION*

THIS is a practical age. One of the first questions we ask in regard to any proposed scheme of action or thought is, Of what use is it? We have come to regard utility as the only excuse for being; and not utility in a very high, or broad, or far-seeing sense, but in rather an external, transient, and materialistic sense, — the immediate and mechanical view of things as useful or not useful. Does this course furnish bread and butter? Does it mean money? Will it diffuse the necessities of physical sustenance? These are very important aspects of utility, and concern us to a very wide extent as we meet the problem of life face to face. Especially in a work of beneficence for the mass of humanity, we are compelled to emphasize this phase of utility, at least, before we attempt a larger interpretation. The exigencies

of the destitute and the ignorant seem to lie in that plane: we must help them to the means of obtaining food, clothing, shelter, and warmth. But even for this class the idea of utility has a much deeper and fuller significance. Is not the life more than meat and the body than raiment? Life is by the poorest felt to include feeling, knowledge, and progress in the scale of being.

We find ourselves in the midst of an era of material and physical development, and we are led to form the notion of physical and material supply as the *summum bonum* for all mankind. To train the muscles to perfect manipulation, to lay the foundation of industries, to prepare the child for successful trade, and to occupy him physically, is the educational ultimatum of to-day. Let him learn so much of reading and writing and arithmetic as will enable him to elbow his way through the world; let him study so as to provide himself with what he needs for a livelihood; let him understand that honesty is the best policy, and, if he may be made so fashionable as to catch such unworthy notions of morality, that the virtues are on the whole worth acquiring as a safe and useful accomplishment,—and he has started on the course which will give him at least a chance in the “survival of the fittest,” so far as this world is concerned.

Now, have we done the best we can for the race

when we have thus blotted out the ideals of life, and have reduced all activities to one mechanical level? We have taken out of our educational philosophy all that is inspirational; we are reduced to the plain facts, to the practically useful in every branch of study. We study arithmetic only with an eye to successful trading, to accurate counting. We take up geography only to memorize its statistics, to have the facts of political boundaries clear, the census correct, the groundwork of commercial geography ready on which to build our future wealth in safety. It is the "Gradgrind" system to which we gravitate, and it leads us into a barren and arid country where all that is best and most human starves and dies.

Now, in every study and work there is material for finer issues. To go beneath the surface, to see the causes and relations of things, to see the design and harmony of nature, to follow the thread of structure and development, to feel back and think back from the surface-fact, and forward from the mysterious spring of power and creative thought, into all its manifestations of nature and of human life and art, — this vivifies the whole realm of study, and we are born again into the world of the ideal; we breathe a freer air and gain a broader outlook; all our faculties awaken to an ever-evolving opportunity and growth of activity. The imagination is ennobled by the preservation of the ideal, and

enters into every mental effort. The student, trained to search out the meaning and the plan, to discover the purpose and method of every class of facts presented to his comprehension, will add something to the worth of those facts, will enlarge and exalt the boundaries of what he deals with, and build up the science in which his thought has found stimulus and satisfaction, as well as the art where his inquiry for the ideal has preserved and strengthened his originative power. On the other hand, the acquisition of the bare, isolated, and external fact, the mechanical aggregation of dead material, will block the way of the scholar; will stultify and degrade the mental powers, and impoverish all the essential realities for him forever; because it is the opposite of education or *leading out*, it *shuts in*, narrows, and hardens the powers and processes of the mind; it makes a parrot or a machine of the child born to seek, to know, and to originate. One of the most difficult of educational propositions is that which undertakes to convince men of the supreme reality of what is not apparent to the senses; to show them that the unseen is more real and essential than the seen; that the things perceived by the outward eye and ear are merely transient and external, and that they are useful only as they build up and sustain the unseen and lead to eternal verities. One of the most difficult of undertakings is to convince

people that what they see and handle is not so real as what is not perceived by the senses. We see experiments in physics, and the subject seems to us exhausted; gravitation and vibration seem to have no meaning beyond weight and momentum; but do not be content with this meagre and superficial idea of those forces; the presentation is only the hint of the active power, a symbol, a suggestion, of the great reality. In fact, those forces are behind and within all the universe; no eye can see them, — if we reach to heaven we do not compass them: the things they control, the medium through which they express themselves, will perish, become changed and disintegrated; but the forces themselves — how indestructible and unvarying! It is our great privilege as human beings that we can discern their immanence and their permanence.

We feel a new reverence for the powers God has given to man as we see human thought run forward to meet the divine thought. Kepler, following out his mathematical logic, discovered the laws of motion for the planets before astronomical science was able to demonstrate them, until his third law was at last established by observation. Darwin felt his way along an untrodden path to meet the footsteps of the Creator, and was able to point out the progressive development of organic life and reveal a new truth to humanity. He who cannot

trust his intellectual strength so far as to think the thoughts of God clearly, can yet become so quick to respond to a spiritual union with the Creative Spirit as to feel his presence in the beauty of earth, sea, and sky, or in the laws which are already revealed ; and this spiritual recognition is a boundless inspiration. Everything we have to study in such a sympathy we shall approach with ardor ; we touch the inside, not the outside of nature, while we are conscious of its indwelling spirit. If we go through the days and years of life without looking or feeling below its material, its round of pleasure or of work, we are meeting it as a mere animal. Are we busy ? so is the bee ; are we industrious and patient ? so is the ant, and both perhaps to a greater degree than ourselves ; do we investigate the outward material of things ? so does the beast ; he uses his senses and physical means of knowledge as well as, perhaps better than, we. If we would be more than the brute, we must see something more than the external form : we must see that of which the material is only the medium of expression to man ; that which arouses in the mind, thought, in the heart, sympathy, in the soul, aspiration. The inward eye must be open to discern the reality and strive for it more and more.

And in all this striving which follows the clear perception of the truth, the process of develop-

ment proceeds ; human growth is a succession of conquests in the struggle toward the ideal. There is no advance for him who rests in the outward and does not look beyond the immediate and tangible. He is imprisoned hopelessly in the cell of physical life who does not look out with a yearning for freedom and longing to escape, which grows into a determination and effort to burst the prison bars ; so from desire are born struggle and hope ; so out of suffering, achievement and the enfranchisement of power ; so the waves and billows are surmounted and the shore is won ; so the whole earth groaning and travailing, ushers forth the soul of man on its sublime pilgrimage. Evolution is the constant method, not a painless, not a stolid change from low to high, from small to great, but a bursting of the fetters, a pressing against our environment, a stretching of our inborn capacities, a strong reaching forward, breaking down every stronghold, throwing open door after door which shuts in the growing, longing, and conquering spirit, till with throe after throe we are brought forward into larger places, onto higher standpoints and into nobler spheres of life and activity.

The brown beetle scrambles about the muddy floor of the stagnant pool ; and not until he struggles upward, as if to reach some fair image of what he might be, does he become a winged creature formed to dart through the summer air.

The chrysalid with rapture stirs ;
The water beetle feels more nigh
His glory of the dragon-fly.

The whole creation is lifting up its myriad hands for something of which it dreams, and which through struggle it may reach at last. We can imagine, even, that some spirit moves in the solid rock to crystallize and idealize it : the ruby and the diamond attest the glorifying power of an ideal. So a noble ideal acts upon the most heavy and inelastic temperament and transforms it at last. Education must start with ideals ; into every external and outward form it must breathe an inward significance which alone gives value to that outward form.

It is high time that educators should recognize, in every direction and detail of their work, that all that is worth reaching is the outcome of what is immaterial, the expression of the hidden, a growth from within outwards, and not an arbitrary form to be adopted by conventional methods, the fossil of some dead thought, the mere rubbish of the schools, the technicalities of the schoolmaster.

Bring back the brave ideals of truth, purity, beauty, and love. Let them enter into the earliest development of the little child. Build up in his soul-perceptions a personality which represents his intuitions of goodness, love, and power, and which embodies his ideals. Let the idea and the apprehension of God be the beginning of his knowledge

and wisdom. With what a progressive ideality have you thus endowed him as he stands at the threshold of his immortal career of knowledge, growing from more to more, "till mind and soul according well shall make one music!" Indeed, everything we know must have its image in our minds. We see what corresponds to the image we have formed in the brain. Even when we are simply looking we see what we expect to see, or what we hope to see. If we go out into the woods for anemones we see anemones, the egg-hunter sees birds' nests; the fisherman observes when the day is good for fishing, the housewife when it is good for drying clothes. Walking with a group of children one soon finds what their several tastes and enjoyments, their studies (if you please), are, by what they see and hear and find. The observation which responds to some wish of the heart, some image of the thought, is the real study, the only study that ever informs the world, the only kind of study worth having. Let a man, then, go out into the fields and woods or among people, to his work or study or recreation, with the right image in his mind.

The ideal is the all-important thing to start upon: the image in the mind, the wish in the heart, the love and hope we carry in the soul, is what will shape the life; it selects everything for us and feeds us with its own nourishment; we grow more

and more into a pattern of this image from day to day. All knowledge will fall into the magnetic lines of that ideal. Do we think of nature's beauty, of her variety of form, of her secrets, and of her mysteries? They will all unlock themselves to us and let us in. The naturalist, the scientist, is studying his subject, not from books and teachers only, and at given times, but constantly from every source of illumination. His ideal secretes from all phenomena that surround it and are brought into connection with it, material for building itself strongly into a foundation for other ideals; just as the coral polyp secreting its rocky elements from the sea establishes a footing and a basis on which others may also build many a glorious structure undreamed of by the coral. Such an ideal includes a grand ambition too. Agassiz wrote to his mother when he was ten years old, "I mean to become the first naturalist of my age;" and he was. Great ideals cherished in the heart grow into a hope and a controlling determination to achieve them. The facts we learn, the rules we try to follow, the processes we go through, are all outside matters; but the inspiration is a spring at the root of all activities, and builds up within us intellectual power for every effort, love for all learning, and the character and individuality which is ourselves eternally. Whatever our ideals, they will make us grow into their image sooner or later.

The day will come when we might as well have them all printed on our foreheads, they will be so plain there. The ideal is the pattern we are being formed by and fitted to, just as if it were laid upon our lives, and Fate with her shears stood by trimming and paring the beautiful fabric of being to fit it more and more exactly and unalterably to that pattern, be it good or bad, noble or base, generous or mean, earthly or heavenly. So, in a smaller way, do we stand beside our work, be it ever so small, with the pattern in mind by which that work must be shaped, if it is to be worth anything. Even a good game needs a plan or pattern well adjusted, well regulated. One cannot do anything well without a clear notion to start with of what he is to do, and how and why he is to do it. Helter-skelter methods accomplish nothing: we must get a very complete and vivid ideal to begin with. This grows in the mind by keeping it there, just as a seed grows and swells by being in the damp earth; it gains in clearness and distinctness of outline; it brightens and looms up in glowing proportions, until we can use it for a pattern in all the detail of work. Man can do things he never would have dreamed possible without it. There it stands, all illuminated with the fervor of interest and expectation, as if it had a compelling radiance within itself, and shone with an almost creative light: he must obey its unceasing suggestions; and

every blossoming power of life will open only to adorn it. What is every form of being, every type of life, every structure and organism, but an expression, a way, a medium, through which we strive to reach the great Ideal of eternal thought and love, of power and beauty, and through which it ever strives to reach us?

The poet, the seer, and the little child can see and hear and feel the divine in every clod and in every flower, in every form of nature, and in every sentiment and relationship of the soul. How beautiful and illuminating is the fact that the child is a natural poet or seer, and takes by instinct what otherwise it could never grasp in childhood! "Heaven lies about us in our infancy, and trailing clouds of glory" come the generations of childhood into our reverent hands. Yes, the child, like the poet, sees God in all, the spiritual within the natural: out of this insight alone comes the full comprehension of outward forms, presented one after another to our attention and investigation, to our experiment and discovery; then will proceed in right order knowledge and use, first that which is natural, and afterwards that which is spiritual, — the essential involved in and informing the superficial, and the superficial will prove as nothing without such indwelling. Out of this insight and sympathy with nature grow certain knowledge, living interest, love of learning. Not the shadow,

but the substance, of knowledge is thus at work on the imagination of the child, to give him ideals which rest in the mind as fertile germs; ever growing, ever expanding into more inclusive types, ever ready for application to more and more varied forms, ever ready for expression in more and more varied material. How belittling is the system of thrusting form before essence, of teaching empty words, of cultivating physical aptness in handling and moulding material, while neglecting the building up of those ideals for whose expression all this mechanical facility is alone worth anything. "Let us do everything," says Bacon, "by inward necessity." An ape can busy himself with the outside or the inside of a material object: he can see, hear, smell, taste, or feel it, as well as the man, but his want of ideality is his brutish limitation. If utilitarian effort aims at nothing higher than this outward impression and outward use, as if man were but a brute, to be trained to complete command of the senses for the objects of brute life simply, only to protect and perpetuate the physical life of himself and his offspring, is it not depraving and degenerating in its ends?

Ah! stop indeed to discriminate at this point in our schemes of industrial education. We are dealing not with brutish beasts, but with the human intelligence, for which the ideal element is inseparable from material facts. An immortal being must

be fed with spiritual nourishment if he would grow ; that alone builds the man, — the occupation of his soul as well as his body ; the activity of the soul must inhere in all his physical activities and inspire them ; let every work of his hands be instinct with spirit and love. “There is everywhere in nature and science a voice audible to human ears, and a speech intelligible to human understanding,” even to the child, — nay, to him more than others, — which is not possible of apprehension to the brute : it is the truth, the beauty, the logic, the faith, which underlies all material phenomena, — the perception of the immaterial. The possibility of conceiving ideals vibrates in every human soul, even the emptiest and the dullest : it is the response God has placed there to his infinite beauty, to his eternal truth, to his divine love ; and it always stimulates and represents the effort after His inexhaustible knowledge.

Here let us start as with an axiom : the child is not to be trained as the brute is trained, neither by the same methods nor to the same ends. The divine image — that point of differentiation between man and brute — is photographed upon the soul of every child born into the world, and will be naturally reflected to his mind from all the works of creation. Professor Peirce says, “We have reason to believe that there is no human thought capable of physical manifestation and

consistent with the stability of the material world which cannot be found incarnated in nature." Oh, sublime and inspiring incentive to the teacher, to hold close to the child in his advancing path that cloud of glory with which he comes to meet the glory of the Lord in created things! As when the mother watches the face of her child as he begins to recognize his own ideals in the new forms presented to his advancing knowledge, she throws away her hoard of maxims and asks only not to hinder or cloud his way, not to efface one impulse of childish trust in unseen realities, but only to go on with him to claim his own,—so should the teacher strive chiefly to keep the doors of nature open, to lead the prince to his kingdom, the king to his crown, and with a joy akin to the child's, meet type after type, material after material, only to inform it with growing ideals; to conquer, transfigure, and assimilate it that it may express God's beauty and truth more clearly and more truly. This is to seek first the kingdom of God for the child; and when this is done, all these things—the material uses, the material skill and power, the material advance of the world, and all the lesser objects of industry which even the brute might grasp—shall be added unto his inheritance. For what is so generative as an inspiration? what so productive as an ideal? If such forces could be measured and the result set against that of

mere industrial forces, how instructive would be the comparison! the statue and the song, the music and the eloquence of man, — as against his grinding toil and the hum of his factories; the school of the future as against the school of the past. For the things which the child sees should be made symbols to him, — the outward and visible expression of an inward and spiritual truth. “The invisible things” should be “clearly seen, being understood by the things which are made.”

The development of the human soul proceeds by the same law as the development of the organisms of nature; therefore they correspond to each other; therefore the ideal waits for its completion in the material. The physical phenomena about us incorporate thought, and in return minister to the soul, and are the signs and pledges to us of spiritual truths; the laws of the natural world mirror and present the laws of the spiritual world. The continuity of law makes that unity clear to the mind as light to the eye, as sound to the ear. Never deal with material forms, forgetful of this great principle. Let the growth of the child's soul correspond to and advance with the growth of his mind and body; do not starve it by mere material investigation and purposeless physical training. Without the ideal what is called the real is but a chaos. The ideal, like the spirit of God, moves upon the material, and life results, —

organic and orderly life, progressing toward more complete and adequate symbolism. The law of continuity unites mind with matter. God's dwelling-place is in the secret of this law, and we can teach the real lesson of the material universe, and train the physical power of man over it, only as we apprehend it in the light of ideality.

What stirring power an heroic ideal carries to our hearts! Our nerves and muscles grow tense as body responds to spirit. Read to your dull class a poem like Browning's "Pheidippides;" tell to your careless pupils the story of Stradivarius, as George Eliot sings it; arouse your indifferent class, not by rebuke or the prick of the goad, but by the magnetism of your own living earnestness, which shall quicken their heart-beats in response to your own, and beget in them the strenuous endeavor which fires your own pulses; kindle with love of your theme, and all their eyes shall sparkle back the flame, "so through all labor like a thread of gold is woven" a divine enthusiasm. They will see running through your fingers those beautiful patterns which make them eager to imitate, to emulate, and to originate, until by and by will come into their lives as an undying illumination, that

"Ray of heavenly light gilding all forms,
The unambiguous footsteps of the God
Who gives its lustre to an insect's wing,
And wheels His throne upon the rolling worlds."

What an uplift is this kind of education from the low and commonplace notions of a merely useful education! The Promethean fire of ideality stirs the lofty soul and makes every task divine; the worker is not tied to earth, though he works with the clod, but he holds both earth and heaven within his horizon.

“ See how he scorneth human arguments,
So that nor oar he needs nor other sail
Than his own wings between so distant shores.”

When we look with weary eyes on the mechanical drudgery, the dead routine, and earth-bound prospect which some of our modern schemes of education and the reforms of the day hold out, we call to mind once more the words of Dante:—

“ What is this, ye laggard spirits?
What negligence, what standing still is this?
Run to the mountain to strip off the slough
That lets not God be manifest to you.”

Let education take her winged way above the animal senses, above the inorganic material, while using and training both, and seize the image which makes dead matter into living symbols, drawing from every real thing its creative ideal. Carlyle says, “ Nature is the time-vesture of God.” Browning sings of:—

“ God in the broken gleams, in the stifled splendor and gloom;
Speak to Him for He hears, and spirit with spirit can meet.
Closer is He than breathing, and nearer than hands and feet.”

How grandly sound the voices of the astronomer and the student of nature as they proclaim from starry skies and ciphered page, from the way of plant and animal life, the closeness of the ideal, the consecration of the real! Says Agassiz, "I will frankly tell you that my experience in prolonged scientific investigation has convinced me that a belief in God—a God who is behind and within the vanishing points of human knowledge—adds a wonderful stimulus to the man who attempts to penetrate into the region of the unknown. Of myself, I may say that I never make preparation for penetrating into some small province of nature hitherto undiscovered, without breathing a prayer to the Being who hides His secrets from me only to allure me graciously on to the unfolding of them."

We outgrow what is partial; we must continually search forward for the complete. The hand and the tongue need all their cunning for the production of the expressed ideal; and "the ideal life, the completed life, haunts us all." Even this corporeal body has its ideal, which is its essential part; for it is not the decaying particles which come into and pass out of it from day to day which can be called the body, but rather that inevitable pattern according to which all these changing forms are organized, and which is the eternal expression of the indwelling spirit. Mind is more real than matter,

spirit more real than mind, and they both work through the material of their environment, assimilating it to the organism of the body, copying that ideal which they must express, and through which alone they can secure or communicate force and knowledge. The ideal body is imperishable: it grows up with the growing soul, and at every stage offers it a fit instrument for its work and a fit medium through which to receive its education. So it is, only a degree removed, with all the material world without us, which should be set before us and put within our grasp as a secondary force and medium of expression of our minds and souls: it should never be treated as alien to the uses of the soul, or for any other use than as the possible instrument and image of our ideals of truth, love, and beauty, to be revealed by the trained hand and brain. Every outward subject of study and experiment may be regarded as awaiting our recognition as an expression of the divinity of our own nature, and of the divine symbolism which responds to and should awaken it.

“Every natural flower which grows on earth
Implies a flower on the spiritual side,
Substantial, archetypal, all aglow
With blossoming causes, — not so far away
That we whose spirit is somewhat cleared,
May catch at something of the bloom and breath
Too vaguely apprehended, though indeed
Still apprehended.”

We must from our own soul-activities thus inform the material creation with divine life. Nature has packed away this glowing ideality even in her inorganic material: her coal-beds are banked and consolidated sunshine moulded into patterns of what was once growing and organic beauty; her yellow sands are heaps of crystals shaped by the mysterious and intangible vibrations wrought by the ideality of light and heat. How the history of the solid earth illustrates the ideality of the physical processes! It is only the ideal which has prepared the earth for man's uses. Utility is a common name for causes and effects which without ideality have no significance. Industry is a monotonous and unworthy succession of efforts, if not inspired by ideality of purpose, of motive, or of imagination; and even the crude substances we train our hands to work with call upon us to produce their highest utility by bringing forth their imprisoned ideals.

The training of the body is for the better and fuller expression of the mind and soul; not to overpower and dwarf the mind, but to give it energy. The body for the mind, and both for the soul. This is the true doctrine of education. Give manual training, that man may give shape and outlook to his ideas; give power to his muscle, that he may control his material of expression. Give physical development, that he may

have vigor in every realm of his activities. He must carve out his thought in whatever stuff the world has to offer. "In man," says Royce, "the ideal and the real blend and take coloring from one another." Education must embrace in every act the intellect and the soul or it is shorn of its utility. We must throw the inspiration of our highest activities into every channel of work. We may work in any line of either manual or intellectual development under this inspiration; it may be of love either for another or for our country, humanity, or God, — this is the ideality of affection. It may be with the inspiration of a clear image which fills the mind, and is copied in material forms; it is a mental pattern of beauty, truth, or harmony, and must be expressed, — this is the ideality of art or of science; or we may work under the inspiration of devotion to duty, to God, and to eternal issues, and this is the highest motive-power, the ideality of religion. Any or all of these inspirations produce the greatest possible results of human activity. The old Greeks understood this in offering their best service in any direction on the altar of their gods, as the highest consecration of even their physical efforts.

Let us have no dead materialism or aimless motive in our new educational departure, but make all industrial training glow with mental or moral fervor, that the real and ideal may unite in the

most perfect utility. Only when the idea of continuity and harmony shall be fully conceived shall we be able to secure eternal utility. As nature associates with the physical training of childhood all the beauty, mystery, and spiritual meaning of its outward forms, so must the educator inspire all the material of educative employment, all crude opportunities and tentative essays of industrial work and training, with their related possibilities of spiritual expression. Taste and feeling must stimulate industry if it is to become creative. Symbols of beauty and truth adapted to his degree of advancement should be presented to the worker; if he can do no more than copy them let the moral idea of truth in execution and faithful imitation inspire the eye, the hand, and the heart. Let some bright hope born of love animate the labor and give it a finer quality and more complete finish. Enrich the intellectuality, refine the purpose, exalt the motive of the worker if you would raise the tone of the work. In all these industrial occupations do not shut the door on that which differentiates human from brute industry; viz., the expression of the mind and soul. The child's share of the divine thought must blossom into form through the skill of his fingers if one element of value is to be added to the dead matter upon which the child works. What force shall be mighty enough to transform indus-

try into creation and thereby make it human? Is it not the power of thought, the energy of love, the force of the divine ideal, which springs from man's spiritual relationship? The God in man reconciling the world unto Himself?

THE GOSPEL OF MOTHERHOOD

AT THE GRADUATION OF KINDERGARTEN NORMAL CLASS

I SPEAK of elemental motherhood, — the motherhood of nature, of humanity, and of divinity: it is the glad tidings of the universe; it holds the promise of the future; it conserves the riches of the past; it is the brooding joy of growing life, — God's spirit moving upon the face of the deep. The motherhood of nature is its nourishing power, its close embrace of the springs of life, the fostering of that generative germ of evolution which the Source of Life implanted in the universe; it is the embodiment of creative love, and the constant expression and endless communication of that love. The heavens showed it forth when the earth was without form and void; the rhythm of that anthem which the stars sang together was its cradle-song, and the nebulous halo of clustering systems was its dream of birth.

The motherhood of nature is infinite and sub-

lime ; it is an ever-present tenderness, companionship, personality, intimacy, comfort, patience, and self-surrender ; a great beating heart close to our heart, a conscious permeating sympathy of being ; the innermost of nature. I love to think of mother-nature awaiting the growth of life within her ample bosom, the gradual unfolding of the germ of all created things. The eons were not too long for her faith and patient power ; the heavens were not too vast, the earth with its infinite fulness was not too abundant, for her long-suffering ; for she knew through all her fibres the present God : from one end to the other of time and space the tender love of God was brooding, and every pulse-beat of the universe spoke the potential gratitude of eternity.

Did this universal mother dream of her myriad children? Did she see in prophetic vision her grand revolving systems, her universes of suns, her galaxies of stars, her firmaments of luminous centres, and her grand enginery of cosmical forces? Did she know of her planets and her moons, of the myriad development of being in each, the innumerable entities, her children of life? No: the mother only dreams and trusts and nurtures. She finds the past, present, and future but one eternal *Now*, and devotes all her energies of spirit, thought, and physical life to the results of the moment, the ever-succeeding moment, — which is eternity.

Then the beautiful motherhood of the earth ! The vaporous gloom of upper and nether atmospheres, the pulsing of spheric seas, the lines of polarization and demarcation, the slowly gathering crust, like the hardening shell of the growing egg, the nodules of various life, the geologic periods of different embryonic stages, the successive types of form and function, the consummate flower of plant, animal, and human life covering her breast and drinking in the generous current of her life-blood ; how rich, how beneficent, and how prodigal a mother she has been !

We, her dearest children, revel in her motherhood of lavish beauty : the brooding nest, the swelling bud, the self-surrender of seasons and tides, of each for all and all for each ; giving, as a mother gives, her watching, her protection, her tender care to every budding cell, to every pregnant protoplasm, to every evolving molecule and organism ; waiting patient and believing, through multiplied disaster, for every crystal to fix its symmetry, for every seed to grow, for every creature to fulfil its developing purpose, and for man, her darling, to achieve his destiny.

Dear mother earth that clothes us with our mortal frames, that marshals for us our warders of light, that weaves the curtains of our repose, that ministers to our strength and glory of meridian life, and then leads us gently down the slope of

age and takes us again to her bosom ! From her dust we came, by it we live and flourish, and to it we return. How dear is the earth, our mother ! beautiful and wonderful in the sunny radiance of our youth, glorious in the full tide of our maturity, offering us gifts at every turn, revealing her treasures to our opening eyes, and winning us with endearing caresses to try our strength, to attain by struggle, and to build up an immortal inheritance from the contact and opportunity as well as the difficulties she presents to us, as kind in what she withholds as in what she gives ; we lie upon her verdant breast to dream of a fairer home, and ungratefully babble to her of a paradise far away whose hues she alone has painted. How close her heart throbs to our own as she leads us beside her still waters ! How we mount up on wings as eagles, while she spreads her skies above us, and with the self-abnegation of motherhood points us to brighter worlds ! She feeds us and heals us ; she waits upon our cradle and upon our altar ; she kisses our lids together at last, and leaves a smile upon the marble lips as tenderly as if we had spent our lives to repay her. Motherhood is indeed the highest title and office of the earth we love.

In the realm of plant-life this grand impulse is so plain as to stand for a symbol of life in the highest realm ; the history and plan of every vegetable organism is the provision for and carry-

ing forward of this beautiful instinct of nature ; the root, the stem, the bud, the leaves, the flower, speak forever of the devotion of the plant to its ideal of reproduction and nurture. What countless devices for the protection of each germ, each organ ! what wonderful contrivance for growth and play of activities ! the soft wrappings more silky than the textures of Samarcand, the zephyrous winged envelopes, the cunning traps, the springy coils, the curious devices, all to assist this delicate child in its growth and safety, as if she were the sole nursling of the tender mother ; how ineffably loving and significant of mother-love is the plant-life of the globe !

But as the ideal of motherhood advances in the scale of being how much clearer becomes its expression — the mother with her young, the insect yielding itself to the martyrdom of metamorphosis, clothing itself with the death-shroud of the chrysalis to give fuller and freer life and development to its offspring, the bird with her callow brood, the fish carrying up to the flooding streams the news of prolific generation, the wild beast fondling her helpless young within her guarded den, the cattle upon a thousand hills, the beast of the forest, the monster of the seas, all give themselves to the privilege of motherhood with a fidelity which has no stint and no count ; the days are too short for their devotion, the nights too gentle for their

guardianship. God has charged them with this precious treasure, and who among them all is recreant? They witness to us something of God's measure of motherly duty, as they minister to the needs of their generations. See the mother-lamb, the mother-bird; her gentle sheltering, her anxious care, her courage of defence, her faithfulness unto death, and then begin to understand what God means by motherhood. Watch the dumb creatures enduring pain for their young without a murmur, glorying in their safety, joy, and beauty; lapping their glossy necks, enticing them to exercise, blissful in their companionship, agonized at parting. That motherhood is the crown of life is attested by these our lowly fellow-beings, who thus do all they can to express somewhat of God's tender love for his creatures.

But human motherhood reveals divine love more fully than aught else in the great plan. What a miracle it is as it descends into the countless homes on this round planet! ever a fresh, a sacred, a wondrous mystery! God with us! All the sorrows which attend it are as nothing in the light of its proud and awe-touched joy. The keynote of its anthem was uttered by Eve, and comes down to us clear and strong through the centuries in its divine as well as human recognition, "I have gotten a man from the Lord." Mother-love paints for us the very color and touch of God's love, — His

tender love, His patient love, His providential and embracing love, His faithful love, His forgiving love, His self-sacrificing love, His dying love : in all these phases and aspects of a mother's love as we have seen it, as we have known it, and as we have felt it, we see drawn the very outline and pattern of God's love for us ; for what other shapes and language can syllable our ideal of God so well as those primal and holy whisperings at our cradle and in our mothers' arms? Who but a mother could show us how loving, how patient, how believing, and how forgiving God can be?

The gospel of motherhood is a redeeming gospel. If we go to the lost and degraded, to the ignorant, the suffering, and the tempted, as a mother goes to her child, how can we fail to recover, to comfort, and to save? In the spirit of this beautiful gospel we shall go with open arms, with sympathetic entreaty, with helping hands, and through us God's love will appeal most perfectly to the souls we seek to save. This is the true secret of woman's power over others : let her surrender herself to its impulse and expression ; let the teacher feel herself as a mother to her flock ; in this the kindergarten shows us the example ; its very philosophy was learned from the relation of the mother to her child. The soul-activities of motherhood are the great privilege of the teacher of little ones ; she can take them into

her dower of womanhood to bless and illuminate all children, and especially the homeless and worse than motherless. Are your arms and hearts not large enough and strong enough, dear teachers, to clasp them with the full power and love of motherhood? They are all God's children, and He calls you to show them what you can of His measure and quality of loving; so to express your motherhood.

The gospel of motherhood has done a great, a blessed work in the world. What an influence in Christendom has been even the contemplation of its image in art—the Holy Mother and Child! Christmas is but a celebration of this proud and tender absorption of love in its highest human form. We gaze upon the beautiful Madonnas to refresh our souls, to put to rest our perplexities and harmonize our being; we breathe the pure atmosphere of motherhood, we feel it to be a symbol of God's love, and we grow calm and find our souls in poise; our faith is renewed for all poor and warped humanity as we see the child in his mother's arms and know it to be his God-given place. For the divine love wears an aspect of motherhood to the trusting soul; let us try to understand how close and deep and true it is for every child of God's. We are not waifs in a strange city, but at home in the arms of God; and if human motherhood had been created only as a

demonstration, an exposition of the divine motherhood in God, it could not have accomplished such a purpose more clearly than it does as a part of human history and experience. We learn from our utmost tenderness, our dearest embraces, our most complete self-abnegation for our children, the beginning of God's tenderness, the alphabet of his yearning love, the first syllables of His welcome and forgiveness.

Take then, as Froebel had the wisdom and spiritual discernment to do, the relation of the mother and child as the pattern of your most helpful and nurturing relation with the children, and the methods of the mother with the child as the model for the truest methods of education, and when you can say with him, "The nursery was my university," you will have received the highest preparation and grace attainable for the teacher.

THE RELATION OF THE KINDERGARTEN TO THE SCHOOL COURSES

AN ADDRESS TO KINDERGARTNERS

HAVE you ever listened, dear Kindergartners, to some grand sonata of Beethoven or Mozart, to some fugue of Bach's, or to one of Liszt's mysterious preludes, and while you drew in the deep significance of each successive movement, and thrilled responsive to its various presentments of the beauty and glory and wonderful unfolding of the riddle of life, have you noted how the great theme which was announced in its simplicity at first is ever and anon recurring, ever shifting from key to key, breaking through every fantasy, every variation, now dominating the adagio, now the scherzo, now the andante, now the rondo, singing itself out even in the capriccioso; ever the same beautiful theme of the master's creative impulse, the tone-sequence and proportion of Nature, interpreted by genius?

So, have I thought, do you give us the true

theme of our grand symphony of education as you lead your child orchestra at the opening choral of school-life. You are like the master-musician who strikes out the great harmony, that many a listening heart may catch its inspiration and weave it into utterance, till we hear its notes from chime to chime, from melody to melody, through every phase and strophe of our swelling anthem of child-culture.

For the ancient mists and vapors which have enveloped the idea of the kindergarten in its earlier days among us, through whose dense medium we saw Froebel's consummate philosophy only as a meaningless amusement for childhood, a mere whiling away of useless time till school training should begin, — these clouds of ignorant unconcern are vanishing before the sun of educational science, and we begin to discern the clear outlines of kindergarten philosophy. This is good news, indeed, for you who have felt the essential unsympathy, the deep want of comprehension, the almost contempt with which your work has been too often regarded. Your day of recognition and appreciation has dawned, and your long and steadfast patience and faith are beginning to receive their recompense of reward. Your faces are now toward the sunrise, the light of rosy skies is upon your seed-scattering fingers, the ground you tread is holy, the breeze about you whispers of heaven,

and the harvest for which you are planting is white already for the garnerers of the Lord. We have heard the sweet notes of your coming, and are learning to sing them for the full chorus of our harvest-home.

When we adopted the kindergarten as the foundation of our school system, we adopted at once its spirit, its philosophy, and its methods as the pattern and formative germ of all our school-works. Perhaps to some of us this breadth of application was partly unconscious: we saw the value of it in its place, but not its reach, its scope, or its essential power; we saw it as a tree planted by rivers of waters, but had not yet discovered that it was for the healing of the nations. This is the history of every great discovery or impulse for the advancement of mankind: it is set in its place blindly and unconsciously, and the world learns its pregnant power only by observing its growth and adaptability; but, consciously or unconsciously, we have set up the kindergarten as a standard of principles and methods, from the mother's arms to the alma mater of university training. We have sounded the theme, and it must repeat itself in every movement and rendering of the harmony: it is the spirit of the kindergarten, as the spirit of love, of faith, of mutual helpfulness; the philosophy of the kindergarten in its free development, its obedience to natural

law, its symmetry of growth, its evolution of all the powers of humanity; the methods of the kindergarten in careful observation, conscientious expression, constructive effort, originative power; all these we want at every stage of school education and the education of life.

Now, gentle Kindergartners, we all look to you. You have stood, like the artist with his plastic clay, forming the model for later workers, making a pattern for those who await its inspiration to convert other material into inspirational forms, that every grade of school-work may be moulded in its symmetry. In all our schools the teachers now gather in childlike attitude at the door of the kindergarten, saying, "Tell us all its meaning, instruct us how to reach its spirit, interpret to us the secret of its philosophy." To meet this growing cry in all its earnestness is your happy privilege. Remember that the child with its mother is the essential object-lesson, the heavenly strain which is to dominate all your music. Interpret it with Nature's art as Froebel sang it to you; not that you love Froebel much, but that you love nature more. Do not turn from the child who is set in your midst, even to the Master who set him there: the lesson is the lesson of the mother and the child, as God expressed love and nurture in that relation. Froebel showed the beautiful picture in all its phases as Jesus showed it in its spiritual

significance. Seek to attune your ear to the chord, that you may render it singly and purely, and in all its harmony.

How far, dear Kindergartners, have we come to meet you as yet? You will surely run to us while yet a great way off, and give us the embrace of welcome. We have felt out for all the great gifts you offer us, and such as we have been able to grasp we have set in their places; we know the treasure is in your hands, and we implore you to unlock the casket which guards it, that we may all be illuminated by its radiance. In its light, already glimmering through our dark traditions, we have almost broken down the old spirit of school government by arbitrary compulsion; we have confronted the discipline of the rattan by the discipline of that love which is the fulfilling of the law; we have introduced the natural and healthful activity of manual training, as the normal method of completed thought and helpful energies, into our primary and grammar school courses, with observation and elementary science lessons, connecting, as Froebel taught, the child with nature through his sensory and motor activities, and thereby with man and with God. We have clay-modelling and drawing from kindergarten to high school, paper-folding and cutting and constructive work, — in wood and cardboard, — as well as sewing and stick-laying, with drawing and color, in our

primaries, and sewing, cooking, and carpentry in the grammar schools. Have we not made a great stride in educational philosophy during the last decade? And for this we thank you largely.

The freedom and order of nature is the plan to which we would attain: we recognize it through all its associations as the plan which the kindergarten has initiated. We want the kindergarten in every primary school building, that we may have the model ever before us. You Kindergartners are no longer regarded as mistresses of infant schools, as the insignificant ushers at the gate; but you are the royal seed-sowers, the tone-masters, the standard-bearers, and we turn to you to plant for us the seed which bears an hundred-fold, to make the pattern true and fair, to teach us how to render the theme in all its immortal vibrations.

FROEBEL'S BIRTHDAY

*ADDRESS BEFORE MISS WHEELOCK'S KINDER-
GARTEN-TRAINING CLASS IN CHAUNCY HALL
SCHOOL, BOSTON*

WHEN we wish to recognize our indebtedness and express our gratitude to those who have conferred lasting benefits upon us and upon the world, we take occasion to celebrate their birthdays and recount their life-histories, for our inspiration and their honor.

This day we dedicate to Froebel, as to one of the noblest and most far-seeing benefactors of the race. He had not only great insight and profound philosophy, but a pure, childlike soul, unfaltering faith in the child's possibilities, and in nature's methods of educating the child. I like to think of him during those years at Keilhau, with a few peasant children gathered about him, carrying on in faith and love his great work, which was to prove itself to coming generations. What an eternal inspiration comes to us from the thought of such devotion to an ideal!

We think also, on this day, of those who have stood by him and have had faith in his ideal all through the darkness and misapprehension of the early stages of the kindergarten; we are glad to remember with pride and affection those who introduced it to this country, and declared its great and simple message. Miss Elizabeth Peabody, her sweet voice crying in the wilderness of American schools for little children, thrilled us a generation ago. How firm and glowing an enthusiasm she aroused and disseminated while as yet no one understood Froebel! I remember her earnest utterance, her tearful yet smiling persuasions, her clear and convincing appeals. She said, "I believe this kindergarten principle and practice is the second coming of Christ: it will regenerate the world; it reaches all men through the mothers and children." Let her honored name be repeated with Froebel's to-day: she is the worthy apostle of such a spirit and doctrine as he set forth, and her beneficent life has been for us its medium and embodiment.

Then our dear Mrs. Shaw, who poured into the work for years, riches of love and faith and patience; who devoted her heart and thought, as well as her purse, to a broad, intelligent, and tireless effort for this education, involving also manual training and useful industries, — praise and honor to her on this day of jubilee! Her illustri-

ous father, Louis Agassiz, teacher, is said to have replied to a man who called his attention to the pecuniary advantage he might gain, "I cannot afford to make money;" now, when the earth that he had revealed rent her bosom to pour treasures into his lap, and the mines he had discovered in his scientific research were coined into wealth for his child, she, in the spirit of her father, gives it to education, and distils it in the laboratory of these new and glorious undertakings for the children of the land.

What a light of sweet charities she throws upon the day which celebrates the advent of Froebel and this new education! Blessed among women shall she be!

I was thinking, as the class went through the songs and games, of some of the distinctive features of Froebel's training, and was struck by the fact of how much he makes of the hand. It enters into all expression. It becomes an integral part in the development of the human being. The mother's hand means so much to us; her busy, nervous hand, always doing a thousand good things for her family, never quiet or listless, but communicating love and sympathy and blessing; the soft caressing fingers of the mother, the versatile activity of that nervous structure full of a living love,—it is according to nature that Froebel emphasizes its office and power. I like to see it

in all the exercises of kindergarten. Teacher and children, their hands waving and swinging, manipulating, gesticulating, communicating, — full of thought as of movement, — and so closely related to head and heart! Yes, this unity of the head, the heart, and the hands is a very strong feature of Froebel's philosophy of education. The linkage of forces and activities, the harmony of nature, is a very distinctive element in the kindergarten training, and must be as distinctive in all education; for when does a time arrive that it is less important or less universal than it has been shown in its beginning? And freedom, spontaneity, unfettered activity, are Froebel's primal conditions of education. This principle is so grand we must never lose our conscious participation in it: it is the air we breathe, the nurture we must yield ourselves to, the glory of the endless evolution of life.

I like to recognize the reflex influence of kindergarten training upon those who are its subjects. That is one of the most beautiful things about it. I cannot help recalling that scene in the life of Jesus, as he enters into the sacred chamber where the young girl lies amid signs of death, and says, "She is not dead, but sleeping." Then taking her by the *hand*, his winning voice breaking into a caress, he says, "Ta-litha-cumi," — "Maiden, arise," — and she arises at his bidding,

and he leads her to her mother. So Froebel says to the young girl who waits passive and unconscious for the dawning of womanhood, "‘Maiden, arise,’ lift up your eyes to the beauty and the joy of doing; enter the holy gateway of womanhood with your hand in the hand of the little child, live with and for the children and you will reap the fulness of immortal joy."

SECRET OF THE KINDERGARTEN.

REMARKS AFTER THE PRESENTATION OF FLOWERS BY MRS. SHAW AT THE GRADUATION OF HER NORMAL KINDERGARTEN

DEAR GIRLS, — As you take these beautiful flowers from the hand which most consecrates, endears, and sweetens them for you, you can but keep your minds and hearts wide open to nature and to God. It is not from the stagnant pool that the river of life is supplied. We must be receptive to all broad and high influences of thought and of feeling if we would minister to the children's real souls and selves. We have dedicated ourselves to the children, — the hope of the future, the promise of life, the evolution of humanity. This consecration of our powers dwarfs all other outlook of usefulness or happiness. I see its illumination upon your faces as you yield yourselves to the full significance of this hour: it shines like the altar lights through the chancel windows, telling of the worship and sanctity within. The holiest

feeling in human experience glimmers in your eyes, and its tender suggestions rest upon your lips as you stand with your offered service gladly at the threshold of womanhood.

You have taken up the science of education at its beginning, as disciples of one who said, "Come, let us live with our children." What life is sweeter, more repaying, more free and full? I can testify that the supremest moments of life are those in which we feel most intensely our relations to childhood, our vital connection with those who are nearest the kingdom of heaven. The womanly soul is one with childhood, and is ever conscious of that union. The "eternally womanly" is the deepest element of strength in humanity. The greatest of men, as well as women, have possessed this element most largely: it is the power of becoming a mirror of God's love and goodness, and a clear medium of His thought and will, His life and spirit. This womanliness of nature is the essence of self-renunciation, of absorbed consecration, and of unconscious aspiration: it leads humanity upward and onward, as Goethe has said. It is sweetness and strength; the reconciliation of opposites, the spirituality of all things. In this height of self-devotion you may become a part of the divine presence in human hearts: this is the mysticism at which many cavil in Froebel's philosophy; but to my

mind it is its last and finest distillation, the very attar of roses, of his educational methods. We cannot tell it to all the world. I would not expose it to the sneer of the materialist or the smile of the scoffer. I shall not flaunt it in the face of the mere adept in the technique of the kindergarten; but to you, the esoteric disciples, I may breathe this most profound secret of our calling, — the indwelling spirit of our work, — the conscious oneness with Nature and God, which we feel at this sacred moment, and in which we are dedicated to our glorious life-work.

OUR DIVINE RELATIONSHIPS

*ADDRESS BEFORE THE SUNDAY COTERIE OF
THE WOMAN'S UNION*

EACH organism of creation dwells in the midst of other organisms to which it is related. The earth is bound to its cordon of sister planets, and they all swing together about the sun, which is, in its turn, companioned with myriad suns through eternal grooves of mutual relationships. Each molecule has its centre of related motion, and never vibrates without responding to forces which surround it. We are all nucleii in a reticulated system, drawn hither and thither by our attachments, and straining at our cords like tethered lambs. We are bound to earth and the physical universe with its relentless laws and conditions, and to heaven and the spiritual universe in an endless determination of destiny. We are animals and angels by turn, as we feel our downward or our upward attachments growing with every tug we give them; and as we sway within

their alternate tension, we are constantly tightening the cord of an irrevocable tendency.

The shapeless amœba in the drop of water reaches out its jelly hand in response to the touch of every atom of matter in its little sea. Nowhere does life exist unresponsive and unconnected, but acts or reacts constantly upon the life around it, making attachments which are channels of growth and communication. The mineral elements in the stony bosom of the earth wait in silent patience for the asking plant-root whose delicate fibres wander and reach about for their hidden strength; the anchoring threads intertwine themselves about the earthy particles, and with the help of dissolving liquids which percolate the sandy soil, they suck up through their hairy lips what they need; and the inorganic mineral which supplies it is lifted into organic being. Earth-forces drawing on the one side, and heavenward forces on the other, strive for mastery; and by transfiguring attachments the mineral becomes a plant, and thereby rises in its estate, its activities, and its opportunities. The plant, in its turn, is fastened and limited to the earth by the very organs that feed it, but at the same time is expanded into broader growth, fuller life, and more complete development by its upward growth, its touch with light, until its connections with animal organisms is effected, and it becomes transformed to a higher type of existence.

The beautiful Medusa sails over the summer seas, its fairy pulses beating to the rhythm of wave and tide, its soft tissues sensitive to contact, and reflecting the presence of organisms as delicate as its own. Nay, all that universe of invisible life, peopled with beings so diminutive that only the microscope or the tremor they create betrays them, is governed by the same law of connecting processes and reflex activities; bound to the lower life which feeds it, to the jostling crowds of equal life which accompany it, and to the higher sphere where beckoning hands await its grasp and lift it to a freer stage of development.

Like a brain-cell in the nerve-tissue which surrounds it is the conscious life of man, so sensitive to the impression of its environment, so multiplex in its connections, so rich in opportunities to give and to receive. Every action, every thought, is a vibrant atom, a source of ether waves which expand in limitless succession, and infringe on other orbits of thought and action, in eternal undulation. Our attachments are infinite below, around, and above us; as animals we are parasites on the earth, its most highly differentiated portion, so to speak, moulded of its substance, governed by its laws, and tied down to its range of outlook. But with what subtle cords are we bound also to other realms of life and activity. The magnetic ties which hold us to our fellows

are firm as adamant; we clasp our friends with links of steel, and love as strong as death; every heart-beat of sympathy quickens the current which flows between kindred lives, and all are united in fraternal interest and affection. As we strengthen these attachments by exercise, so we intensify and enlarge their activity until we are one with humanity, as well as one in sympathy with all created being. We suffer, we rejoice, we desire, we strive, we hope, and we aspire, with the universal heart of nature and of man; and while with our growing connections our individuality deepens, the centric forces gathering strength from increasing complexity of structure, by the same impulse and law we are knit more closely and more widely to all personalities, and can help and strengthen, enlighten and uplift mankind in proportionate scope and degree. How true and unfailing are the common human ties! Father, mother, husband, wife, brother, sister, child, and friend: surging and compelling waves of feeling are expressed in those vital words; they pull at our heart-strings through life and death. Home, and native land; yes, many precious lives have been laid upon the altar of sacrifice for devotion to these simple and pure attachments. But while we hold so dear this clustering knot of earthly loves, we cannot forget with what eternal strands we are connected with the world beyond the veil

of sense. The whole creation is travailing with groping hands to lift itself by those heavenly cords.

The brown beetle climbs the swaying reed, hesitating between the dark pool's accustomed bed and the bright unknown sphere above, which breathes its mysterious hope to him as he ascends, panting to be free: his lower environment and the organism to which it was adapted recede; he bursts his prison bars and is glorified. The dull, inert mass of mineral parts with its lifeless particles, by disintegration and by dissolution is prepared for its exaltation, is drawn upward to take its place in the progress of evolved conditions and structure, and is on the path toward conscious freedom: it has multiplied its attachments, intensified its activities, and is devoted henceforth to more varied and exalted uses; it is rising on the stepping-stones of its dead self, as we also are to rise, and fills a more harmonious part in the universal life. The plant grows and reaches forth its leafage, its bloom, and its fruitage to the sunshine, feeding the senses with beauty and fragrance, the heart with tenderness, and the soul with the expression of Divine love. For, as we consider the lilies of the field we see how they minister to our spiritual needs, and we assimilate not only the physical nourishment they offer us but the deeper re-enforcement of symbolic truth;

and so the plant, having entered into the life of many, has taken its place as a round in the ladder, and lifts itself up by its highest attachments.

Like the mineral, the vegetable, and the animal, we too are growing in the line of our attachments. If those of the earth and sense life are stronger, we are growing of the earth, earthy and sensual. The physical life must be rooted, but must spring up above the ground for its normal growth. Social sympathies may be strong and fervent, but not limited to this life nor bounded by this horizon. We must throw out attachments toward the divine, like the tendrils which draw the vine to its support. These avenues of our commerce with that heavenly coast must be free and clear if we would receive the priceless treasures which freight the white-winged argosies of faith. These tides of communication must be unobstructed, that our spiritual associations may be close and responsive; for we are workers together with God, and our relationships are reciprocal in that direction as well as any other. According to the methods in the natural world, which are but patterns of the spiritual, man himself must become the expression of God if he receives His spirit and is nourished by His word. This is religion; the binding of the ties between God and man, as the only condition of spiritual growth. Who can tell how many and how close these divine

relationships of the soul may be? As the blind can know nothing and be told nothing of light, so the soul that has not fixed its divine attachments is not only ignorant of, but beyond the possibility of apprehending, divine realities.

The little child easily recognizes these unseen connections; but they become severed by distrust, withered by disuse, atrophied by the withdrawal of all life's energies to the lower associations of self and sense. How shall we stimulate and strengthen them? how keep the vital current flowing freely, with invigorating power from heaven, into our human souls? If we would grow upward we must build the organic fibres of that many-stranded cord which reaches toward the infinite; we must see the eternal, absolute beauty until we long for it; we must feel the divine goodness and love until we aspire to it with all our hearts; we must subordinate those connections which draw all our life-forces to self, which strengthen ambition, or feed covetousness, pride, or any form of animalism; we must feed the soul by meditation and high ideals of duty, exercise it by prayer and by right conduct. All things are strengthened by use: aspiration, love, worship, communion with God, must grow with practice, like all activities, and be built up by habit, as structure grows by exercise of its functions. We cannot feed the lower appetites and preserve the divine activities; if

we are growing downwards, we shall shrink upwards.

How forcibly does evolution teach us this doctrine of struggle against the dominance of animal powers and activities, of conquest over the lower nature, from which we would escape and free ourselves, like the butterfly from the chrysalis. Deny the opportunities, cut off the connections, break the bonds. Ah, that is hard! Is it not impossible by the effort of the human will alone, uninspired by something which may come to us through those other ties of the soul with God and His spirit? It is more according to the methods of life in the natural world that this victory over self and the world should come through constructive agencies, through a firmer hold to the divine impulses of faith in God, in truth, in purity, in love, and in law — which we learn by observation of nature and life. If you want the vine to cling to its right support, make its tendrils coil more tenaciously about it, and as they strengthen and the plant draws closer and firmer in that direction, and holds up its aspiring crown, the opposing tendrils will wither and break from the false support, and the gardener's knife will not be demanded. In all dealing with wrong doing, with degraded and unawakened moral life, with vice and the grievous havoc of sin, we should first begin the constructive work of grace and

love toward God; fix some attachments heavenward, or at least arouse instincts and motives that are human rather than brutish. Get the human being on his feet working for his fellows, seeking the light, struggling for something higher, and feeling after God, as the wandering tendrils do for a support, if haply they might find Him who is not far from any one. But even God must have a hand held out for help that He may help, must hear a cry for love that His love may be conveyed, and an open ear before His truth can be communicated.

We are driven to prayer when earthly losses sunder our earthly ties, and then we hold harder by heavenly supports. Anguish which can receive no earthly consolation drives us to a heavenly comforter; then, if we have not utterly cast off those divine connections, they will draw us to closer and more perfect union with the sources of spiritual life.

How strong and full and free flows the life which is by faith, when its tide is fed by constant trust and love and consciousness of the divine presence! If we were to let it swell and pervade our nature, if we were to place no obstacle in its way, but drink in all its inspiring elixir, we might realize the promises of Christ; we cannot forbear the conviction that this would be the logical result, the real lesson of the material universe, as the

expression of the laws of God and His methods of work. The vital human attachments, from the foundation of the world, would pour their wealth of love and revelation into our hearts; their sympathy from beyond the veil would be sensible to our souls in all the struggle of life. "We ask them whence their victory came?" the strength of their experience is communicated to us; the invisible company of ministering spirits and a great cloud of witnesses would surround us as we go up to the heavenly places prepared for us.

Behold with what a cloud
Of witnesses surrounded,
Our earth-life in its shroud
And chrysalis is bounded!
Their asphodel they wave,
Their lilies lift before us;
By cradle and by grave
They wave their white wings o'er us.

Angelic ranks attend,
And radiant hosts are flying,
Their ready help to lend
For living as for dying.
Our hearts are waxen gross,
Our ears are dull of hearing;
Our eyes are dim and close
To their divine appearing.

Yet still they stand and wait
At every golden portal;
By every opening gate
With messages immortal.

O God-awakened heart,
Receive the heavenly vision,
And make thy life a part
Of that fair life elysian !

They whose human connections are all strong, self-forgetting, and helpful, cannot so easily believe in God, in immortality, in the deathlessness of the dead one whom they mourn? No, it is not he who has died, but they whom he has left behind, their connections cut off, their loved one vanished, and no divine relationships to hold them to the life of the soul. They have indeed a terrible struggle to put out again from the indurated stems of earthly growth those tendrils they so relentlessly cut away when they dismissed their faith in God, destroyed their habit of prayer, discarded holy thoughts learned at their mother's knee, despised those tender yearnings of the divine spirit which beat so strenuously as they sat by the dying-bed, and threw away, at the command of a materialistic philosophy, all the precious communings of which they had dreamed; then, indeed, was broken the golden bowl, and parted the silver cord. Can they recover and rebuild, and be born again into spiritual life? Yes; but not without cutting down and pruning all self-assertion, purging all pride of reason, all determination to arrange the universe for self. This is the distinctive epoch and preparation.

The gate is narrow which now leads to life. It is hard to regenerate the proud spirit which feels that it can grow and fulfil the purposes of life without the divine relationships into which humanity may come. Deadly sin is not so great a barrier to divine possibilities of life as a heart which cannot repent, which cannot prostrate itself in humility ; which cannot be thrown, with all the forces of imploring desire and utter abandonment of self and the world, upon those strands which hold it to a higher life ; then faith has a path over which it can send re-enforcements to the desolate heart, the healing love of God flows into the wounded spirit, and its fibres are knit in cords of trust and hope, joining the soul to infinite supplies.

We bless God that, through all necessary tribulation, through every unspared pang of growth, and every sharp and needed pain of pruning, through every sundering of ties too strong for our spiritual integrity, and the dissolution of every relationship which could not consist with our supreme relationship to Him, He has bound us so on the side of our Divine connections that death shall hardly change our consciousness ; because we rejoice in Him all the day, work in His strength and presence, and rest in Him, and know that when He who is our life shall appear, we shall also appear with Him in glory.

My daily round I tread
 On heights serene,
 And nightly lay my head
 On angel-guarded bed
 By love o'ercanopied,
 Felt, though unseen.

What matter how the task
 Employ my hands?
 God makes the work His mask,
 So in His smile I bask,
 And find that when I ask
 The promise stands.

I entered in the shade,
 Shrinking, alone.
 Let this cup pass, I prayed,
 When lo! Christ stood arrayed.
 I could not be afraid:
 The darkness shone.

When in the fire of pain
 I agonize,
 If neither spot nor stain
 Shall from its purge remain,
 I'll covet it again,
 For sacrifice.

And when to watch and wait
 Befits my soul,
 Some sweeter word than Fate
 Still keeps my heart elate,
 Gladly I trust my state
 To His control.

Poised and sustained, I rest,
 Whate'er betide,
 By life's hard duties pressed,
 My weakness all confessed,
 Stayed on a Heavenly Guest,
 And satisfied.

It is all promised and prophesied in the first step ; the limitless fulness is potentially in the first point of contact. The beginning of the life-union with the divine insures progressive immortality. The path is ever ascending, ever brightening, the transitions are almost imperceptible, the partition-lines between type and type are delicate and impalpable, but the change is an eternal one, from glory to glory. When the attachments with heaven are begun, a ladder is let down from heaven to earth, and the angels ascend and descend forevermore, our souls "run up with joy the shining way" from every duty, from every sorrow and trial, as well as from every delight, from every form of beauty, every chord of harmony, every ecstasy of living, every bounty of giving. We learn to retrace our path from every wandering and forgetting, by the tear of penitence, by the sad task of confession, by deep abhorrence of our degradation ; through every loss and every yearning we find our approaches to God and angels opened. Gabriel comes to give us a message, as he came to Daniel praying ; Jesus comes to say with voice celestial, "I will not leave you comfortless ; I will come to you."

We see those who live in the full privilege of these divine relationships unafraid and at peace ; we see them reach the valley of death glad to near their home : they are in familiar and dear presences ; every step has been a conquest over the hin-

drances of this life, and no attachment to earth is so riveted as to withstand the growing strength and drawing force of their vital attachments to heaven ; even death is swallowed up in victory, and the human soul is free at last to break all its fetters, and escape from its darker and narrower environment into the fuller life and glory of immortality.

So the bursting seed of the plant sets free the embryo to its development of beauty ; so the quivering butterfly spreads its new wings to the summer air ; so the dragon-fly springs from its shattered case to a glorious vision of light and freedom.

To the lower orders of animal life their own environment seems the farthest reach of being ; the sphere beyond is to them unseen, and suggested only by their unconscious predilections, and the instinctive struggle and tendency toward the development which may lead them into its silent land, up to its shadowy verge, over its dreamy border. The margin of the unknown confronts us everywhere, and we peer into the mists and clouds for a ray of light to reveal its realities. But only by our longings we learn to struggle toward it, till we throw out our tentacles of faith and have an anchor fast in its nearing line of separation ; then we grow surer as we feel every strain of the cable which holds us to its shores ; even the pull of all other attachments but strengthens this

to the beyond, because it grows by every effort which it resists. So when we swing away at last from other moorings, we cleave to this which offers the richest and freest conditions of nourishment; we grow to the demands of its life-forces, and increase our capability of receiving it. We change from grace to grace and from power to power; for that is the method of evolution as God shows it in the natural world and in human life. The plane of our activities rises and broadens, the air is purer and more elastic; we drink it in and are transformed into the life which is sustained by it, and adopt the relationships which it involves. While we wait for sight, and live by faith alone, we yet experience the emotions and assurance which sight might supply.

“’Tis by the faith of joys to come
We walk through deserts dark as night.”

Shall we discredit this divine attachment we feel so strongly, because our organs of sense are not adapted to its recognition? Eye hath not seen, nor ear heard these things, because they are not cognizable to these functions; but when some great awe strikes the soul through mighty works or processes of nature, then we become more conscious of the unseen than of the seen, and we know that it is the unseen which is most real. When we are overwhelmed by trouble and all the

earthly lights go out, when the darkness is thick and we know not where to look, we awake to the great reality of our needs, and God answers when we call. When the voices we love grow silent, and the voices of the world only mock our loneliness, we can utter with deepest truth of conviction, "Lord to whom shall we go? Thou hast the words of eternal life." We know by a deeper than physical sense, and by a greater than material satisfaction, that we are rooted and built up in Him, and that if we will abide in Him, He will abide in us. We gravitate to Him. God is nearer than our wish, stronger than our needs, larger than our capacity. How those cords of attachment thrill with every heart-throb! how they vibrate in the strong tide of love which sweeps through them!

We are possessed by the inspiration which come through those relationships. It is no longer we who work and will, but God who worketh in us. We hide in His bosom, and only seek to be the medium of His grace to others, to be a link in the chain of divine relationships, to minister between the seen and the unseen; and so we begin to learn the spirit of Christ, and to be in our degree the way, the truth, and the life for man. And at last when "safely moored, life's perils o'er," we reach that land for which our senses shall have budded, we shall find the airs easy to inhale for which our structure and functions shall have developed,

and shall be free to make all our attachments divine; then with angels and archangels and all the company of heaven, with the dear ones who wait to welcome us home, with all who have passed out of this limited environment of earth, we shall still climb upward toward the perfect light and glory.

EXTRACTS FROM REPORT OF BOARD OF SUPERVISORS, 1889

THE welfare of our schools depends upon nothing so much as upon the fitness of its teachers for their work, each teacher having the responsibility of from fifty to sixty children. All the certificated teachers, both normal school graduates and those who have passed the Supervisors' examination, on receiving appointments become permanent teachers only after the final test of supervision.

Of course the intellectual qualifications, both professional and general, make up an important element in a judgment of the fitness of a candidate; physical and personal characteristics also enter largely into the general estimate of the qualities of the teacher; but above all, character must remain the vital and decisive element for consideration: the communicative force, the moral power, the virtue which continually emanates from the teacher, is the real moulding agency of our schools. No superficial qualifications, such as familiarity with methods and subjects of instruction, or fac-

ulty in manipulating machinery and attending to the details of class-work, can be regarded as in any degree a substitute for moral power and magnetic force of character in the candidate ; especially in the case of the male assistants, who by natural promotion may early become candidates for the position of sub-master or master, is the most conscientious dealing imperative with the Supervisor, who must be helpful, patient, kind, frank, and faithful with the young teacher, but should never be betrayed into a course which would fix in our schools an unhealthful moral influence, or rivet a connection likely to hinder the progressive development of the young.

If the child is driven to study, if he is forced to take up his lesson as a task, and obliged to attend to it for fear of penalty, we all understand that he is under a mode of government in which there is not the first element of growth and development, whether mental or moral. The child grows from within, outward ; the motive to study must spring from the natural desire to know, quickened by the presentation of the object of knowledge. The object must be within reach of the child's sympathy, comprehension, and natural curiosity, and must be so presented as to arouse that curiosity ; or, if the pupil is old enough to have discovered that he is dependent on the recorded observation of others for some facts he needs,

then he should be stimulated to the possession of those results by appreciating their value to him in his preparation for life. A teacher who is full of his subject communicates unconsciously this enthusiasm of interest and study.

It is comparatively easy to learn when the desire is thoroughly aroused. Apprehension and memory respond quickly to desire. Other motives, such as love for the teacher and conscientious devotion to duty, may sometimes enter into the motive to study; but the spontaneous desire to know will always spring forward toward any new subject of knowledge which meets the student's stage of intelligence. So, in the mode of government, the motive-power must be an inspiration; the teacher must start into operation some agency more radical, inclusive, and expansive than any external compulsion. The higher activities must be aroused, if not directly, yet through the interaction and correlation of other activities, beginning with such right activities as the child is easily impelled to; for the child is a unity of diverse elements, every one reticulated with every other; and work of the hands makes easier work of the head and work of the heart, by the law of the diffusion of energy throughout every part of one organism.

Also the laws which govern the physical nature are continuous in the realm of intellectual and

moral growth. All structure grows by the exercise of its functions. We must, therefore, build up the moral nature by developing the moral activities. This is done by arousing the feelings and the will, and directing them into the right channels, as well as by giving moral ideals to the apprehension. Besides all that has been done toward informing the moral nature in our schools, such as the religious exercises of the school, the silent influence of the character of the teacher, the maxims of good morals, the memorizing of gems from the best literature, the reading of biographies of the wise and great, and the requirement of right behavior in the school-room, we now add pleasurable and useful occupation of the child during the time of its school-hours. This is provided partly by supplementary reading, and partly by exercises connected with the regular lessons. But when these fail to interest or stimulate, what further can we offer for the child's moral growth? The department of elementary science is placed in our schools as one important means to that end. It brings the child into loving and thoughtful communion with nature ; it introduces him to the forms of wonder and beauty about him, and leads to the consciousness of the divine love and power which surround him ; it reveals to him the fatherhood of God and the brotherhood, not only of man, but of all created beings ; it cultivates his æsthetic sense,

which is the connecting link between the intellectual and moral powers, and awakens in him those activities which express the functions of the soul. In addition to this observation of nature, which ministers to his sense for beauty, and thus opens the way to moral progress, we must also provide for the practical exercise of his constructive faculties and creative power, through various kinds of manual accomplishment which shall put him into helpful relations with his fellows, thus offering right scope and opportunity for those stored-up energies, which will work evil, if not good, for a human being, whether man or child.

The science of pedagogy and the modern developments of physiological psychology, with the light thrown by modern science upon the development of the race, and of the child as an epitome of the race, have all contributed to a change of method in education, which has been growing so rapidly into our courses of study and means of training as to bring about an entire change of front of our educational forces.

We recognize the fact that we are on our way from animal to human living, struggling with animal propensities and lower organic tendencies, in our reach after the higher and truly human activities, yet with a new and distinctive germ of evolutionary power within us. If we but glance at the material in our schools, — a heterogeneous mass of

growing humanity, children of every nationality, of every social grade, of every form of political and religious inheritance, — we begin to understand the era in which we live, — the era of a vast phenomenal migration from the Old World into the New, from the old civilizations and barbarisms into new possibilities of growth, larger freedom of life, broader relationships, and from the mediæval philosophy of education to the inductive methods and unobstructed outlook of the modern philosophy. When we comprehend this grand era of educational opportunity, we shall accommodate our educational resources more exactly to its conditions and its spirit ; we shall provide more intelligently for the half-awakened little human animal, now almost wholly within the grasp of his physical instincts ; we shall give him help to arouse his human ambitions, to stimulate his human interests, and to kindle into flame that little spark of Promethean fire which makes him human. By all that the child can be and do beyond what the young animal can be and do, we must lead him to believe in his human superiority. We must give to our moral training the benefit of the differentiation of man as a tool-using animal, and put tools into the hands of the children, that they may think their thoughts out into conscious completion, into tangible form, not only through the power of human speech, but the power of human handling and shaping, of fin-

ishing and beautifying. A boy who takes a tool and produces something from raw material is so much the more a boy rather than a brute, and more likely than before to leave off brutish ways. To work with the hands is to be in process of evolution toward humanity; to embody a thought for the benefit of others is to be in progress of evolution toward perfect humanity. To think is not merely to dream; if the thought is not expressed it falls back into vagueness, and is not built into the mental or moral organism: it must be completed, cleared up, expressed, and communicated, in order to contribute to intellectual or moral growth. The physical, intellectual, and moral steps are all on one road, in an ascending scale, but equally on the way to true and integral education; there is no partition between them. To teach the fingers skill in order to give to the thought precision, to put high motive behind all expression in order to involve moral functions, and to learn to work for others through the exercise of distinctively human activities, is the way to better action, both mental and moral, and in that way lie the methods of manual occupation, of useful industries, of the cultivation of all human activities as stepping-stones in educational progress.

The present educational trend is the outcome of the philosophy of evolution. It involves the idea of harmonious development: the body, mind, and

soul must act and grow together, not in identical, but rightly subordinated relations, in a harmony of degrees and attuned elements; the body as the medium and instrument of the mind, and both as the instruments of moral supremacy. Let the child think not only with his brain but through his fingers, and put his ideals and affections into his work, and we shall see him grow human, and develop into a moral agent, sloughing off the chrysalis of his embryonic stage, and taking to himself the birthright of his higher activities.

This aspect of educational purpose and scope has governed this Board in dealing with the school-curriculum, in criticising modes of government, and in suggesting methods of intellectual and moral instruction. The mode of government especially, as indicative of the whole educational spirit and outlook, has during the past year claimed our attention. The arbitrary and external method has lingered too long in many of our schools. It may be called the cave method, where light enters through but one narrow aperture, and all is repression, limitation, and discouragement : it belongs to epochs of darkness and disintegration. We have observed school-rooms in our midst, under the shadow of this repression, where corporal punishment is but one feature of a mode of government that is artificial as opposed to natural, mechanical as opposed to inspirational, despotic as opposed to

parental, and antagonistic as opposed to sympathetic. The monthly reports of the grammar masters advertise but too obviously the prevalence of these effete modes of government as indicated by the number of corporal punishments, — a method of discipline contrary to the philosophy and spirit of an enlightened age, and the form of political government for which we must train the young American.

We turn from these discouraging subjects of consideration to those schools which have found out better ways, and report their various plans with a great sense of relief that a high dominant purpose has been seized and used as a lever by so many of our masters to lift their schools into the light. One class-room, for example, is built upon the democratic idea of government, as far as possible. It recognizes the first conditions of right government to be sympathy, mutual helpfulness, and a common aim. It enlists all its pupils in the best welfare of the school by delegating a tentative authority; the teacher at times gives the boys and girls a chance to try popular government. Participation in this governing power arouses a sense of responsibility which is very strengthening to the moral nature; the school-room becomes a little republic, and assumes the administration of its own affairs, and the formulation and imposition of its own rules of discipline, which are usually

more severe and more rigidly observed, even by the most unruly pupils, than the teacher would require ; the class thus makes and executes its own laws to very good purpose, and learns a practical lesson in civics, while developing a true manhood and womanhood.

Different schools have their distinctive and characteristic modes of government. As illustrations of these various modes we may cite a few instances, which are not, however, to be taken as singular. One large grammar school of girls is so permeated by the paternal influence of the master that it is like a well-regulated home ; kindness and mutual consideration pervade its classes ; the teachers are like mothers and sisters, whom the pupils tenderly love and respect, rarely disappoint, and seldom disobey. In the primary school, the head teacher has long been familiar with the homes of the district, and visits them, as the kindergarten teachers habitually visit theirs ; she therefore understands the needs of the incoming classes, and can adjust her methods to them wisely. With more than twelve hundred pupils in a district where conflicting interests would be very likely to occur, no disturbance or jealousy arises, no pupils are withdrawn to private schools, and no division of feeling or lack of confidence has ever interfered with the general harmony and good-will ; because the animus of government has been so wisely lib-

eral, and the administration so justly considerate of all the duties of every pupil, where every pupil is known in her going-out and her coming-in, and in all the obligations of her environment. In accordance with the general motive of this long beneficent policy, the home-building arts, sewing and cookery, were here early introduced, both as a means and as an end, as an educational and a utilitarian measure. The atmosphere of a true home transfigures the school; the ambition to add to the safety and happiness of home is held up as the highest motive, which works itself out in blessing to the community from one generation to another.

In another school there is built up an inspirational method of discipline, which, beginning with social and intellectual, rather than moral incentive, reaches all the ends of government with equal carrying power, because all the activities of the child are healthfully aroused and related. A session spent in its bright and airy rooms is an exhilaration to mind and heart. Boys and girls sit companionably in the same room, exchange courtesies, and are not hindered from any natural action that does not disturb others. The pupils in recitation express themselves eagerly, without fear of harsh reproof, and emulate each other in every exercise of mind and body; there is hardly a sign of repression, and yet the essence of order

pervades the whole body. The organization is complete, the communication of motive magnetic, and the whole school constantly alive and growing in every member ; enthusiasm quickens the pulse of the teacher, and lights up the faces of the children ; the joyous play of imagination and productive activity of thought are apparent everywhere. The children cluster about the teacher in little groups at their reading or number lesson, and in their bodily movements express their alert posture of mind, their loving spontaneity of feeling, and the freedom of their natural impulse to know ; "busy work" of various sorts gives pleasurable excitement. Games and occupations akin to the kindergarten have stolen a march on the primary methods, and everywhere the thoroughly natural development of childhood and youth is toning up the *morale* of the school beyond the need of directly imposed discipline. The unity of the school in its aggregated presentation is perfect ; the files from every room march through the corridors with the precision of well-drilled platoons ; military order is secured not by military authority, but by a genius for thorough organization and a *corps d'esprit* involving the willing and hearty co-operation of every member of the school. This great feeder of our high schools is growing so healthfully in all the old lines of work, and leading out so effectively in the new ones, that

disaffection and germs of mischief are outgrown by the very law of healthful activity: the restless propensity for doing something is constantly satisfied; constructive methods are building up body, mind, and soul harmoniously, and destructive methods are left behind even the remembrance of a necessity.

A similar mode of government operates under a somewhat different motive of inspiration in a school which has been led to take hold of observation and demonstration lessons in all practicable directions of natural science, under the leadership of an enlightened student of nature. Every department of school-work is vivified by the enthusiasm aroused in the study of minerals, plants, and animals. The results of this delightful experiment illuminate the studies of geography, language, number, and all branches of the old course, to give them new zest and greater thoroughness, and to wake up the interest of the child so healthfully as to communicate its momentum to the moral nature. The child thus becomes origina- tive and enterprising: he is surrounded in his class-room by the forms of life and beauty which he has gathered for himself; he utilizes his spare time in arranging and providing for his treasures; he acquires scientific habits of thought and skilful methods of work; his hands and his eyes, his mind and his affections, are well employed; his

teacher is his friend and companion in and out of school hours ; he grows apt and zealous to learn, to express, to embody, and to communicate his fresh fancies and newly acquired facts ; he becomes self-helpful and helpful to others, and so gets beyond the atmosphere of wrong thinking, feeling, and doing, and is moulded into right habits unconsciously by all this fine contact and conduct. The creative spirit evolved by this training leads the teachers also to find out new ways of presenting the ordinary branches of study, to unfold new patterns of method and forms of demonstration, and to become the most productive of educators.

These modes of government may have been approximately reached in many of our schools : they are intangible, and hardly to be expressed by conventional statements, yet they are productive of the highest results ; they are radically opposed to the habit of governing by petty remonstrance or constant prodding and attacking the details of conduct ; they are rather conformed to the laws of a true psychology, which show us that the conscious will comes into play only in those channels of vibration which the unconscious will has opened, and that to start into activity some absorbing interest or dominant purpose will soon clear the way for the unconscious will, so that its operation will outstrip compulsion or even resolve, and bring into

obedience every faculty to recognize effectually the most complex structure.

In the ungraded classes the problem of school government is a still more difficult one. Some of these classes are made up of children of many nationalities: a fusing and unifying motive is at once essential; we must Americanize them. As soon as they become members of our schools, we must remind ourselves and them that they are already and only Americans; we must teach them to love the flag, to feel that they are bound together by the strong tie of patriotism. We introduce them as early as possible to the study of our history and our institutions; to this end we bring into all our schools some study of civil government, and of our American principles of free government, that we may turn out from the least promising of our schools loyal citizens, imbued with a sense of their civic obligations and political responsibilities. In the ungraded classes truancies are perhaps more likely to occur than elsewhere. Some teachers have been so illogical in their methods as to visit the returning truant with exasperating punishment, thus increasing the difficulty of reclaiming him. It has been found over and over again that a word of welcome, or an act of kindness, may do more to cure truancy than the last resource of penal authority. To give the ragged boy clean and whole clothing, to aid him in

any way to present a respectable appearance, to give him a germ of self-respect, and to put confidence in him as a helper, will do more toward making him a faithful and manly pupil than any expression of scorn or rebuke, or any attitude of shame and disgrace.

Experiments were undertaken in many classes, during the last year, of introducing some simple tools and manual training as an indirect means of moral training. Scissors and knives were furnished from private sources, to be used at the teacher's discretion, under the guidance of the Supervisor, and with the consent and sympathy of the master of the school. A new avenue of interest was opened to the most unresponsive and irresponsible pupils, which proved to be a way to an awakened interest in their regular work and right relations with the school. Perhaps the following direct reports from some of the teachers will best serve to justify the experiment:—

REPORT OF THE TEACHER OF AN UNGRADED
CLASS OF BOYS.

“Last year our Supervisor gave us a dozen each of knives and scissors, as a sort of beginning in manual training, and as an incentive to good conduct and good lessons. The class was a difficult

one, composed chiefly of backward and peculiar pupils between eight and fifteen years of age, in a district where a large proportion of the charity of the city is expended. The boys looked forward with great pleasure to the privilege of using the tools two or three times a week after good conduct and diligent effort. Many times they would voluntarily remain after school to finish the articles begun.

“Among other things they made small easels and frames, toy tables and chairs, toy sleds, and boats with oars. One German boy developed great ingenuity and aptitude in working up his fancies into forms cut out of paper, cardboard, and wood, representing scenery, and forms of animal and vegetable life, as well as mechanical contrivances, such as windmills, etc. Sometimes maps were drawn on thick paper and cut out, or other forms were drawn on wood and cut out with the knife. The boys brought an abundance of soft wood and cigar boxes for material, as well as paper and cardboard.

“The beneficial effect of this work on the pupils was surprising: whereas before there had been cases of truancy which were considered incorrigible, and corporal punishments were of daily necessity, after the introduction of this work not a case of truancy occurred, nor was corporal punishment once necessary.”

REPORT OF A PROMINENT PRIMARY-SCHOOL
TEACHER

“A generous gift of scissors for our children to use has been of great assistance the latter part of the year: it furnished us with a much-needed opportunity to illustrate the observation lessons in form and color. The children tire of matching a scrap of colored material to colors on a chart. If, in addition, simple forms of colored paper are given them to fold, cut, and paste, harmony of color, design, accuracy, neatness, industry, and attention soon follow. Tools indulge the young child in his first and most natural occupation, — use of his hands. While this instinctive desire is complied with, all his energies are concentrated upon it, so as to correct idle and mischievous tendencies, and he is instructed while fancying he is only playing.

“Some of these features of work formed an excellent basis for what we called ‘Friday afternoon fun.’ The children brought their mothers to see the pretty things made in this way; and our rooms, once a week, were full of eager and sympathetic friends of the children. No extra time was taken for the work of paper folding and cutting; but it proved a great source of delight to the children, by allowing them to make objects illustrating their observation lessons. Form lessons in drawing

were also supplemented in the moulding of clay solids, and in paper cut and joined so as to represent solids. We need more variety of material to prosecute this work; but under proper conditions, with wise direction, I feel sure great benefits will result from training little children to work with their hands."

REPORT FROM A THIRD-CLASS PRIMARY TEACHER.

"Near the close of last year I was supplied with a small amount of material, and thirty pairs of small scissors for paper-cutting, etc. I congratulated myself that with the aid of clay, peas, colored paper, colored worsted, and scissors, my children knew, by actual experiment, spheres, cubes, cylinders, straight and curved lines, and angles.

"And not this alone; their artistic sensibilities were awakened by the arrangement (directed and original) of the bits of paper cut by themselves into desired forms, into the first elements of design.

"I used no more time in this work than is granted for this department in the regular 'Course of Study.'

"The time was spent profitably and pleasantly by both teacher and pupils.

"No time was lost in correcting this or that child. The little ones were happily employed, and there was no chance or desire for mischief.

“The threat of depriving a child of its clay or paper-cutting was sufficient to bring the most wayward to terms.

“I think all primary teachers, particularly third-class teachers, will unite with me in sincerely wishing that the happy time would speedily arrive when material necessary to carry on this branch of our work in a logical, thorough manner will be supplied.”

Much testimony has come to hand in cases of children of deficient intellectual development, whom the simple forms of manual training have been potent to arouse and stimulate.

A boy of fourteen, unable to learn to read, was given a chance in one of the cookery classes. He took a lively interest in the matter, and not only became proficient in housework and cookery, but his awakened mind for the first time grasped the intellectual work of the school, and he made unlooked-for progress in his studies. Another very dull boy, much too old for the class he was in, became interested in paper-cutting, and applied his newly found energy to the regular school-work, so that he was able to take a step forward. Girls have been rescued from complete passiveness by the exercise of sewing, and the stimulus of accomplishing something useful.

But it is in the newer departures of school-

work that most of this responsibility of interpreting courses of study, and indicating methods and standards, has been called for. The department of observation lessons and elementary science especially awaited this effort when the present Supervisor took charge of it. A very general demand was made by the teachers for indication of standards and elaboration of method. It became necessary for the Supervisor first to understand the wants of the school, by ascertaining what had been done, and to what extent the teachers were ignorant of its purpose and significance as an educational scheme, and of the proper mode of presenting it. It was found that very few understood it to be a rational mode of developing the child's powers according to psychological laws, and thus many lost sight of its purpose altogether. It soon became evident that its use in many schools was altogether mechanical, defeating its whole aim; and that in many schools it was wholly ignored as a part of the course. Only in two or three schools had it been successfully and adequately undertaken. A very general complaint was made that no material could be obtained for its practice, and the whole work had a very discouraging aspect.

The Supervisors' Report of last year included a statement of the gradually improved condition of this department during the two years then

closed; and now we are able to speak with still greater assurance of its growing firmness of tenure in the schools. The teachers are beginning to understand a kind of education which rests upon self-activity, and leads the child to the acquisition of knowledge by training the senses to complete observation. The next step in the interpretation of this course should be the apprehension of the educational value of expression, by which we mean not only formulating the results of observation in spoken or written language, but through any form of tangible demonstration. To this end the Supervisor of elementary science has prepared a manual for the instruction and assistance of the primary teachers, which has been adopted by the school committee, and ordered to be placed in the hands of the primary teachers and graduating classes of the normal school. The whole philosophy of this method of education is closely allied to that of the kindergarten, and makes, therefore, a vital connection between those schools now at the foundation of our public school system and the primary schools which they feed.

It may be easily shown that the natural development of the child is by the exercise of all its activities, — not its mental activities alone, but its physical, mental, and moral activities, progressing simultaneously and harmoniously. The feelings, the will, the intelligence, and the physical powers

act in concert in every natural effort of the child to acquire knowledge. The senses perceive, the feelings arouse, the will directs, and the hands work out and re-create the facts of knowledge in whatever material is supplied: no knowledge is complete which is not demonstrated by some productive activity. The study of form, size, color, plant and animal life, and physical phenomena of nature, which connects the child with the world about him, should be carried on not by passive observation alone, but by the use of every sense, by the exercise of the imitative faculty so early developed in children, and by the exercise of the creative faculty, which involves manual training. This opens the whole subject of manual training in the elementary schools, which is waiting for an entrance into our curriculum. The time is now ripe for the interrelation of all these departments, — observation lessons, elementary science, and such forms of manual training as carry up the kindergarten methods into our primary grades. The harmonious connection of all grades of work and all branches of study is an end greatly to be desired in our schools, and very much at heart as an aim of the Board of Supervisors. Every modification which can be made to break down the rigid partitions which threaten to distract the teachers with so many detached lines of work, instead of one inclusive and interrelated plan, is

in the direction of true pedagogical science, and is constantly before this Board as a goal in every department. Harmony of method, as well as harmony of spirit, is the only condition of right development, whether for the school-system or for the child. All organization rests upon harmoniously related activities, and the child is the type of all organisms in this respect.

Sewing and cookery, as well as other departments of manual training, present themselves in two aspects as parts of a school-course; the first is an educational, the second an industrial aspect. As a preparation for practical usefulness these aspects run parallel with each other, and are both best subserved by laboratory methods. Our schools should prepare the boys and girls for active helpfulness in all the industrial interests of the age; for we must fit them, not for some remote contingency, but for the work of life which they will be called to do at once, and should be led to respect and dignify. Labor of the hands should be honored in our educational scheme; mere money-getting, as an end of life, should not be held up as the highest challenge to ambition. Our theories of school instruction should lead out not only in the direction of purely intellectual success, but to a high standard of usefulness at home and in the community, and to the generation and interchange, not only of ideas, but of helpful activities, and the

exercise of individual energy of every kind for the good of humanity. We therefore undertake to consider both aspects of these industrial departments, which do not conflict but complement each other. From the educational point of view, we value them as training for the eye and hand, of the development of the sense of touch and the sense of measurement, and that training of all the senses which is the motive of the observation lessons. In the preparation of garments, which has characterized our sewing instruction thus far, we will follow an educational principle which combines the moral activities of interest and sympathy with the physical and intellectual training, and produces a concrete and tangible expression of all. Both sewing and cookery in this light educate the moral nature by exercising it in a productive act for a useful object, or from an unselfish motive. And why should not some training in household duties be begun in the primary schools as it is in the kindergarten, — with the needle, the care exercised in handling all the material, in keeping every thing in order, in the careful arrangement of the room, even to the vase of flowers on the desk, and all the appointments of the social lunch? In these ways the child may exercise patience, neatness, order, kindness, and the sense for beauty, so that the training of his moral nature shall begin to build up character.

This end should never be lost sight of, for even in its utilitarian aspect, integrity of character—strictly the wholeness or sum of all right development—is the most valuable contribution which the individual can make to the Commonwealth.

And it should be admitted that one important function of our school-system is to elevate the home-life, which is the fundamental unit of our national life; also to prepare our children for their practical duties to the community as well as to the home. We educate them in all that fits them for business, why not for the natural industries? We train them for useful citizenship, why not for useful home-building? Yet we cannot fail to remember that these specific directions of educational development are all to be comprehended in one great, unifying purpose; viz., to train the child for a well-rounded and progressive manhood or womanhood, and for character as the consummate flower of culture.

But we already prophesy that the so-called "manual training" is to be the connecting link between all our grades and departments of school-work. Self-activity in observation, thought, and expression, involving the functions of body, mind, and soul, is the key-note of this new harmony, and we shall endeavor so to mingle it in every chord we strike—

"That mind and soul according well
May make one music."

ELEMENTARY SCIENCE

WE find the child continually applying his senses to the investigation of things about him. This is his best means of knowledge, and, more important still, his best means of growth. As he uses his senses they become more accurate, more searching, more active; they tell him of the external world, and put him in communion with nature. He observes the rising and the setting sun, the clouds, the rainbow, the rain, snow, and hail; the starry heavens with the moon and planets, perhaps the aurora lighting and adorning the shadowy night; and he wonders and questions. He watches more closely, learns many details of these phenomena, and drinks in the order and beauty of their appearance. He can but inquire of their origin and movements, and his imagination, his awe, and his love to the Creator are awakened. His soul grows with the stirring of his thought, and he becomes one with nature in his consciousness of creative and divine love.

Or let the child walk amid the trees, play upon the grassy bank, run before the breaking wave,

or wander along the shell-strewn beach. He sees all things beautiful with growing life; the birds and insects flying, hovering, and twittering, the flowers shedding their perfume and spreading their lovely corollas, the leaves and stems expanding, the lambs and kine in peaceful or merry bliss, the great hills lifting their verdured summits to the sky, and the rills and rivers hastening to the sea. What variety of form, of color, of motion, of uses and relations, he learns to recognize, if only allowed to wander and to dream! They all become his companions, and help him also to grow and unfold, and lift himself toward the light in free activity. He is a poet and a seer.

But if we feel it necessary to direct all this activity so as to secure more definite results of growth and knowledge, let us give the child a garden, and tools with which to work in it. He may dig, hoe, and rake; he observes and handles the soil, studies the loam, the sand, the gravel, pebbles and rocks. He collects and arranges these things; he compares one with another; he sees how they are produced, and how they are related to each other. He examines the seed, and inquires about its conditions, its changes, and its purposes. He learns how plants grow, and how they behave; he knows them not only by sight, but he takes them by the hand and makes their personal acquaintance; he works for them and

with them ; he partakes of the life of nature ; the contact and the work are healthful and strengthening, and he grows stronger with every touch of mother earth.

But if the child is not within reach of this freedom of companionship and spontaneous study of outward nature, if we can secure observation only within the school-room, then bring in the seed, let him plant it, watch its germination and growth ; let him draw it, describe its various stages, express its color, and learn its processes of development by close observation. As the root and stem develop, let him watch every change, and investigate every process with some plants which he may uproot for this purpose. Let him study, as the season advances, the leaf-forms and the structure of every part ; let him draw and color from the plant itself ; let him use it in design for artistic development. Let the child observe the relation of one plant to another, the relation of the plant to its environment, and observe how it is adapted to the resources and requirements of its conditions. There are wonderful mechanical contrivances to assist fertilization and distribution, to water and nourish the root most effectually, to prepare for the growth and fruitage and the preservation of type, which he will be delighted to perceive. Even an unimagi-native child will be glad to watch these features and provisions of growth, and his mind

will be continually exercised therewith. Let him try to construct such machinery, and copy such designs, and manual training will do its legitimate work of supplementing the powers of observation.

Give the child all the freedom of interest and selection possible. In all the variety of subject and multiplicity of detail for observation of plant and animal life, consult his taste and facility, and keep to one or two simple lines of study or analysis. Not too much analysis at first, and no drudgery, should accompany the observation of nature in the school-room, because a sense of sympathy with nature is the highest end of such study; the growth of the soul is the final object of all study, and the soul grows by exercise of its powers of love and aspiration.

A class in the kindergarten planted the bean and the pea in the sand-garden, after they had been swollen in water; then each dug up the germinated seed, planted and observed the starting of the root and plumule. Each child had his own specimens, which he alone had cared for, and each sat down to the study of the sprouted seed. On a bit of paper each drew the bean and pea in three stages; viz., hard, swollen, and sprouted: each took off the skin of the swollen one as unbroken as possible, and examined its veining, then drew it; at a later stage of growth other specimens were produced and studied in the same way, and at

last the little plant with green leaves was drawn and colored. The drawings were free and uncramped by rules or the timidity engendered by criticism. This was a beautiful method of study.

There are many ways of assisting or stimulating the interest of the child, and one sure way of hindering it ; too much system will kill it, too many facts given will paralyze it. Do not be too anxious to bring the child's discovery into line with that pre-conceived plan you call science, and do not aim at uniformity of result. Free, loving desire and sympathy with nature is the best result, in whatever way it arrives. Cultivate the powers of observation through the medium of a spontaneous interest.

The philosophy and method of this observational study of nature are given in the "Manual of Observation Lessons" as follows : —

Above all, the work should be free, and filled with life and feeling. It would be of the greatest value to put life and living forms and processes before the children in all these departments, in order to inspire a vital and lively interest, original investigation, and creative production, always relating all parts of the work to each other, and to the grand inclusive thought of nature in the works of nature, which illustrate every idea that the teacher is striving to communicate to the child.

The observation lessons for primary schools are for the training of the senses, in order to gain fundamental facts of knowledge through self-activity, to establish the child's relations with the world of matter, and to awaken his mind and soul. Through complete observation we lay the foundation of knowledge, which, by the assimilative power of the mind, is converted into active energy of thought, demanding expression in outward forms.

Observation should therefore be connected invariably with expression.

Expression is the natural complement of observation and thought.

No thought is complete which is not expressed.

Every child has an impulse for expression, which should be fostered by the teacher. Expression consists in the embodiment of thought or feeling through some material form or external activity.

Expression may be by the movement of the face, the eyes, or the body; by words, both oral and written; by industrial or artistic work in any material; by music, and by dramatic action.

Every child should be introduced to all forms of expression until his natural aptitude is discovered. Manual training gives facility and skill in dealing with every variety of material for expression, and is, therefore, a necessary preparation for all effort toward expression.

The observation and expression lessons of a class should be so conducted as to involve the body, the mind, and the soul, of every child. Nature exercises these several functions in every act of the child's development.

The physical activity of observation is in the use of the senses and muscles in acquiring information; the mental activity of observation is in the perception and intelligence awakened; the soul activity is in the love, reverence, or joy which may be excited by observation of natural forms and phenomena, and communion with nature.

The physical activity of expression is in the manipulation or bodily action exercised in production; the mental activity is in the completion of the ideas resulting from observation, and in the exercise of the creative power of the mind; the soul activity is in the accompanying emotion of love, sympathy, or reverence, or in the conception of the ideal involved in expression.

Any work of observation or expression for the child which omits any one of these functions is partial and imperfect, and so far a failure in educative power or completeness.

The unity of the threefold nature of the child should be preserved in every process of education.

The observation lessons provide an opportunity to learn what

the senses may tell, so that the mind may gain ideas; the expression lessons provide an opportunity to put these ideas into some form which shall communicate them to others: they should aim to make the child industrious, originaive, and benevolent; they should contain as much of his individuality as possible, and busy him in productive work, either to express his ideals or his love for others, or to be helpful to others, — thus establishing his human and divine relationships.

In this way, the child makes his connection with nature, with man, and with God, and develops symmetrically every part of his being.

Training in observation, or training of the senses, increases the power to learn and the power to think; training in expression, or manual training, increases the power to think also, completing and defining the thought by giving it outward form, and impressing that outward form with its own originaive impulse. Expression should always be associated with a moral impulse, that the exercise of the moral nature may produce moral strength. Thus the physical, mental, and moral nature of the child are all involved in the observation and expression lessons.

The observation lessons are in furtherance of the natural activity of the senses which are the child's earliest and best means of knowledge, and connect him with the external world.

The expression lessons are in furtherance of the natural activity of the muscles in completing thought, and connecting the child with the world of matter and the world of mankind as a productive moral agent.

The observation work is an extension of the sensory nervous system, and conveys knowledge and ideas to the brain; the expression work is an extension of the motor nervous system, and connects the creative thought with matter again: the one receives what the material universe has to give; the other gives back to the outside world what it receives, plus the individual thought and motive which impresses it.

We must aim to give the child complete and accurate knowledge through the senses, and to lead him to complete and accurate expression through his powers and means of expression.

Both observation and expression should be as spontaneous as

possible, but carefully trained under the direction of one who understands the laws of the child's development, and who offers to the child an inspiring sympathy as well as a responsive interest and knowledge concerning the subject of study and work. Observation, thought, expression: these include all the means of development which can be offered to the human being.

DIRECTIONS FOR LESSONS.

1. The observation and elementary science lessons have for their first object the cultivation of the powers of observation.

2. The object to be studied should be in the hands of every child in the class, either for the whole or a part of the time of lesson.

3. The object should be observed by the child, not only with one sense, as, for example, *sight*, but by every sense which may be applied to it with safety.

4. The child should have an opportunity to see it under pleasurable excitement of attention, and should be directed by the teacher's questions toward interesting and important points of observation.

5. The object should be observed, not alone as a single thing, but as related to other things.

6. The quality to which observation is directed should be distinguished in a variety of things. The faculty of comparison should be developed from observation, by distinguishing the same quality in two or more objects, and noticing their likeness and difference.

7. The faculty of classification should follow comparison, by teaching the child to arrange in groups objects having common qualities.

8. The faculty of relating cause to effect and effect to cause should follow, involving the logic of structure and function in living forms, and of origin, history, and uses, in inorganic material.

9. All the departments of elementary science should be constantly related to each other, in presentation, in observation, and expression, as far as possible.

10. The lessons should not be made tiresome by dwelling too

long upon one isolated point of observation, or by too much repetition. One fact gained, or one quality observed, will be constantly revived in successive objects of observation, and in its natural associations, so that it is unnecessary to attempt a tedious drill in each lesson.

11. As far as possible, the class should help the teacher and each other in the conduct of the lesson, and be busy in a spontaneous way about it, under the sympathetic control of the teacher.

12. It is always well to seize upon some incidental occurrence or object of interest connected with the children's work or play for the subject of a lesson, and, whenever practicable (which is usually the case), allow the object to be contributed, or at least suggested, by the children or by one child.

13. If the object of observation is a plant or animal, take great pains to have a living specimen, rather than a dead one; and something familiar to the children, rather than unfamiliar.

14. Make a few strong points in each lesson, and lead the children to see the relation between them, and wherein they are characteristic of the individual or the class which they represent.

15. In studying a simple object, teach the child to regard it in its activity and motion, as well as at rest; showing what it does, as well as what it is.

16. In studying the activities of natural forms, lead the child to discern the laws of those activities, and the results of resistance to those laws.

17. Point out to the child's thought whatever symbolism lies hidden in any form or process of matter, as soon as he seems capable of perceiving it, and encourage him to reach out from the material to the spiritual. Trace the continuity of law in all processes, — physical, mental, and spiritual.

18. Do not attempt observations which are too nice and complete for the child's comprehension at any stage of the work.

19. Do not, at any time, present points of observation which are accidental or individual, so much as those which are inherent and general.

20. Begin the training of expression in various ways as soon as clear observation is finished.

21. Lead the child into various forms of expression, as they

prove attractive and practicable, until he takes pleasure in a variety of expression.

22. Language or expression may be in the form of oral or written words, drawing, moulding, and the beginnings of industrial occupation with every available material; written expression should be more and more required as the child matures.

23. Combine industrial or manual training, as far as practicable, with all elementary science work.

24. Attention from inherent interest, and not from outward compulsion, should accompany every lesson.

FROEBEL'S EDUCATIONAL THEORIES

*ADDRESS AT THE SWAIN FREE SCHOOL, NEW
BEDFORD, 1882*

THE doctrines of Pestalozzi entered radically into the system of Froebel. In contrast to those who base education upon authority, they based it upon the natural activities of the child. Froebel goes a step farther than his teacher in developing the child's personality. Both considered the child in the totality of his environment as well as in the totality of his powers. Froebel makes the child take the initiative, calling into action his impulses and will as educational factors. He not only permits but arouses the child's originative as well as imitative faculties. He leads the child to make use of his material, as well as to observe it thoroughly, for the apprehension of its qualities. He would train the child to a full perception of nature as a foundation of formative work, in order to his widest culture and helpfulness. The impulse for active expression, the pleasure in inventing, the achievement of the thought through the will, is

Froebel's addition to Pestalozzi's educational system. He furnishes thereby a counterpoise to acute and searching perception, to the investigation of facts, to the struggle after truth, which gives rest and satisfaction to the mind and soul. He converted the childish instinct for play, which is nature's earliest training for humanity, into conscious action. Childhood should be before all things a time of happiness, and can be made so by encouraging natural activity, setting free the spontaneous forces, and enabling the child to learn and act for itself, to see with its own eyes, to observe and attend rightly, to perceive and distinguish correctly, to compare, to contrast, to construct, and in every healthful way to give outward expression to the inward self. Morality and virtue must be learned through doing; the will must be strengthened by decision and action; self-control must be acquired through experience.

The destiny of a human being is to be the child of nature, the child of man, and the child of God. The young child is the mirror of the human race in its native development and utterance. The stages in the life of childhood correspond to the epochs of the progressive development of mankind. The education of children requires, therefore, a consideration of human nature in general, a consideration of the age in which they are living, a consideration of the personality

of each individual, and a consideration of the law of human development. These fundamental ideas have been more or less approximated and expressed in different ages: they have been recognized by every great educator in the history of the world; but in the relations in which Froebel presents them, and the applications he discovered for them, they are new and original.

Before any great idea assumes an established form, it must have been thought out again and again by pioneers in its realm, each of whom has contributed something to it. Froebel's ideal of human education had been groped after and worked at for centuries by minds kindred to his own. Pythagoras made harmony with the universe and God the great aim of education; knowledge of self, a search after the nature and cause of all things, perception of the order and beauty of the universe, and knowledge of all phenomena, with a well-regulated life, he regarded as essential requirements for this education. Solon prepared a system of education for the people which required every father to teach his own son to read as well as to learn some useful occupation, to train the body in harmony and strength, and to cultivate the mind. His method of teaching was largely by play. Music and drawing were the last accomplishments. Socrates was a practical educator, and gave his name to his method. He selected his pupils who

accompanied him as disciples ; he had no school-room, and he took no compensation. His method of teaching was directed against self-conceit and superstition : it appealed constantly to the individual and independent reason, and exercised the mind by the friction of argument.

“ The whole group
In orderly procession sallied forth
Right onward without struggling, to attend
Their teacher in harmonics.
Their harps were strung a loftier key.”

Plato regarded the first three years of life as most important in education. He defined education as nurture. Children should be carried into the fields and temples in infancy ; the mothers should rock them and sing them to sleep ; nothing immoral should be shown or read to them ; they should be acted upon only by the beautiful and the good ; study should not be compulsory, but made pleasant and easy, as though they were playing ; their amusements and games should be directed ; education should make a man good, and form noble character.

Aristotle wrote a treatise on pedagogics. “ Good education,” he said, “ consists in habituating man to rejoice or grieve reasonably, producing a healthy and well-cultivated soul in a healthy and well-cultivated body.” Children should be guarded against bad example, and their teachers be carefully se-

lected. In the first five years of life they shall play and exercise themselves in ways which shall illustrate their future occupations. In learning arithmetic, the boys practised by distributing apples; in reading, by transposing letters; in geography, by tablets on which the countries were marked; in geometry, by drawing on the sand. From concrete to abstract was the method.

Quintilian said that even for elementary instruction the most skilful teachers should be provided. He taught reading by teaching the names of things together, instead of by the letters. He gave the child that which pleased him to play with, and that he could examine, handle, and name. He would teach every child according to its natural disposition and capacity, and did not allow whipping. How close was the ancient doctrine to that of Froebel in many things!

After the mediæval darkness came Erasmus. He taught that before the seventh year all learning was to be acquired through play, and the discipline to be mild. His maxims were: Words before things; the education of girls as important as that of boys; reverence inculcated by observing the splendor of the heavens, the richness of the earth, the boundless sea, and all the wonders of nature.

Bacon said, "Take the lock to pieces and examine its mechanism, and then make a key to fit

it." "Clear the mind of systems and theories, and then interrogate nature." He struck at the root of the tree, and revolutionized methods of thought.

Raticke directed that teaching should always be from the concrete to the abstract. He says, "In all teaching follow the course of nature." "Teach only one thing at a time." "Learn without compulsion." "Learn nothing by rote." "Teach everything by experiment and inquiry."

Comenius wrote several books on education, and is one of the greatest lights in the history of educational science. The following sentences suggest his philosophy. Man can only become man by education. Schools are the workshops of humanity, building men. All subjects of study must be proportioned to the age and capacity of the student; the matter must precede the form, the concrete before the abstract, details before principles. Do not force children to study, but arouse their enthusiasm for learning, and make it as easy and natural as possible. Combine learning with play, and avoid teaching what is useless. No corporal punishment. Children should have pictures and models, and see the use of what they learn; they should study, as far as possible, from the heavens and earth, rather than from books. Have one teacher for each class of ten.

Comenius established the mothers' school in every home for the training of the senses; the

national school in every parish ; the gymnasium in every large town, and the university in every country. His system comprised the germs of all our improved methods.

Montaigne, Rabelais, and Rousseau added their distinctive thoughts to the growing science of education. All their free methods entered deeply into the system of Pestalozzi. Pestalozzi resolved to raise the fallen, and "live like a beggar, in order to teach beggars how to live." He said, "I will put the education of the people into the hands of the mothers." He tried to reform the whole science of education. He was the first teacher who believed undoubtingly in the power of love and sympathy.

Froebel says, "The Pestalozzian method sets man forth on his endless path of development and culture, bound to no time and no space ; a development to which there is no limit, no end."

But not until all these gleams of light were focussed in the mind and soul of Froebel, did they kindle into the flame of genius. Fused in that fire, they became a scheme, formulated, harmonized, and expressed. Froebel was the first to construct a plan by which the free, spontaneous activity of childhood is regulated in the same manner as the whole natural world unconsciously is, and as the world of human nature would always be, were it not for the disturbing element of the

personal will, which comes in conflict with the laws of nature. It is the first system which, after discovering, follows the inherent law of human development, — the complete growth and balance of all the natural powers.

Froebel's educational philosophy has its mystic side, which makes it incomprehensible to some minds. His symbolization sometimes seems fanciful, and its tendency unpractical; the analogies by which he inculcates truth are sometimes vague and hidden, and some minds recoil from them as from a dream or fantasy. Much of what he speaks is outside our clearly outlined understanding, as the Greek idea of harmony and quantity is still vaguely comprehended. Froebel's mind, in many ways, was of the Greek type. He revered the subtle laws and processes of nature, and made them a constant appeal in his educational deductions. As a child of nature he connected man with all the elements of creation, even the inorganic ones; he saw him as a part of the earth, subject to its laws, coming from and going back to it, always in contact with it; his earthly life an outcome of physical nature, whose every product stands in close relation to him. Everywhere is going on a perpetual interchange of material. The magnetic forces of the earth, its tides, its heats and colds, its depressions and elevations, all its pulsations and fluctuations, are mirrored in the

earthly life of man. Men are bound up with one another, all generations together; for, from first to last, the great Chemist has fused them, made them the elements of the atmosphere, tied them to mighty planets, crystallized them in gems, smelted them in ores, built them into all the kingdoms of nature. In all these transformations, one and the same law governs every atom and every star. The full understanding of all man's analogies and correspondences with nature, and with the mighty influences of the divine nature which enspheres him in its immanency, as well as in its transcendency (for God is man's environment), may well occupy his immortal life. The eternal search after these secrets leads us on to the solution of that mystic symbolism which interprets man to himself.

As a boy, Froebel would lose himself in profound meditation upon the laws of the universe, or the cause of organic life in nature. "From star-shaped blossoms," he says, "I first learned to understand the law of all formation, and it is no other than the reconciliation of opposites. For example, each of the petals which form the corolla within the calyx, has another petal opposite it, and between these opposite petals there are others which connect them. A humble little flower taught me dimly to suspect the secrets of existence, the mysterious law of development which I

afterward learned so clearly." He perceived, also, that one part is always sub-related or super-related or correlated to another, and in all organic life there exists a segregation and an aggregation; also the different parts, by means of connecting transitions, make up a harmony of the whole, unity as the sum of infinite variety. He saw this reconciliation of opposites in the animal body, also in the crystal forms of minerals, and that all these separate kingdoms have points of transition by which they interchange, one feeding the other, or both joined by a more intimate unification, as in the chemical process. He perceived this law carried out through the universe in the greatest as well as the smallest organisms, in the spiritual as well as in the material world; and this unity of development through the reconciliation of opposites, he discovered to be the one fundamental law of the universe, out of which all other laws for the world of inner as well as outer phenomena spring. In the life of the human soul the same continual adjustment of opposites is repeated for the unity of life. God, nature, and man, an inseparable whole, nowhere completion but the eternal development of all things, continual resurrection, and at the bottom of this, all-pervading law, an all-working unity conscious of itself, an eternal personality which is God.

As a child of nature, man is a fettered, undis-

ciplined being, striving for self-mastery. His powers can be unfolded gradually, in uniform and definite order, in accordance with a law whose symbol is a circle, having unity for its centre and diversity for its circumference. This beautiful circle or symmetry of development demands activity as its condition, and this must be regulated and organized, and the surroundings wisely adjusted, that the balance of growth of the faculties may be preserved.

As a child of man, the young citizen of the world enters the realm of freedom, self-knowledge and conscious personality. He cannot wholly escape from his inheritance, yet he must struggle to become master of himself as well as of outward nature. Man alone is compelled to mount by his own exertions, through many errors, to the heights of his aspiration; but in all that he does or produces, nature must show him the pattern. These patterns are to him symbols of truth, visible signs of the invisible, until he becomes capable of immediate apprehension.

In the play of children we see the nature of mankind expressed. Its past and future life passes unconsciously through the soul of the child, groping to find the leading-strings of the labyrinth which leads to the fulfilment of the purpose of his being. There is no art which is not instinctively attempted by children in their plays,

and with these rudiments, the first germs of science show themselves in the desire to know. The child says continually, why? how? To fashion himself, to fashion the world, is the task of the individual as well as of humanity. The first utterances of the child are movements; all development must go on through movement, and physical development takes the lead. The child thrusts out its limbs, runs hither and thither, touches, handles, examines everything with restless hands, and is driven by his impulses, which are nature's agents, in the education of its bodily powers. The organs of the body must have developed to a certain extent before they can serve as instruments for the mind. When the child has acquired the use of its limbs and senses, it will begin to make all manner of experiments out of its newly awakened desires to know. It knocks objects together, tastes them, tears them to pieces, and by hundreds of experiments searches out their nature and uses. Then he begins to compare one thing with another, and arrives at a perception of size, form, color, number, etc. Instruction in observation must furnish answers to his inquiries. How brightly his eyes will sparkle at every fresh discovery! He occupies himself with the relations of space, size, and number, just as mankind began with a knowledge of nature gained by observation and experiment, and lead-

ing to mathematical conclusions. As a child of man, the young human being also has an instinct of fellowship. He does not like to be alone. He wants the society of his own kind, and should be with children of his own age. The family ties illustrate for him all larger social relations, and if they are strengthened, all his right relations to man are strengthened; for in the love of his family, his relations to father, mother, brother, and sister, all his relations to man and to God are incipient. His mother's love is the pattern and symbol to him through life of the purest and tenderest love, the love of God. All the conscious utterances and aspirations of man have risen out of unconscious ones, and every conception of the mature mind has its root in some blind impulse of unconscious childhood; everything ascends from symbols to ideas, and as Pestalozzi says, "There is nothing in the mind which has not passed into it through the senses."

But education must hold out to the instinctive feeling and activity of childhood the necessary guidance, and the fit material to work upon. The problem of the world is an educational one, the solution of which is proceeding according to fixed divine laws, and must follow the plan of nature. The young child without forethought, consciousness, or artificiality, exhibits the systematic regularity, the logic of nature's development process,

just as the simplicity of the common wild plants shows the plan and working of nature more clearly than the complexity of the cultivated plants. Through the utterances of childhood we arrive at the key-note of the natural order of child development ; methods of education should therefore follow the systematic plan which nature follows, and the outward practical means must correspond to its demands. In plants and animals we see the influence of cultivation very plainly, and it cannot be doubted that the higher the culture of a people has risen, so much the higher endowments will its children bring with them into the world.

As a child of God, the child forms his conception of that unseen fatherhood through the ideas gained from the knowledge of his own father and mother, and from an instinctive inquiry into the origin and sustenance of all things, through his tendency to look for a cause and aim commensurate with the diversity and beauty of the phenomena presented to his senses ; the growth of his spiritual nature is the highest outcome of the general laws of development. The moral forces of the soul must be dealt with in a manner analagous to the cultivation of the intellect. A merely instructional method is inadequate to the task. The new method of education must be able to determine the pupil's course of life by infallible rules. Froebel's observation of the

human soul are in accord with the general results of modern psychology. The importance of his system lies chiefly in its practical side, which has to do with the cultivation of the feelings and the will. Froebel has discovered means for disciplining and developing the will, feelings, and soul, as well as the mind and the body. The most important relation at the commencement of life is that between the child and its mother; therefore, he wishes first, like Pestalozzi, to address and train mothers, and "The Mother's Plays and Songs" are given by him as the foundation of his educational plan. Froebel himself says of this "Mutter und Koselieder" book, "I have here laid down the most important part of my educational method: this book is the starting-point of a natural system of education for the first years of life; for it teaches the way in which the germs of human dispositions must be nourished and fostered, if they are to attain complete and healthy development. Whoever has grasped the pivot idea of this book, understands what I am aiming at," he says. The examples given in the "Mutter und Koselieder" are psychologically based on the instinctive life of the child. The nature of babies and young children is still much less considered than that of plants and animals, but no one has come up to Froebel in his searching analysis of every phase and detail of their development.

Following the example of modern science, he studies the least phenomena, goes back to the smallest beginnings, and thus finds the law which lies at the root of all systematic development. A new basis has thus been given the science of education, and all parents or guardians of infancy are called upon to contribute to this science by giving the results of their own observation of child-development.

The period of the first six or seven years of human life is regarded by Froebel as the one in which the germs of all knowledge and action are set. It is confided to the mother. The training of mothers and governesses is consequently the starting-point for the complete carrying out of Froebel's system. The true development of woman in all classes will best be accomplished through their training for the educational calling, seeing that nature has pre-eminently endowed them for that work. Human culture in all its branches is reflected in the instinctive activity of the child, and responded to by the instinctive sympathy of the mother. "Come, let us live with our children," is the rallying cry of this new gospel of education. "Mother, and you who take the place of a mother," says Froebel, "do not say that your child is yet too young. Too young! do you know when and where and how the spiritual development of your child begins? In God's world, just

because it is God's world, created by God, is expressed a constant law that is undivided, continuous in all and through all. O mother, never forget this! instruct your child in the great coherence of life, and in accordance with its simple laws. The mother, the mother-love, the whole nature and being of the mother, and her inner union with the child, is the only starting-point, the purest fountain, the surest foundation of a careful human education. It is only the mother who in her devout thought and spirit, in her union with God, with equal love for both sexes of humanity, can early grasp and comprehend the individuality of each. And thus in the first child-tending appears a loving, confiding, faithful spirit, with reliant effort and devout thought, — in union with God.

Froebel took the child from the school, from the home, into the garden, into the free air, into the intimacy with plant life, into the world of beauty and peace with outward nature. He lets the dear old nurse Nature teach him by the rippling brook, by the wind-chased clouds, by the flowers, and by the insects, by the singing and the nested birds; and thus taught, he gains an indomitable belief in the divine spirit, an immutable trust in the fatherly care of God. He interprets for them the symbolic language of nature. "All things are parables," said Goethe. Outward phenomena have more to

do with the spiritual perceptions than with the bodily senses. Our best learning is unconscious: the voices of wind and water, color, form, and sound are our best instructors, and convey to the soul its truest nourishment. Even young babies should be brought into contact with the elementary forces of nature, and spend the greater part of every seasonable day in the open air. Froebel strove to attach to his work at all times the agency and influence of women, and organized young women into classes for special training, everywhere proclaiming women to be the true educators of the race, and that in fitting themselves for their mission as teachers, they would most directly and effectively improve and elevate themselves. He exalted the idea of the mother, and recognized the real motherhood of those who gave the mother-love and care to children not their own.

He would educate the mother and all who fill the place of a mother by consecration and initiation into an intelligent system of early education. He believed the art of teaching to be the highest art, and that in no way could one educate himself so well as by educating others. Froebel would dispense for some time with all printed manuals for the child, and find in the natural activity, the play-impulse, the motive and method of all mental and moral as well as physical growth. While he agrees with Pestalozzi that the home and the

mother are the God-indicated place and protection of the child, he yet believed that the child should have short periods each day of social companionship with other children, under the regulation of a wise and sympathetic guardian. He relies on the intuitive method in teaching anything new, and goes beyond mere inspection and handling, to actual doing, to real experience of knowledge, thus laying the foundation of every common occupation of life. He utilizes the child's instinct for motion and construction, to develop those aptitudes which make the artist or the artisan, so that unconsciously, by organized play and occupations, a habit of productive labor for just and benevolent ends is formed in childhood.

Froebel also believed in national education. His fundamental idea is to educate man to freedom; he who can develop himself is free. A people to whom this possibility arrives may be called a happy people. In his last address, he said, —

“ I have the pleasure of presenting to you an idea which is great and holy ; an idea whose realization must lead to the happiness of man. Fate decided upon me, and chose me for its bearer beforehand. It showed me the importance of an education conformable to nature, by giving me bitter experience and privations, while the early loss of my mother threw me upon self-education. What one has

been obliged to contend with bitterly, he wishes to soften to his fellow-men. Thus, the necessity of self-education led me to the education of my fellow-men. To strive for this is the aim of my life, and will be my companion to the grave. Make allowance for my personality, and cleave to the cause, for the cause is great and important."

Froebel says elsewhere, —

"Education must lead the child, must lead man, to unification of life in all directions, to full unification with his kind, with society, to the greatest possible union with nature and her laws, to indissoluble union with the principle of all being, the alpha and omega of life, — with God." The corner-stone of his scheme is the family: "light, life, and love," he calls it; "love, the mother, being the centre, as the heart is the centre of life: hence, the vast significance of human motherhood." Froebel instituted, if we may say so, the science of motherhood. He called the kindergarten a high school for mothers. "Here they learn the science of childhood and the art of leading into true manhood and womanhood. Once a week, mothers and elder daughters assembled for consultation and instruction; freely, without reserve, they discuss measures and methods, exchange experiences and views, or listen to one who comes to them freighted with the suggestions and observations of many; till, by the inductions drawn

therefrom, they learn wisdom and enthusiasm for the highest concern of womanhood, which is the highest concern of humanity."

Froebel's philosophy is the philosophy of the universe. His method is God's method of human education, reconciling liberty and law, and hanging all issues upon the two commandments, "Thou shalt love the Lord thy God with all thy mind, and with all thy soul, and with all thy strength, — and thy neighbor as thyself."

To this formula of life and growth, enunciated by One than whom no diviner teacher ever trod this planet, who set forth the child as the real kingdom of heaven, who taught in parables the all-embracing truths of nature and of life, who said, "Consider the lilies, how they grow," and "Not a sparrow falleth to the ground without God's knowledge," "Ask, and ye shall receive," — to this formula, and these inspired maxims of the great Teacher of the world, we are hastening in the spirit of our new education.

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