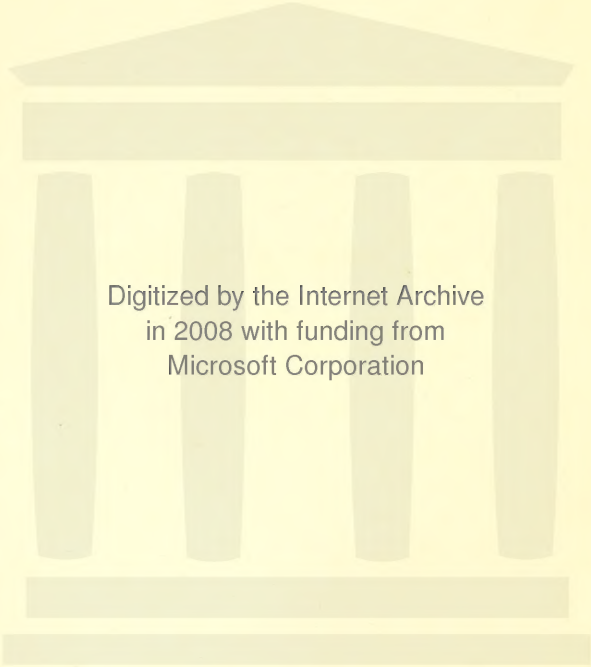

THE STUDENT'S FROEBEL

THE

STUDENT'S FROEBEL

PART II

PRACTICE

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THE

STUDENT'S FROEBEL

ADAPTED FROM

DIE MENSCHENERZIEHUNG OF F. FROEBEL

By

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SOMETIME MEMBER OF THE UNIVERSITIES OF BONN, BERLIN AND ZÜRICH; AUTHOR OF "THE SCHOOL: AN ESSAY TOWARDS HUMANE EDUCATION"

Revised and Edited by D. B. and C. H.

With an INTRODUCTION by

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PROFESSOR OF EDUCATION IN THE UNIVERSITY OF MANCHESTER

And a Memoir of W. H. HERFORD by

C. H. HERFORD, LITT.D.

PROFESSOR OF ENGLISH LITERATURE AND LANGUAGE IN THE UNIVERSITY OF MANCHESTER

PART I

THEORY OF EDUCATION

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PREFACE

THE present volume is a re-issue of a collection of representative passages from Froebel's chief work, *Menschen-Erziehung*, made and translated by the late William Henry Herford, and published in 1893. The text is substantially reprinted from the first edition, but the translation has been carefully revised.

In view of the death, in 1908, of the original translator and editor, it appeared opportune to prefix to the new edition some account of the personality of one who devoted the best energies of a long and vigorous life to the furtherance in England of the Froebelian and Pestalozzian educational ideals. The editors desire to express their grateful acknowledgments to Professor M. E. Sadler, of the University of Manchester, who has written an appreciation of his educational work, and to Professor C. H. Herford (nephew of the translator), of the same University, who has contributed a memoir.

D. B.
C. H.

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INTRODUCTION

"MAN, Christian, and Citizen. All for others, nothing for himself," are among the words cut in the niche above the grave of Pestalozzi at Birr in Aargau. None would more fitly keep in remembrance the personality and the self-devotion of William Henry Herford. He was of the succession of those who have breathed a new spirit into Western education.

In Herford there converged three streams of thought and teaching, English, German and Swiss. As a student at Manchester College, he had been touched by the living tradition which John James Tayler, Charles Beard, and James Martineau handed down from Joseph Priestley, Philip Doddridge, Richard Frankland, Edmund Calamy and Richard Baxter. As a student at Bonn, he had been admitted into the inner life of German learning by Ernst Moritz Arndt, August Wilhelm Schlegel, F. C. Dahlmann and Wilhelm Ihne. And, thirdly, as tutor to Lady Byron's son, Ralph King (who was himself of the family of Locke), Herford had lived at Hofwyl under the influence of Wilhelm von Fellenberg, whose father was one of the spiritual successors of Pestalozzi.

No other English teacher in the nineteenth century received (so far as my knowledge goes) a preparation so significant as this. What

Professor Legros has been to English Art, Herford was to English Education. He planted new ideas among us. He set up a new and more exacting standard of the teacher's skill and duty. He linked together in a new unity of practice three precious traditions. His giving up of himself was his greatest gift to England. But he also wrote what seems to me by far the best presentment of the educational doctrine of Froebel, in the work here reprinted and revised. And, beyond this, in his little book *The School: An Essay towards Humane Education*, he gave us one of the five masterpieces of English educational writing in the nineteenth century. In that book, as in his work as a teacher, it was the spirit of Pestalozzi which shone out again. For, much as Herford honoured Froebel, there was a different note in his voice when he spoke of some "golden word of our master's master, Pestalozzi."

"Never, if you can help it, deprive the child of its sacred right of discovery." These were the words of Pestalozzi, profound, pregnant and revolutionary, upon which Herford based his teaching and upon which he loved to dwell. It was in the spirit of Pestalozzi that he wrote: "The method of going straight to the child's mind;—giving it, whenever practicable, 'the sacred right of discovery'; always calling upon it for judgment, by comparison or association—; never fails to produce a glow of interest and a readiness to take pains. Results beyond this painstaking interest must be left to faith. No

other immediate results can be reasonably looked for in any teaching of children. This is *the* ' one thing needful.' The danger is—*over-haste ;* or, to speak more plainly yet, the extremest difficulty is to maintain sufficient slowness."

Herford held (and confirmed his view by years of practice) that true education, " virtual, essential Education," as he called it with his quaint preferences in typography and punctuation, " works not for Information, or Skill, which show immediate results ; but to enlarge Capacity, to augment Power ; in order that Childhood—Youth—Maturity ' may have life, and have it more abundantly.' " So too taught Pestalozzi in *The Song of the Swan,* which was written in a Pisgah view when death was already drawing near. And one factor in this unfolding of the powers of heart, of mind and of character is religious and moral training, not omitting the exercise of the humbler virtues of care and exactitude. " The habit of careful performance, which, like all plants good or ill, when well-planted will spread, is one of the best of good habits." Yet it is not in the pupil only but in the teacher also that character must grow and deepen if the work of the school is to bear fruit in fuller, worthier life. " The conclusion of the whole matter," said Herford, " is for the teacher to try for ever-widening sympathy with children's mental difficulties, and to set down—infinite patience—within human limits —as the first, second and third qualifications of a Teacher. One may parody Danton ! *De la*

patience! Encore de la patience! Toujours de la patience!"

William Blake, who spoke to England on behalf of children as Pestalozzi spoke to Switzerland and Germany, twice shocked the rather conventional Crabb Robinson by denying the value of any kind of education except that which lies in cultivating the imagination. "Imagination" is a hard word, but not harder than Pestalozzi's "Anschauung." We have an instinct which tells us what both words mean, though philosophical definition may fail us. And Herford who (like Pestalozzi) made Anschauung his 'word of power,' saw (like Blake) in the spiritual experience which 'imagination' and 'Anschauung' alike connote, a witness to the depths of the human soul, be it in adult or in child. All the highest learning is vision. And vision is made possible by love.

M. E. SADLER.

THE UNIVERSITY OF MANCHESTER.
Feb., 1911.

William Henry Herford

A MEMOIR

". . . Gladly wolde he lerne, and gladly teche."

THE educational idealist has rarely been held of much account in England. If he confines himself to expounding his ideal scheme, he is dismissed as a visionary theorist; if he sets himself deliberately to give it practical shape, he is looked on askance as transgressing the good old English plan of bit-by-bit reform. If, in addition, his ideal is un-English in origin and character, and if he himself has had to work with slender private resources, without any sort of public support or recognition, and with few of the showy gifts which compel widespread attention, only with a rare endowment of insight, patience and faith—he is likely to live and die in an obscurity which is not his due. The subject of the following Memoir was one of the principal pioneers of the Pestalozzian and Froebelian School in England. When the history of English education in the nineteenth century comes to be written, the story of the gradual naturalisation of these new conceptions of child-training will not, if rightly handled, be the least fascinating chapter. It will have both sociological and psychological interest in a high degree; for these ideals, profoundly German at bottom, had to contend with prejudices which were often rooted in deeply ingrained instincts of the English race.

The career of William Herford, himself sprung from an unequivocally English stock, was thus, with all its piquant individuality, symptomatic of much that was going on under forms less sharply accentuated and defined, in the English society of his generation. The attempt has therefore been made, in what follows, to provide not merely a chronicle of events but, if one may venture to put it so, a document *pour servir à l'histoire*—a contribution, however modest, to the material on which that unwritten chapter must some day be based. This design will explain, and it is hoped justify, the apparently disproportionate minuteness with which especially the earlier phases —the *Bildungs*- and *Lehrjahre*—have been told.

William Henry Herford was the fourth son of John Herford, of Coventry, who, in 1822, gave up his business there and established himself in Manchester as a wine-merchant. What little can be gathered about the Herford (or, as some of them wrote it, Hurford) ancestry, points to an English yeoman stock, with "gentle" connections; men of powerful, somewhat rugged, build of character, strong-willed, hardy, practical, thrifty; but not conspicuous for intellectual originality, imagination, or gift of expression. Tenacity of conviction was deeply ingrained in them; and it was almost a family idiosyncrasy to be tenacious of profoundly different convictions. Through several generations, at least, a sharp cleavage of opinion asserted itself: one section of the children becoming pronounced Churchmen and Tories, the other no less pronounced Nonconformists and Reformers, who cherished a traditional connection with Bradshaw the "regicide." Family "two-mindedness" commonly produces, here and

there, "two-minded" individuals, who hesitate between the two types, or comprehend them both; but neither irresolution nor catholicity seems to have interfered much, in the Herfords, with the free play of opposite dogmatisms; they accepted their differences in the English way, without bitterness, and with the English inability to understand each other's point of view. John Herford stood in this kind of contrast with his elder half-brother, Lewis. The latter early entered the army, and became known as an officer of much social charm and some "gaiety," fought in the Peninsular War, and won his colonelcy at Talavera.[1] John was throughout life a hard-working man of business, a staunch Liberal, and a convinced Unitarian.

In 1812 John Herford married Miss Sarah Smith, a woman of fine gifts of brain and heart, highly cultured, witty, an accomplished artist, and, as her portrait attests, of a noble yet singularly sweet and gracious presence. She came of an able and public-spirited Birmingham family, several members of which had won, or were later to win, high distinction in various fields.[2] With her there entered the Herford home certain intellectual idealisms,—an enthusiasm for culture, an eagerness to learn and also to teach, a passion for bettering the world with or without its consent,—which are not known to have hitherto so distinctly emerged in the Herford lineage. In most of the eight children of this marriage[3]

[1] In the next generation, sons both of Col. Herford and of John Herford commanded companies and took part in actual warfare, the latter falling before the Maori intrenchments in 1864.

[2] Excluding living persons, it will suffice to mention Toulmin Smith (d. 1869), author of a treatise still classical, on *Trade-Guilds*, and one of the staunchest English friends of the Hungarian patriot-refugee, Kossuth.

[3] A ninth, the first-born, died young.

idealisms of this kind, of various shades and degree, were unmistakable; but the stubborn strength of the paternal stock persisted in them too, giving the more spiritual elements a tenacity of grain and fibre which—at some expense of flexibility—immensely increased their practical force. The four elder sons were all strenuous fighters in various fields of social service, as the fifth was in actual war; and the self-sacrificing devotion which they brought to their extremely different, and mostly unpopular, causes, was assuaged in all by some measure of sheer joy in battle. All four in different ways set their mark upon the civic and social life of Manchester, where, during the sixties and seventies of the last century, they lived and worked. William, like his next elder brother Charles,[1] served causes exceptionally remote from popular interest and sympathy, and neither attained the wide repute of their brothers Edward[2] and Brooke.[3] But in the quality of his idealism; in the capacity to fight single-handed, year after year, with embattled stupidity unperturbed; to walk serenely through perplexed ways, assured of the light within his own breast; here he stood second to none of the four.

I

William was born at Coventry, on 20th October, 1820. His early home, after the removal to Manchester, was a substantial old-fashioned house at Altrincham,

[1] One of the first to put in practice the Boarding-out System for pauper children; a worker for the repeal of the C.D.A., and for Anti-vivisection.

[2] City Coroner of Manchester, and one of the most vigorous Anglican champions of the Free-seat system; the one point, William Herford used to say, on which all four brothers were agreed.

[3] Unitarian preacher in Sheffield, Manchester, Boston (U.S.), and Hampstead, author of *The Story of Religion in England.*

a few miles south of the city, where his mother had established a thriving school for girls.[1] He and his elder brothers attended a school of some distinction kept by the Rev. Charles Wallace, the Unitarian minister of the place, in the old-fashioned (and still hardly altered) village of Hale Barns. William was a somewhat delicate boy, and his mother's anxiety for him drew them into a peculiarly close and tender companionship. She would playfully say he was "like her little dog." And the chivalrous reverence for womanhood which marked him as a man had one of its roots in the deep impression made by "her beautiful presence, serene thoughtfulness, and natural nobility of mind" (his own words), upon the susceptible child. But in 1831 the mother died. William, shortly before, had been sent to Shrewsbury, then, under Butler, one of the most famous schools in the kingdom. Charles Darwin, its most illustrious pupil, had finished his course there some six years before. Here he spent the next three and a half years of boyhood, laying a solid foundation of Greek and Latin, and fortifying under the severe discipline of classical teaching as there practised a naturally keen instinct for scholarly precision.[2] In other respects, for better or worse, he imbibed little of the "public-school spirit"; partly because he was somewhat early withdrawn, and partly because he attended the school as a day-boy or "oppidan." The house where he boarded—chosen, it may be, for greater security against the contagion of orthodoxy—was

[1] The quality of the teaching may be fairly argued from the fact that, in spite of the distinct Unitarian complexion of the management, a number of Church families sent their daughters to it.

[2] In later days he looked back with bitter vexation to the time spent in the mechanical study of the classics, and especially in the manufacture of verses; in which, however, he acquired much fluency.

that of a Mrs. Case, widow of the late minister of the Unitarian Chapel at Shrewsbury, and mother of several children afterwards distinguished in the educational world. That homely place of worship, which the boy attended, had had one memorable moment in its history. It was in its pulpit that Samuel Taylor Coleridge, one January morning thirty-three years before, had stood up to deliver the discourse which young William Hazlitt, who had trudged ten miles through muddy roads to hear it, described as " like a steam of rich distilled perfumes," and the " meeting of Poetry and Philosophy."[1]

William's own destination to the Unitarian ministry must have been decided on at latest within a year or two of his leaving Shrewsbury. After passing two years at the Manchester Grammar School he was placed with Dr. J. R. Beard to be prepared for entry at the ministerial college at York. Dr. Beard, a learned and somewhat formidable divine, was one of the most impressive figures in the Unitarian world of his day, and the younger members of congregations were apt to look forward to his massive discourses with some alarm. But he knew how to reach young minds when he chose ; and William Herford long afterwards paid a high tribute to his teaching power. " I was never at a bad school, or under a bad master. Yet I realised sufficiently that many ways and means of education needed amendment. At about fifteen, when a pupil of the late Dr. Beard, I first learnt by experience that ' lessons ' might be made interesting to scholars."

II

In the autumn of 1837 William Herford at length entered Manchester College at York. The principal,

[1] *My First Acquaintance with Poets.*

John Kenrick, was, in spite of the disabilities imposed by university tests, one of the most erudite and finished scholars of the day; and his learning was freely resorted to by cathedral dignitaries who refused to recognise the ministerial status of one not in Holy Orders. His edition of the Second Book of Herodotus, though since impaired in value by the enormous progress of Egyptology, was a classic in its day. During the greater part of William Herford's three years Dr. Kenrick was absent through illness; but it is worth recording that a short course on Pindar given by him was considered by his hearer in later life, when he had listened to many famous scholars at Bonn, Berlin, and Zurich, to have been "the high-water mark in my experience of lectures and professors ever since." There was nothing "provincial" in the ideals of scholarship upheld in this provincial college; and if the limited number of the students precluded some elements of character-training furnished by the old universities, some of the defects of Oxford and Cambridge life and culture were also conspicuously absent. Few or none achieved the technical command of Greek and Latin requisite for a second-class in the Tripos or the Schools; and William Herford, the old Shrewsbury boy, found huge amusement, as he used to tell, in the uncouth monsters produced, under the name of hexameters, by senior comrades whose classical discipline had been less severe than his own. On the other hand, the intellectual and ethical matter of literature, classical or other, was handled at York with a competence and a relative catholicity more easily attained, perhaps, by men to whom the history of dogma is only a special province of the history of thought than by dogmatists of any school. The "divinity" taught was still in the main the traditional Unitarianism of

Priestley's time. But the new developments of critical theology in Germany were followed with interest; one of the tutors had studied and graduated at Göttingen, and during William Herford's second session the senior students met regularly to hear him translate Strauss's *Leben Jesu* (pub. 1835), the great sensation of the hour beyond the North Sea.[1] It may be doubted whether the book made its way into any other British college so soon. To influences from the opposite theological camp they were naturally less susceptible. The Movement, which had for some years been stirring Oxford to the depths, and was soon to transform so profoundly religion in England, excited no interest at the York college, where its burning questions were held to be either irrelevant, or as long since finally answered. Of the ecclesiastical standpoint in religious matters William Herford remained to the end a sharp, even a bitter, critic. His habitual *prima facie* attitude towards the clergy, as such, was not unlike that of Milton in *Lycidas*. But, like Milton, he felt the spell of the great Gothic shrines, which Milton, indeed, had first put in noble words; and what King's College had been for Milton at Cambridge, that, in however inferior a degree, the "high-embowed roof" and "storied windows" of the glorious Minster were for William Herford at York. That, and the river, and the little student society in which he first tasted the delights of writing and being read, were, he used to say, the three great joys of his York time. The Minster grew upon

[1] It was no doubt something of a "sensation" at York, too. Among the other students the meeting was known as the "Infidelity Club"; and one of the York "stories" was to the effect that one of them, afterwards conspicuous for the saintly beauty of his life, set to music for performance there Dr. Watts's "Let Dogs delight, etc." which was known as the "Infidelity Anthem."

him year by year; and in the last weeks of his residence he witnessed the tragical splendour of the fire which, on the night of 20th May, 1840, partially destroyed the roof; sharing energetically, with his fellow-students, in the vain attempt to save it.[1]

The removal of the College from York to Manchester, the same summer, brought some notable new factors. Both students and professoriate received large accessions; the latter being joined, among others, by two men of first-rate distinctions, Francis Newman and James Martineau, and by a theologian less widely known, but of rare personal force, whom William Herford later regarded as his spiritual father, John James Tayler. In the autumn he graduated B.A. at London, and during the next months made his first appearance in a Unitarian pulpit. A permanent engagement as minister, at Lancaster, was presently within his reach, and it was naturally assumed that he would forthwith settle down to the practice of the profession for which he had prepared himself. But now happened one of those little things which disclose the deeper currents of a man's nature before he is aware of them himself. A small scholarship was offered him, by means of which he might study for three years in Germany. Whether, like Coleridge in similar case, he made up his mind to accept "in the act of tying his shoestrings," is not recorded. But he did not hesitate a moment, and found much amusement in the *naïveté*

[1] The deep concern shown by all denominations—even the most heretical—in York at the common calamity was the occasion of what has been described as the unluckiest Latin quotation ever made. A noble lord, presiding at a Town's meeting called to raise funds for the reconstruction, and urging the necessity of supplementing the efforts of the Church, by an appeal to "our Nonconformist friends," clinched his argument with the Virgilian: "Flectere si nequeam superos *Acheronta* movebo."

of the good elders, who imagined that he would give up such a chance in order to be minister at Lancaster; representing that he "had studied quite enough, and had better settle down quietly." In after years he came to recognise that this *amusement* at the idea of preaching when he had the option of studying, proved his want of inner qualification to preach. The true work of his life lay elsewhere; but the self-knowledge which finally led him to it, and the events which elicited the self-knowledge, came only gradually into his experience. His desire and intention to be a minister were perfectly sincere; but it was partly desire to give effect to the cherished wish of his mother, partly a taste for the bookish and scholarly side of ministerial work. For the pastoral side—the duty, as he once sarcastically expressed it, of "consoling commonplace people for imaginary sufferings"—he had at no time felt any attraction. And now came the offer of a three years' tenure of the things that attracted him to the ministry, disengaged from the things that repelled him: a crucial experiment making clear to us, though not as yet to him, an ambiguous situation. The inbred *Wissensdrang*—the "gladness to learn" which was very closely wedded with his "gladness in teaching"—had its way, kindly parents raised no obstacle,[1] and in September, 1842, William Herford, with his younger brother, Vernon, a boy of fifteen, in his charge, journeyed slowly, but cheaply, by water up the Rhine to Bonn.

III

The university of Bonn, founded only a quarter of a century before (1818), then numbered some 600 students. The young English graduate carried

[1] His father had married again: Miss Helen Ryland, of Birmingham.

letters of introduction to two of the theological professors, Bleek and Brandis; and besides hearing lectures, and overlooking his brother and another English lad placed under his care, took full part in the pleasant, unpretending, social life of the place; becoming in the process a thorough master of the language, which he had begun to learn at York;—incidentally, too, with some help from good-natured professors' daughters, an accomplished and enthusiastic dancer. The winter of 1843-4 he looked back on as the "gayest" of his life. The theological lectures were liberal and stimulating.[1] And in the university lecture rooms outside his own *Fach*, he listened to two or three men of European fame. Here was Ernst Moritz Arndt, the patriot poet of the Liberation Wars, silenced in the reactionary days, but since 1840 restored to his chair at Bonn, an old man still ardent and eloquent. Here was August Wilhelm Schlegel, founder of the Romantik, friend and oracle of Mme de Staël, translator of Shakespeare; now the somewhat faded elderly gentleman of fashion whose perfume and kid gloves Heine had derisively celebrated in the same place twenty-three years before.[2]

[1] In a memoir of one who relished a good story as keenly as William Herford, a lively reminiscence of these lectures, which he was fond of telling, may pardonably be quoted. The professor of Old Testament theology was the father of five daughters, whom the students labelled with the names of the five Books of Moses; the eldest "die Genesis," being already a little past her prime. A course of lectures on the First Book of Moses was opened by the unsuspecting professor with the words: "*Meine Herren! Die Genesis ist nicht so alt wie sie scheint*"; an assurance greeted with thunders of applause.

[2] "A German poet was in old days a man who wore a threadbare coat .... How pleasant was my surprise when, in 1819, I went to the university of Bonn as a very young man, and had the honour of meeting face to face the poet, A. W. Schlegel, a man of genius. With the exception of Napoleon he was the first great man I had ever seen, and I

Here, too, more interesting, perhaps, to a sturdy English Liberal than either, was the great historian, F. C. Dahlmann, one of the famous "Seven of Göttingen" whose protest in 1839, against the quashing of the constitution of Hanover, by its new ruler, the Duke of Cumberland ("*our* Duke of Cumberland," wrote William Herford, wrathfully), had just cost them their chairs. Dahlmann was, with Ranke, the most potent shaper of historical method in his generation, the master of the "political historians." But William Herford probably owed more to one of the future historians themselves, a brilliant young philologist of nearly his own age, Wilhelm Ihne. With the future historian of Rome he formed an intimate friendship which ended only with Ihne's death; and their talks gave him his first clear glimpse into the ways of the amazing German workshop in which the edifice of the historic sciences was gradually being built up. At York he had found solid learning and disciplined scholarship; but the union of precision and grasp, of analytic and organising power, which makes all the detail of history significant and finds clues to national character in a custom or a coin—this was new to him, and permanently enlarged his notion of the meaning of scholarship. And it did more. It brought him, with some help from the magic of friendship, under the sway of the organic and evolutionary conceptions which had dominated German thinking since Kant,

shall never forget that sublime moment. . . . He was wearing kid gloves, and was dressed in the latest Paris fashion; he wore the perfume of good society and *eau de millefleurs:* he was neatness and elegance in person, and when he spoke of the Lord Chancellor of England, he added 'my friend.' . . . What unheard of things at the lectures of a German professor."—*Memoirs* (trans. Cannan) i, 78. "He looked the old fop he was," wrote William Herford more tersely to the same effect.

and deeply impressed themselves on every branch of German study; and by which, in particular, the religious and philosophical imagination of Schleiermacher had transformed the entire fabric of German theology. In the theological lecture-room he assuredly encountered them, as in Ihne's talk. In another subject, presently to become the absorbing interest of his life, he may not, at this stage, have encountered them at all. But it is no rash surmise that the two or three years' immersion in an intellectual atmosphere imbued with them insensibly dissolved some of the more angular saliences of a very English mind, and thus prepared it to admit the very un-English gospel of one who might not unfairly be called the Schleiermacher of education—Friedrich Froebel.

The two years at Bonn were followed, after some holiday weeks in England, by eight months at Berlin. They brought many pleasant experiences, but added no new factor of importance to his mental growth. He had introductions to two famous classical philologists, Boeckh and Zumpt, but profited more by his admission into the family circles of the church-historian who called himself Neander, kindliest of scholars and of men[1]; and of the great microscopist Ehrenberg. In June, however, an invitation to preach during July at Edinburgh, brought his prolonged *Lehrjahre* to a provisional close. With the compunction of the born student at "cutting" six weeks of lectures, very little tempered by the born preacher's ardour to follow his call, he bade farewell

[1] His family name was Mendel. The Greek equivalent, adopted by him in imitation of the early Humanists, was not shared by his family. Their English guest created some amusement by habitually addressing Neander's sister as "Fräulein Neander." She was a woman of much wit, "the most remarkable," William Herford thought, "of all the persons he met in her hospitable house."

to his good friends in Berlin and Bonn, and once more crossed the North Sea.

It was soon clear that Germany, whatever else it had done for him, had done little to make him fitter for the English, still less for the Scottish pulpit. He had become, if one may venture to put it so, larger and rounder, while the pulpits remained of very much their original sizes and shapes. And there were disabilities in his own nature, which his humility later realised with paralysing clearness. Meanwhile the Edinburgh Unitarians found his sermons not doctrinal enough, and too short; and for a divine he *danced* altogether too much, and too well. His old congregation at Lancaster then asked him to be their minister for a year. He reluctantly accepted; and during the following winter, 1845-6, laboured unflinchingly at his post, preaching with all his power, winning general regard, and forming some intimate and lasting friendships. But before the year was over, an application was made to him which, though not immediately fruitful, was destined to lead to the most decisive experiences of his life. He was invited by Lady Noel Byron, on the recommendation of his former professor, James Martineau, to undertake the tuition of her grandson. He accepted, left Lancaster, at the close of his year's engagement, as he thought for ever; and the eventful year and a half which followed was spent mainly in this occupation.

IV

Lady Byron, the widow of the poet, was now, twenty-one years after his death, living a somewhat retired life. But she had keen social and religious interests, and spent large sums in furthering them. The preaching of Frederick Robertson at Brighton deeply impressed her, and he became one of her

closest friends. Her daughter, "Ada, sole daughter of my house and heart," whose "young blue eyes" smiling upon his Byron so poignantly remembered when he had left England for ever,[1]—this daughter had, some twelve years before, married the Earl of Lovelace, and was the mother of three children. It was the youngest, Ralph King, a boy of eight, who was the object of Lady Byron's concern. At the country house of Lord Lovelace in the beautiful country near the North Devon coast, William Herford spent the autumn and winter months with his charge; not quite escaping the little *contretemps* which commonly befall a high-spirited young tutor, unused to fashionable life and inwardly scornful of "aristocrats," in a noble house; but finally winning the warm regard of both parents. Of the daughter of Byron he retained some vivid recollections; one or two of which it may be pardonable to record: the "dark-eyed . . . woman, with a rose in her hair," on whom he called at the outset, in her London apartments; the châtelaine of Ashley Combe, later on, not unfriendly, and indulging the tutor, whose musical ear was rudimentary, with much Beethoven on the harp; but with flashes of her father's ready hauteur. For reasons which need not here be entered on, the problem of the boy's education devolved chiefly upon Lady Byron; and it was by her, in conjunction with the tutor whom she had herself called in, that the special solution with which we are concerned was found. Both were satisfied that the boy ought to have educational comrades of his own age; and it was finally resolved to combine this advantage with that of tutorial supervision by sending Ralph King, under the care of William Herford, to the famous School of Hofwyl, near Berne,

[1] *Childe Harold*, c. III, 1.

in which Lady Byron was already interested. And she presently, as will be seen, conceived a still more far-reaching plan.

The school founded by Immanuel von Fellenberg at Hofwyl, was still the most considerable existing exemplar of the Pestalozzian pedagogic. Wilhelm von Fellenberg, who had now succeeded his father, carried out Pestalozzic ideas with equal conviction, and far superior tact, geniality, humour, and resource. Among enlightened educationists in England its repute was well known and its value admitted; and English boys had from time to time been sent to it. Lady Byron had already sent one of her protégés there; and she was so far impressed with the system as to project the foundation of an English Hofwyl. The scheme was perhaps suggested, certainly stimulated, by her discovery of a potential English von Fellenberg in the person of William Herford. In the spring of 1847 she laid her plan explicitly before him. He was to go to Hofwyl, as tutor to Ralph King; there to imbue himself with the Pestalozzian ideas and methods, and then, on his return, to become the head under her general guidance, of a Pestalozzian academy, with Ralph, now a partially finished product, as model and mainstay.

The proposal might well be tempting, and William Herford in after years felt it to have been the great opportunity of his life; characteristically qualifying this admission, however, when made, by a self-disparaging surmise that the great opportunity, had he taken it, would, after all, have ended in disaster. That he did not take it was due mainly to the counsel of his clear-headed but scarcely, in these things, far-sighted father, who pointed out that the acceptance of the scheme meant a final abandonment of the ministry. For this, William was not as yet prepared.

Had it been otherwise, Ladybarn House might perhaps have been in many respects anticipated by twenty years. He accepted, therefore, only the first part of the plan,—for himself, as it proved, the vitally important part,—and prepared to set out with his charge for the memorable four months at Hofwyl. One glowing day in July, 1847, they drove from Basel, where the railway then ended, across the Jura, on the box of the impériale of the diligence, refreshing themselves, according to the custom of the country, with the ripe cherries that plentifully overhung the road.

By far the most powerful shaping influence upon him at Hofwyl was the director himself. In Wilhelm von Fellenberg he found a Swiss patrician of the finest type, outwardly of a somewhat rustic *bonhomie*, but on nearer acquaintance a man of ripe culture and high intelligence. They became intimate with the fruitful intimacy, based on mutual trust, of kindred spirits, very differently trained, and not quite equally mature. The long talks when the day's labour was over—as they paced in the summer gloaming up and down the lofty esplanade before the great House, the Alps in the east, the Jura in the west ; the close and frequent observation of the practices and methods of the school ; and above all, the actual participation in them, as a teacher, to which von Fellenberg presently admitted him ; these made an educational experience not to be forgotten. Nearly forty years later, at the close of his own teaching career, he summed up his debt in a passage, which we are permitted to quote, of his private autobiography :—

> " By conversation with [v. Fellenberg] I learnt, or unfolded further, what Lady N. B[yron]'s influence had helped me to understand, concerning natural training, the Education *von innen heraus*,

of which, if Pestalozzi was the Galileo, Fr. F[roebel] was the Newton. All ' my own ideas,' afterwards realised at Lancaster, of Education along with, not against, the child's nature ; of the supreme importance of moral training, albeit practised—not by preaching, and as little as possible by punishment,—but mainly by example and by atmosphere, accompanied by arrangements which one might call ' spiritually sanitary,'—as, separate sleeping arrangements, and genuine association between Teachers and Taught, avoiding all espionage, but making the *surveillance* real ; of the importance, only inferior to moral, of physical training, play—gymnastics—singing—handwork ; were learned, or ripened, at Hofwyl. The rational language-teaching plan which I have more and more developed whatever language I taught, and to whatever pupils, ... had its beginning when Mr. W. de F[ellenberg] set me to teach German to a class of English beginners by the story of Joseph, in Luther's Bible. As ' stated Teacher ' I became a member of the weekly *Conferenz* . . . and [an attendant at the] morning and evening *Versammlung ;* and his readings and talks at those times were always models, to me, of the way in which moral subjects should be treated with young people."

The innovations in educational method which he owed to the Hofwyl school could not be more clearly described. And though less explicitly touched, the profounder innovation in spirit which dictated the methods, breathes through these sentences from end to end. The proposition, so profound in its simplicity, that the corner-stone of education is reverence for the child, and that to this corner-stone all the rest of the building must be framed, this idea became the

corner-stone of William Herford's own educational thought and practice, and rarely has a fabric been in completer keeping with its basis. His convictions survived the first ardour of discipleship, stood the trial of the daily routine of a school and year-long encounter with an unsympathetic society, and never faltered to the end.

So instant and complete a discipleship implies, in a mind of his fibre, a decided previous set. Nature and experience had been silently leading him along a path of which the Froebelian teaching, the moment it was discovered, was seen to be the goal. It might even be not too bold a figure to say that they had been slowly building up in him the two convergent sides of an arch, into which, at the proper moment, the Froebelian teaching dropped as a perfectly fitting keystone, giving solidity and cohesion to the whole. William and his brothers and sisters, with their tenacious wills and strongly marked temperaments, were, as children, unusually well qualified to appreciate the principle which makes the child the centre of the educational system. They agreed with Rousseau in resenting the too intrusive disciplines of the old pedagogy. Reverence, for the child or man, was, so far, little in their way : but they imposed, and were not unwilling to concede, a genuine respect. All of them, moreover, with extremely little aid from educational philosophy, showed a strong practical attachment to the principle of doing things for yourself instead of having them done for you. William had always " wanted to make something " ; and the companionship of his elder brother Charles—the only one of his brothers whose influence he at any time deeply felt—powerfully stimulated his shaping instincts. For Charles, like their younger sister Laura, had genuine artistic faculty. Much

of the abounding energy of his boyhood went into the modelling of heads and the carving of figures, with tools of his own manufacture ; and the results excited more trustworthy admiration than that of a hero-worshipping younger brother.[1] His mother, too, whose teaching in some points anticipated Kindergarten methods, and who was herself an artist, encouraged William in many forms of manual skill which, later on, stood him in good stead in actual Kindergarten work. Such a boyhood might in any case be expected to provide a soil in which the seed of Froebel, once scattered, would readily strike root. A dozen years later, the divinity student at Bonn was being prepared, in ways less palpable but not less real, for the apprehension of Froebel on the theoretic side. For Froebelism was merely an application to child nature of the historic and evolutionary conception of humanity at large which permeated, as we have seen, the intellectual atmosphere of Germany. The " reverence for childhood," the subordination of external intervention to inward growth, appealed to the same intellectual temper as the organic apprehension of national life which had thirty years before inspired Fichte's superb appeal to the German nation amid the ruins of the German state ; and which was the most vital element in the re-creation of historic science in the first half of the last century. It was an atmosphere imbued with these conceptions that William Herford

[1] While still a young man these artistic activities of Charles Herford were sapped, under the influence of Carlyle, by the absorbing interest in the more direct kinds of social service to which he devoted most of the scanty leisure of his mature life. But the distinguished career, as an artist, of Laura Herford (who first obtained the opening of the Academy Schools to women), and in the next generation, of her niece, Mrs. Allingham, indicate a strain of not inconsiderable artistic endowment in the family.

had breathed for three years in the early vigour of manhood. The intercourse with Lady Byron, which followed, did much to prepare his mind for the Froebelian seed ; but it is plain that she thought the soil unusually suited to the crop. And then came the practical experience of teaching—his responsible and stimulating office as tutor. At the moment when he first entered the Hofwyl school, he was being daily brought face to face with educational problems which he had to solve, in the main, single-handed ; and what signified still more, that profound sympathetic insight into the ways and needs of young minds was already being elicited, which was to prove his greatest and rarest gift.

V

The powerful stimulus of the Hofwyl time had no immediate result in William Herford's life. He had declined the proffered chance of founding an English Hofwyl, rather than abandon the ministry ; and to the ministry he once more sought to return. The congregation at Lancaster were ready to receive him back, and there, in February, 1848, he resumed his pastorate, destined to last, this time, for twelve years. In the following September he married Miss Elizabeth Davis, of Evesham, sister of an old college friend.

Of the wife who for thirty-two years stood by his side it would be out of place to speak at large here, and difficult to speak adequately anywhere. No educationist herself, her companionship was to be a vital element in her husband's educational work. She brought to it an idealism as intense as his own ; only what in him appeared as the aggressive and sometimes impulsive ardour of the reformer, in her

took the form of a self-effacing devotion, which only her intimates divined to be quietly at work in the background, removing obstacles, assuaging impetuosities, making good mistakes. It was a simple household to which he brought his young wife, and marriage would not have been possible so soon had he not been willing to continue his tutorial, side by side with his ministerial, work. The ex-tutor of Lady Byron's grandson could not readily divest himself of a kind of prestige which he would have been the last to encourage; and the son of a wealthy Unitarian in the Midlands was presently entrusted to him for a year's tuition. But gradually, as he taught, the desire grew in him to work out in a less piecemeal and elementary form the new educational ideas of which he was now the most highly qualified, almost the only, English disciple. He felt himself to be failing to pass on the torch that had been put into his hands; and the social sense of his maturing manhood concurred with the shaping and making instinct which had always been his, to brace him for the adventure: the necessity of increasing a very slender income doubtless adding ballast to the resolve. During the course of 1849 the plan gradually matured, and in January, 1850, a school for boys was formally opened, with three pupils. For some years it steadily grew, acquiring considerable fame in the Unitarian world, and attended by the sons of many substantial Unitarian families in various parts of England. It was, in all essentials, an English Hofwyl; and any modifications of Hofwyl practice that were admitted were not in the direction of easy compromise. On the contrary, if it fell short, in complete and inspiring efficacy, of its model, it was rather because the admirable Pestalozzian formulæ for mental and moral

health were applied with a too passionate conscientiousness, worked out, as it were, to more places of decimals than the indocile stuff of English boy nature would always conform to. Partly, it may be, from causes of this kind, the numbers of the school began, about 1856, to decline ; the modest high-water mark of twenty-one falling, by 1860, to sixteen or seventeen. With the deep self-distrust which had its root in the very ardour of his idealism, William Herford came to the conclusion that the school was failing and, under his guidance, was doomed to fail. Most men, similarly convinced, would have tried many a reshuffling of the cards before they gave up the game ; and very few would have given it up before palpable failure was in sight. But William Herford declined to falter or to feign ; and in the summer of 1861 he gave notice that the school would, at the close of the year, pass out of his hands. Shortly after, he also resigned his pastorate, and, in 1861, with his wife and their five children, left Lancaster for the last time.

The immediate future was, indeed, provided for ; once more in virtue of the fortunate Hofwyl connection. A kindly and enlightened friend of the Herford family, Miss Montgomery, whose nephew had married a sister of Wilhelm von Fellenberg, invited him to take charge of her great-nephew's education at Zurich, preparatory to an English university. At Easter, 1862, the whole family (with the exception of the eldest son) travelled by way of Paris to Zurich. The eighteen months which followed were a pleasant time, renewing the intellectual and social amenities of his early manhood at Bonn and Berlin, but naturally of less moment for his now ripened mind. Here a little daughter died; and a boy, born two or three years later, was named, characteristically, after the

doughty and anti-mystical Zurich Reformer, Ulrich Zwingli.

We need not linger in detail over the years which intervened between the return from Zurich in September, 1863, and the definitive establishment of his second school, now well known, even famous, under the name of Ladybarn House, ten years later. For six of these years he occupied the pulpit of the Free Church in Manchester where J. J. Tayler had once preached; only to become finally convinced that this was not his true work. He was, during these years, steadily acquiring connection and repute as a teacher and lecturer in a kind distinctively his own. The attraction he exercised, especially upon women and girls, certainly owed nothing to popular graces of diction, or facile eloquence. But no one who cared for study—and be it remembered that, in the sixties, before Girton or Newnham was founded, and before any university college had opened its doors to women, there were thousands eager for a culture to which they had little access,—no one who cared for study could hear him without understanding better what serious study meant.[1] His private pupils gained still more. A few lines from one of

[1] The opening of the universities to women, which began in the seventies, was among his deepest interests. His attitude on these questions was founded on a reverence for womanhood which was but a part of his reverence for humanity; and therefore, though in a lofty sense chivalrous, did not allow of the sex-exclusions and disabilities for which "chivalry" is sometimes made the excuse. Few who heard it will forget his speech at the memorable meeting, in October, 1878, which opened the degrees of the university of London to women. The debate turned wholly on the degrees in medicine, and the resistance, led by a famous physician, was able and fierce. Amid the ill-veiled derision of the medical graduates, but with an intensity of ethical conviction which held the house, he pressed home the doctrine that there is but one law of purity for men and for women, and that it is neither secured by ignorance nor transgressed by knowledge.

the many tributes of old pupils written after his death, will serve here better than much description.

> "Chiefly, I think, he taught me through our conning of Milton's *Areopagitica*, but also much in our Latin lessons, where no slip or slovenliness was passed over, and where, from the little hill of difficulty of a Phaedrus' fable, he gave us glimpses of the fascinating and far-reaching study of the growth and origin of languages. He pointed the way, but it was our own minds always that served to work and to be rewarded by discovery."

The teaching here referred to was given at Brook House, Knutsford, a school which, under the guidance of another distinguished educationist, Miss Louisa Carbutt, was doing pioneer work in a spirit closely akin to his own. Next to his later work with children he looked back on his intercourse with these girl pupils (from thirteen to eighteen years) as the most satisfactory part of all his teaching. Here, too, he saw his own ideas being put into practice with a harmonious ease and sureness, and an unmistakable efficacy, which did more than anything else to restore his faith, somewhat shaken by the Lancaster experiment, in their direct applicability to English education; to restore also his faith in his own power to apply them, and his courage to make the attempt. But he felt, too, that to be completely successful they must be applied from the outset; and that the key to the right training of the boy and girl was the training of the little child. The plan was gradually matured, of a school primarily for young children from the earliest age at which school-attendance ordinarily began. At the beginning of 1873, the school, later known by the name of its second home as Ladybarn House, was opened at Fallowfield.

VI

The ten years which followed, ending with his retirement, were the most clearly successful phase of William Herford's life. In the sense of money returns or public recognition the success was modest enough. But from the outset a considerable circle of enlightened friends, many of them of German origin or connections, looked with interest on the experiment; and the vigour of mind and heart with which a noble educational ideal was applied to the moulding of character gradually won it wide attention and repute. Doubtless there were some, even among the enlightened friends, for whom the originalities of Ladybarn House were too strong meat. And William Herford, as we know, was not the man to temper the wind of novelty to the shorn lambs of precedent. On the contrary, he took a mischievous delight, compounded of the special satisfactions of the doctrinaire, the Radical, and the humorist —and he had much of all three,—in presenting his doctrines and practices with their very sharpest edge foremost. The parent who came to him complaining that his children "learnt nothing at school," would be met with the imperturbable but emphatic assurance (accompanied by a twinkle in the eye, probably lost on him) that if they did learn anything in the school something must certainly have gone wrong. No concessions to timid convention or utilitarian interest were dreamed of, and the moderate share of success which the school won under his headship was a tribute at once to inflexible convictions fearlessly carried out, and to the educational enlightenment and enterprise which his work gradually diffused in his neighbourhood. But his personality, whatever temporary rebuffs it might inflict or involve was, on the whole, and in the long run, an

asset, to put it in the meanest terms, of extraordinary value. To enter that school, whether as child or as teacher, was to learn that the formidable austerity of occasional manner covered a profound—nay, an unfathomable—tenderness, and the not infrequent outbursts of anger an exquisite and irresistible gaiety. His extraordinary vivacity of temperament, resting as it did upon a solid bedrock of character, made him to young and old a delightful companion; and his abounding wit and humour, now a little mellowed, but not a whit diminished, with years, were contagious and fertilising as well as spontaneous.

What remains may be briefly told. A career somewhat chequered, of high aspirations, often frustrated but never resigned, was crowned by a serene and beautiful old age. After twelve years' direction of the school, he resigned it, in 1886, into the hands of his second daughter, with whose name it became, during the next twenty years, even more closely associated than with his own. In 1880 his first wife had died. Four years later he married his tried comrade in educational reform, Miss Carbutt. Twenty-three years of very perfect union followed. Both were still young and fresh enough to enjoy foreign travel, and much of the next four years was spent in Italy, Switzerland, and Germany. In 1890 they settled in their last home, on the South Devon coast, at Paignton, continuing, however, for some years to spend the winters at Florence or elsewhere in the South. Here he used his leisure to garner the fruit of his long experience and thought in the book he called *The School;* and to make the translation of Froebel, now re-issued. His physical powers gradually failed, but nothing could dim the keenness of his interest or the alertness of his wit. In May, 1907, his second wife somewhat suddenly passed

away. But it was only within some six weeks before his own end, eleven months later, that his sparkling sallies ceased to rejoice the watchers by his bedside and the correspondents in distant counties, who believed with difficulty that the end of his vigorous, noble, and memorable life was as near as it proved to be. Among his later sayings was one which expresses what he felt to be his greatest, as it was his rarest happiness: "Few men have had two such mothers, two such wives, and two such daughters." And the survivors will pardon a reference which forms the fittest parting benediction upon his life.

Froebel's Life and Work[1]

FRIEDRICH WILHELM AUGUST FROEBEL was born 21st April, 1782, in a Thuringian village, Oberweissbach, of which his father was the hard-working pastor, a grave, somewhat stern, but loving-hearted man. Losing his mother within his first year, having kind elder brothers but no sister, the child was left much to himself, with few playmates and little outdoor freedom. His father tried to teach him his "rudiments," and failed. He found the boy dull, and placed him in the girls' division of the village school, of which he was official superintendent. For this irregularity Friedrich was always grateful, and he repeated to his dying day the hymns he had learnt there. In a short account of his own life, he says: "I came to school on a Monday morning while the girls were repeating aloud the text of Sunday's sermon, 'Seek ye first the Kingdom of God,' and to this day (forty years later) the tone of every word is fresh in my memory." At ten years of age, his mother's brother, Pastor Hofmann of Stadtelm, a country town in Schwarzburg-Rudolstadt, took Friedrich to live with him and attend the public Elementary School. Here he learned pretty well, preferring the classes on Religion and Arithmetic, evincing certainly no precocious wisdom or goodness, as we judge by his illustrations of boyish mischief (*post*, pp. 98-9), told with a gravity most unconsciously

[1] Taken chiefly from the biography by F. Seidel, prefixed to his edition of Froebel's Writings, 1887.

comic. When fifteen (1797) Friedrich returned home, and was placed for two years as pupil in Wood-craft with a forester, whose neglect of the instruction due from him left the lad of rare gifts and character to unfold his own powers, unimpeded. Good books his master had, so Friedrich worked at Botany, studied Mathematics, and made a map of the neighbourhood. Near the end of 1799, a messenger being wanted to take the half-yearly allowance to his brother, Traugott, a medical student at Jena, Friedrich volunteered for this service, having left the forester. When at Jena he begged leave to stay till the Easter vacation; afterwards he returned for a year, and devoted himself to hearing lectures. The two brothers lived most frugally, but found that an allowance, spare for one, was not enough for two. After his brother's departure, Friedrich, unable to pay their joint debts of some £5, or less, was committed to the University prison, where he spent nine weeks, mending his Latin, with the help of a fellow-prisoner, studying Winckelmann's Letters on Art, and writing a mathematical essay. By pledging his small expectations, Friedrich was released and returned home. Next year he worked on a farm, but was recalled home by his father's failing health, and had the happiness of ministering to his father's comfort till his death in February, 1802. Left wholly to his own resources, he worked for his bread, as clerk—secretary—book-keeper, during three years and more, when a small legacy from his paternal uncle Hofmann made him think a settled profession possible. At midsummer, 1805, he set out for Frankfurt, hoping to make himself an architect. On the way, he visited a farmer friend, who at parting begged from Froebel—in German fashion—a verse or motto for his album. "Not knowing what he said"—for

no idea of becoming an educator had then entered his mind !—Froebel wrote : *Gieb du den Menschen Brot : mein Streben sei, sie ihnen selbst zu geben,* " Be it yours to give men *bread ;* mine, to give them—*themselves.*" His call was on the way !

When Froebel had already begun work with an architect, a Frankfurt friend introduced him to Gruner, head of the new Model School, and formerly a pupil of Pestalozzi. Gruner said to him : " Let architecture alone ; become a teacher." With hesitation, Froebel accepted a place with him. At once, with a class of children before him, he felt he had found his life-work. Thenceforward all events became steps towards realising that ideal Education of Man by the harmonious development of body, mind, and heart, which Froebel conceived more completely and vividly than any of his precursors. In August, 1805, Froebel visited Yverdun, where Pestalozzi had his Institute. He was kindly received, and in three weeks learned enough to make him wish to come again. He taught under Gruner for two years, and made his class, of forty girls and boys, the model class of the Model School. In method, his great achievement was to lay the foundation of Geography in " Home-knowledge " ; that is, points of the compass, forms of surface, courses of streams, roads, etc., learned in country-walks by his pupils' own observation. He found his own knowledge, when tried by use, defective, and, to better it, left Frankfurt. Unable to afford the cost of University residence, Froebel accepted the post of tutor to three brothers, and kept it for three years. He stipulated that he should have them entirely to himself, in the country. In 1808 he took his pupils to Yverdun, where, for two years, they all shared meals and work with Pestalozzi, his teachers and pupils :

learning, his biographer says, "to know both the good and the ill sides of Pestalozzi's theory and practice." In 1811 Froebel studied first at Göttingen, then at Berlin, eking out by private lessons his scanty means. In 1813 the war of liberation from France called every German patriot to arms. Among his fellow-volunteers, Froebel found two students of theology—Langethal and Middendorff—his first converts, and afterwards his chief fellow-workers. Their vows, to work together for the education of humanity, were exchanged by the camp-fire, under starry heaven; while discussion of means and methods, finance and philosophy, occupied the hours of weary waiting. When the war was over (1814), Froebel returned to Berlin, to be Assistant at the Museum of Mineralogy.

The summons to practical work came (1816) by the death of his brother Christopher, pastor at Griesheim, whose widow wrote for advice how to educate her three boys. Led as by the pointing of God's finger, Froebel left Berlin, visiting on the way another brother, Christian, a manufacturer with moderate means, who gave him his two sons as pupils. So Froebel began school in the parsonage at Griesheim as teacher of his five nephews. Middendorff obeyed the summons to join his friend, bringing with him a younger brother of Langethal's as sixth recruit. The parsonage had to be vacated, so a small farm, Keilhau, was bought, and Froebel married (1818) Henrietta Hoffmeister, his true helpmeet for twenty-one years. Langethal coming to remove his brother, found his old enthusiasm so much revived by what he saw that he stayed to throw in his lot with them. When new buildings were needed to house new pupils, Christian Froebel wound up his affairs and settled near them with family and means. In 1826, Keilhau held fifty-six pupils. Then came persecution

for "demagogical intrigues." The German people were impatient that their princes had not found the convenient season for granting Free Constitutions, promised when the Nation was summoned to arm against Napoleon, in 1813. Froebel was no conspirator, but his training, being humane, was suspected. Keilhau was inspected by State and Church, and reports were favourable. Parents, however, were alarmed, and (1829) the number of pupils fell from *sixty* to *five*. The storm was weathered, though the little band of brothers had often the utmost difficulty in finding money for daily needs. In 1831, Froebel left the Saxon school to his friends, having been invited to form one at Willisau, near Lucerne. In 1833, he removed to Burgdorf, near Berne, where orphan children aged from four to six years were received, and training-classes for teachers were held. Herein we recognise the rise of the Kindergarten, not yet so named. In 1839 his wife died. In 1840, to commemorate the 400th anniversary of the invention of printing, he began the "German Kindergarten": it was to consist of classes, to train young women as nurses and teachers, in true methods of development, and a school for little children whom they should teach. He travelled far to procure money for this undertaking, but his success was very modest, though at Hamburg, Dresden, and elsewhere, Child-gardens were set up. Now and then an educationist visited Froebel, and exchanged contempt for admiration. Diesterweg, for example, an excellent writer on pedagogy, avowed his complete conversion. A few great ones of the earth did themselves the honour to help and second Froebel's work; but he did not live to hear the chorus of praise, of himself and his system, that resounds to-day. But, like all voices of earth that rise above a whisper,

this chorus contains many weak notes and false tones. In August, 1850, Froebel, then in his sixty-ninth year, directed the games, songs and marches of a school festival, at which 300 children were entertained by the Duchess of Meiningen at her summer-palace, Altenstein. Château Marienthal was next granted him for a training college : and success—by the world so called—seemed about to smile. Next year, 7th August, 1851, Prussia prohibited the Kindergarten in her States, on the ground that it taught children—atheism ! This blow certainly depressed Froebel, but did not kill either him or his cause. The German Teachers' Association, meeting at Gotha, Whitsuntide, 1852, invited his presence, and received and heard him with distinguished honour. A few days later he fell ill, and on 21st June died. His last words were, " I am a Christian man."

Froebel was both Prophet and Apostle of the Kingdom of God. His are the *notes :* ceaseless toil, disappointment, conflict—waged, endured, nay ! cheerfully supported, by the consciousness of serving God. We are reminded of St. Paul : " Woe is me if I preach not the Gospel " : and Luther, " Here I stand ! I can no other : God help me ! " A man of true genius, if we prefer the term, witness three acknowledged hall-marks : (1) " Inward force of Idea," working like inspiration, mastering the whole man. (2) " Infinite power of taking pains." In bringing out this inward force to work on the world that needs reforming, he studies every science —toils at whatever comes to hand—claims the hearing of everyone—fails, only to try again. (3) " Turns what it touches into gold." Cheapest, commonest materials, old-fashioned games and verses, not least the mother's baby-songs and finger-plays :—all are worked into a tissue of such strange

power that, while at the best, retained as a whole and used as Froebel meant, still every morsel is precious, even the travesty of Kindergarten, not infrequent, alas! in the educational market, takes the place of something worse, viz.—the Rod and the Rote-learning of our ancestors.

Froebel's Education of Man

INTRODUCTION

1 In everything dwells and rules an eternal law. This law expresses itself, distinctly and clearly, alike in what is external to man—Nature; in what is internal to man—the Soul; and in what unites these two—Life. Human minds of opposite types perceive this equally: those which start from Faith, and are thoroughly possessed by the feeling that nothing else can be than what Faith tells; and those which, with clear intelligence, behold through the outward that which is within, and see that the external grows necessarily from the internal. As foundation of this all-ruling law, exists of necessity a conscious, almighty, and eternal Being. All this has been recognised from the beginning, and ever will be recognised, by every quietly heedful human heart, and by every thoughtful human intellect.

The omnipresence of law, depending on an Eternal Being, acknowledged by man.

The one Being is God. Everything came forth from God, and by God alone is governed; so that the sole Foundation of all things is God. In everything, God rules and lives. Everything rests and subsists in God. Things exist only because God acts in them. The Divine that acts in each thing is the Essence of that thing.

God's presence in everything

3 The destination of all things is, by unfolding, to set forth their Essence, which is the Divine

The destination of all things.

that lives in them, and thus, to reveal God in and
The education of man. by what is outward and transitory. The special destination of man, as a being endowed with perception and reason, is to become fully and clearly conscious of his own Essence—the Divine that is in him,—and to make it manifest in his own life. The education of man is the awakening 4
and training of his humanity to consciousness and reflection, so that his outward life may be an expression of this inward law.

Science of Education. Recognition of this eternal law, with insight 5
into its foundation and the variety of its operations, is science—Science of Life : and that law, when applied in practice by the thinking creature on and by itself, is Science of Education.

Doctrine of Education. A system of rules issuing from knowledge of that 6
law, designed to enable rational beings to become conscious of their destination, and to fulfil it, is Doctrine of Education.

Art of Teaching. Voluntary application of this knowledge so as 7
to develop and train rational beings, in order to attain their true destiny, is Art of Teaching.

Aim of Education. The aim of education is to produce a pure, 8
faithful, complete, and therefore holy, life.

Life-wisdom. Knowledge and practice united, theory and 9
application coalescing into pure, faithful, and complete living, is life-wisdom.

To be wise is the highest endeavour possible 10
to man ; it is also the highest result of man's self-determining power.

Wisdom's two-fold work. To educate oneself and others, with conscious 11
purpose, is the twofold work of wisdom. This work began with the first appearance of man on

earth ; it was in full action as soon as the individual began to be completely self-conscious ; it asserts itself to-day as the necessary claim for all human-beings, and as such will by and by find hearing and fulfilment. Thus to work is to walk on the road which alone "leadeth unto life," which guides without fail to the satisfaction of man's inward, and not less of his outward, needs ; the way, therefore, which conducts, through consistent, pure, and holy living, to the Blessed Life.

12 The Divine in man, which is his Essence, is to be unfolded and brought to his consciousness by means of education ; and man himself is to be raised to a consciousness of living up to, and realising in freedom, the Divine which acts within him.

The work of education, to lead man to know himself, Nature, and God.

13 The Divine as it exists in nature is to be brought to man's knowledge by education, which, at the same time, is to show that both nature and man are governed by similar laws.

14 Education is to lead man to realise in his life the truth that nature and man came forth from God, are ruled by God, and rest in God.

15 Education should guide man to the understanding of himself, to peace with nature, and to union with God. Education, therefore, has to raise the human-being to a knowledge of himself and of humanity ; to a knowledge of God and of nature ; and to the pure and holy life which follows from this knowledge.

17 The Essence or Divine part of things, and of man, is known through their outward expression.

The Essence of man can only be known from

its outward expression, which may be misleading.

Hence it must be admitted that the utterances [outward effects, or results] whether of man or of other creatures, are the matters with which training and instruction are concerned.

So far is undeniable: now comes one of Froebel's axioms, which may seem to many by no means self-evident.

The nature of things demands that in every relation we infer not directly, but inversely, from the outward to the inward, and from the inward to the outward.

His argument is: Great harm in family and school, endless misconstruction leading to fatal injustice, come from direct inferences from outward and visible behaviour to the unseen purpose, to the heart.

A child who seems good outwardly, is often not 18
good inwardly: that is, he does not try to be good out of love and with self-control, but is contented to seem so; while one who is outwardly rough and wilful often has within him a most zealous endeavour to do right; likewise, an apparently inattentive child may have within him a steady thought-

The reason for observant rather than interfering education.

fulness that hinders heeding of things outward. 19
Therefore education and instruction should from the very first be passive, observant, protective; rather than prescribing, determining, interfering.

This follows, Froebel says, from the definition of education: that education is, simply, helping the Divine within us to come forth, to act.

We must assume that the young human being 20
aims surely, if unconsciously, at what is best for

itself, and feels within it power and means to attain this. So the duckling hurries into the water, a chick scratches on the ground for its meat, and the young swallow catches food on the wing.

These, he says, are fair illustrations. They know what they are about ! So does a child, when it tests everything, with tongue and finger, tries every movement, and reaches after every new object.

21 To young plants and animals we give space, and time, and rest, knowing that they will unfold to beauty, by laws working in each. We avoid acting on them by force, for we know that such intrusion upon their natural growth could only injure their development. Yet man treats the young human being as if it were a piece of wax, a lump of clay, out of which he can mould what he will. O men ! as you stroll through garden or meadow, field or copse, why do you not use your senses to perceive what Nature in her silent language would teach you ? Behold the plant—you call it weed : when grown under pressure and constraint you scarcely guess its natural life and purpose. But in open ground see what regularity it shows, how its inward life becomes manifest ; a sun, a star blossoms forth from the ground ! Your children too, O parents, have it in them to become creatures fully developed into beauty : but if you early force on them form and put them to work unsuited to their nature, they will grow stunted and misshapen, through those unnatural conditions.

Space, time, rest, necessary for young creatures.

22 All training and instruction which prescribes

All coercive training may injure growth.

and fixes, that is, interferes with Nature, must tend to limit and injure, if we consider the action of the Divine, and take man as in his primal beauty and original health.

To borrow a lesson from plant-culture: the vine has to be pruned, but pruning by itself brings no fruit; indeed, by pruning, the vine may be killed, or its power of bearing fruit ruined, unless the gardener proceed most cautiously, heeding the nature of the plant. In the treatment of animals and plants, we often take the right course, while with human beings we start on the wrong road. Yet in all things [animals, plants, human beings] powers are working that flow from one Spring, and act by similar laws.

Coercive treatment may be necessary.

As a matter of fact, an unspoiled original condition is rarely to be seen in Nature, least of all in man. For that very reason, always, and above all in the individual human being, the unspoiled condition must be assumed, until the contrary be proved: otherwise, wherever really found, it would soon be impaired. When, however, we are able to judge with certainty that the original condition has been spoiled, then a directly coercive mode of treatment is called for. 23

Emphasizing the difficulty involved in this certain inference, Froebel insists, that when wilful naughtiness has to be stopped, even then :—

Doctrine, training, and instruction have to be far more passive and observant, than interfering and coercive, because by needless interference and coercion the simple development, and steady 24

progress of humanity would be stopped. For with freedom and self-determination to realise the Divine in man and through man's life, is the very goal of all education, the aim of life, what man is in the world for.

> If teachers and elders persist in trying to force pupils into some form of character and work which parents prefer, instead of helping them to grow into what God made them for, the aim of true education is absolutely defeated. Yet with the firmest and strongest pronouncement that every form of pressure and compulsion should be avoided by all who have charge of children, wherever possible, and as long as possible, Froebel combines the plain admission that false choice, wrong deed, on the part of child are not to be yielded to or taken as inevitable, but resisted and put down—whenever necessary ; that is, when through inherited character, social circumstances, etc., the passive, waiting method having been duly tried, has plainly failed.

In good education, genuine instruction, and true teaching, necessity calls forth freedom, law evokes self-determination, external constraint calls forth internal free-will, hate from without evokes love from within. Wherever hatred begets hatred, and law calls into being deceit and crime ; where constraint produces slavish feeling, and necessity, sense of bondage ; wherever pressure destroys inward activity, and severity engenders rebellion and falsehood : there all genuine

education, all true working of teaching and instruction, is at an end. That this latter state of things may be escaped, and the former attained, authority must go to work observantly. This is secured when all educators, teachers, instructors, though necessarily set in authority, yet bear the incontestable stamp of being themselves subject to an overruling law, an inevitable necessity which excludes caprice.

The three terms in the education sum.

In all true education every genuine teacher 31
has to be always, in every detail, two-sided: to give and take—join and divide—lead and follow—act and bear—manage and let alone—be fixed and movable. The child or pupil is to be so likewise, and betwixt the two—tutor and pupil, demand and compliance—a third term rules unseen, to which tutor and pupil are alike and equally subject. This third is the ideal Best—the abstract right—as it issues from the conditions of each case, and expresses itself impersonally. The teacher has to express, simply and firmly, sometimes even gravely and severely, his clear quiet recognition of, and steady cheerful obedience to, this third term. The pupil, too, has a wonderfully fine feeling for it. A child rarely fails to see whether what parent and teacher order or forbid comes from themselves —personally, arbitrarily—or is the expression of universal and necessary truth, speaking through them.

A formula for instruction, and a prescription for life.

Willing submission to this changeless third 32
term, whereto teacher and pupil are equally subject, ought to be expressed in every command

of the teacher, to the minutest detail. So, the universal formula for instruction is: Do this, and see, in each particular case, what follows from your action, and what knowledge it will bring you. And the prescription for life itself, for every one—is: Manifest in the world outside you your spiritual being, the life that is in you; and see what your nature needs and how it is made.

Thus, Jesus says, the divinity of his mission is to be known; "If any man willeth to do His will, he shall know of the teaching whether it be of God or whether I speak from myself." [S. John vii, 17.]

33 The following demand is understood, and the method of its fulfilment is given, at the same time. The aim of the educator, the purpose of teaching, is to make the special universal, and the universal special, and prove the existence of both; it is to make the outward inward, to make the inward outward, and show the necessary unity of them; it is to consider the finite infinitely, and the infinite finitely, and to realise them both; it is to perceive and behold Divineness in the human, to prove the being of man in God, and to strive to set forth the union of both in life.

The course prescribed is seen more clearly to come from man's nature, and asserts itself more positively, the more man contemplates humanity in himself, in the rising generation, and in the historical development of mankind.

35 If, then, we realise the infinite by means of the finite, the heavenly by the earthly, the Divine

The child must be welcomed as a gift of God.

by man and through man's life (thus cherishing his originally divine nature), and if this comes to us as indisputably the sole end and aim of education,—then it follows that the human being must be regarded in this light from the very beginning of 36
its existence. Every child in right of its soul is to be received as something divine appearing in human form as a pledge of God's grace, a gift of God. Such the early Christians, by the names they gave their children, really acknowledged them to be.

> Deodatus, Adeodatus, Theodore, Theodotus, Theodosius, and their feminines, occur to us.

The child to be cared for as in necessary connection with all past, present, and future unfolding of mankind.

Every child ought to be acknowledged and 37
cared for as an essential part of humanity; and thus parents, as guardians, ought to feel themselves responsible to God, to the child, and to mankind. In the same way parents ought to regard the child as in necessary connection with the present, the past, and the future of human development, and bring the child's training into accord with the claims of mankind's development, as it has been, is, and shall be.

The continuous unfolding of humanity.

Man, as an outward manifestation of humanity, 39
is on no account to be viewed as complete, fixed, accomplished; but as continuously unfolding from one stage of development to another, ever growing towards a goal which rests in Eternity and Infinity.

Each successive generation, each individual, has to pass through the previous stages of human development. If he did not pass through

them, he would not understand either the past or the present, but it must be by the living way of self-active growth, not by that of lifeless copying.

40 Humanity in every individual ought to be presented in the shape that is his own; so that the nature of humanity and of God, as infinite, eternal, and containing all variety, may be felt, and recognised, and ever more distinctly perceived.

Each human being should present humanity in his own way.

41 No true, genuine tending and training of mankind can grow, bloom, bear fruit, and ripen out of any other root but full and complete knowledge of man from the beginning of his being: whatever else needs to be known and used in this tending and training will, if earnestly sought, be found to come naturally from this knowledge.

Adequate training of Man can grow, only from full knowledge of Man.

42 Hence follows plainly what parents ought to do, and to be, for the sake of their children's welfare. They ought to be pure and clean in word and deed, to be filled with a sense of the worth and dignity of man, to consider themselves guardians of a gift of God, to study the function and destiny of man, with all the ways and means of reaching it.

The duty of parents.

Children, members of a family, will best exhibit the native gifts, known or unknown, of the family, if each child, each member, unfolds himself most completely and most originally. So human beings, as children of God and members of the human family, will best represent the union of God and man, which exists really though unperceived, if each individual unfolds himself as completely and originally as possible.

Impartial development of the child's powers.

Therefore from his very birth, from his first 44
appearance upon earth, the child should be taken for what he is, man in germ, and have a free, all-round use of his strength. No one limb or power should ever be fostered at the expense of the rest, the child should not be fettered, bound, swathed, nor by and by held in leading-strings. The child should learn as early as possible to find within himself the centre of gravity of all his powers, on this centre to rest, and resting on it, to act and move freely. He should be taught to grasp and hold fast with his own hands, to stand and walk on his own feet, to look and see with his own eyes, thus to use all his powers equally and evenly.

Physically—this is, to-day, well known. What we want is the like treatment of senses, reason, spirit.

The first awakening of the child's human consciousness.

The child's first expression is that of activity. 45
The exhibition of force calls out counter-force, hence the child's early crying; hence it kicks against whatever resists its feet; hence it seizes whatever its hands touch. Soon after, or along with this, social feeling is developed in the child: hence its smile, its evident pleasure at moving its limbs in comfortable warmth, bright light, and pure fresh air. This is the first awaking of the child's human consciousness.

The meaning of the child's first utterance.

The earliest utterances of the child, that is, the first expressions of human life, are rest and unrest, pleasure and pain, smiling and crying. Rest, pleasure, and smiling betoken whatever, in the child's feeling, suits the steady

development of its being, that is, of human life at the child's stage. To keep these undisturbed, all the care which is the earliest form of education must be applied. Uneasiness, pain, and crying betoken at first whatever hinders the development of the human being at the child stage, and all rudiments of education must attend to these, trying to find out and remove their causes.

Beginning of self-will.

In the earliest crying, or expression of uneasiness, there is assuredly no wilfulness, but wilfulness springs up very early—we cannot tell when, or how—as soon as ever the little being, the human plant only just above ground, begins to feel that it has been left, by someone's caprice or indolence, to that which causes it uneasiness or pain. When this sad feeling has once infected the child, wilfulness, first and ugliest of faults, is alive.

Man's first lesson in self-control.

Even when the right way is taken, there may be errors in method. It is man's nature and destination to be trained up to endure severe pains and heavy burdens through the bearing of light ones. When therefore parents and those in charge are convinced that the child, which seems uneasy and even cries, has really got all that it needs, and that whatever could hurt it has been removed, then they not only may, but ought to, leave the child to itself and give it time to recover. For if the little creature has but once, not to say often, by dint of impatient crying extracted from those who have charge of it help and sympathy not really needed, they have lost thereby much ground not easy to recover. The

little creature has so fine a perception of the weakness of those around it, that if they give the opportunity, it prefers using its power in the easier way of governing them, than in doing or bearing anything, for itself.

The extreme importance of the early stages.

At this stage the human being is called a suckling and in every sense deserves the name ; for, man, at this stage, does nothing but assimilate the variety of things outside him. Hence this first stage of human development is inexpressibly momentous for the child's present and future life.

It is momentous for his present and future life, that at this stage nothing unwholesome or mean, nothing doubtful or bad, be absorbed. The expressions on the faces of every one about the child should be pure and firm, awakening and nourishing trust. The environment should be clean and bright : pure air, clear light, open space—however scant the furniture. For alas ! the impressions of youth, imbibed in childhood, are often hardly to be overcome throughout life, because in earliest years the whole being is surrendered [laid open like a sensitive plate] to impressions from without. The severest conflicts with self, in later years, the most painful moral experiences, have often had their first causes in this stage ; hence the care of the nursling is all-important.

The Child's first smile is precious to mothers, as an epoch.

Mothers know that the first smile makes an epoch in the child's development, for it is the first expression of self-consciousness—but something higher, too. It is a sign of social feeling,

first between the child and its mother, then between the child and its father and brothers and sisters, and later between the child and other human beings.

48 This feeling of community, which unites the child at first with mother, father and family, is the germ of all genuine religion, of all genuine endeavour after union with the Eternal, with God. Genuine religion, true and living, piety such as will endure through danger and conflict, in need and adversity, in joy and happiness, must come to the human being when it is a nursling. When, therefore, a mother is seen to lay her sleeping babe on its comfortable bed, with a devout upward look to their heavenly 49 Father for His protection and loving care, not only is the beholder touched, but the act is full of blessing for the child. The same, too, when she 50 takes it up from rest, smiling and happy, her lips moving in prayer, as though it were given to her anew. If parents desire to provide for their children this unshaken prop, this never-vanishing 52 rallying point as the highest portion for life, let them always be visibly, as well as inwardly united with their children, when—in quiet chamber, or in the open air—they feel and acknowledge themselves to be in union with their God and Father, in prayer. Let no one ever say, "The children will not understand it," this were to rob them straightway of their higher life. They do understand it, and will understand it, if only they have not already run wild; if only they are not already too much estranged from themselves

The first social feeling is the germ of religion.

True and living piety *begins* in earliest childhood.

Common prayer in a family fosters Religion.

and from their parents. They understand it, not by their intellect, but in their inmost souls. Thus germinating and thus fostered, religion will be victorious over all the storms and dangers of life. The example of religious parents, even when the child seems not to have heeded or understood, brings good fruit. The results of the living example of parents is equally certain, bad, alas! as well as good.

Piety, so springing up and tended, will overcome the World.

Not alone for the special growth of the religious 53
feeling in man, but for his whole growth, it is most important that his development should steadily advance from one point, and be always viewed and tended as continuously advancing. Life being really of one piece, without sharp divisions, for the years, like the seasons, melt one into another, it is harmful to treat the stages of human life—nursling—child—boy or girl—youth or maiden—old man or matron—as though they were really separated. Yet in common life and parlance, they are thus treated. Successive stages emphasize their differences so much that their common human nature seems forgotten.

Development should be looked on as continuous.

The boy forgets that he was once a child, that 54
the child will one day be a boy; the adult has forgotten his own earlier stages of development, and speaks of child, boy, youth, as beings of separate nature and gifts from himself. Now this making of divisions and contrasts, as it springs from want of early and steady attention to the unfolding of one's own life, is false and artificial, and cannot but be hurtful in many ways which need not be specified.

55 It would be altogether otherwise if parents did but consider their child in relation to all its stages of development, without overlooking any. If, especially, they would consider that the vigorous and complete unfolding and improvement of each succeeding stage of life depends on the vigorous, complete, development of every preceding stage. This point is too often overlooked or unheeded by parents. They assume the human being to be a boy if he has attained boy's age ; they assume the human being to be a man because he has reached man's years. The boy is not a boy, or the youth a youth, simply because he has attained the age of boy and youth ; but by virtue of having lived through, first, childhood then boyhood, faithful to the claims of his soul, and mind, and body. In the same way man becomes a man not simply by reaching the average years of manhood but by fulfilling the duties of all preceding stages of life—childhood, boyhood, youth. Parents otherwise able and intelligent, will not only require a child to show itself already a boy or youth, but especially ask the boy to show himself a man, thus skipping the stages of boy and youth. It is one thing to see and heed in the child or boy—in germ, or outline—the youth and man, that will one day be. It is quite another to look upon, and behave to, the actual boy as though he were already a man ; to expect child and boy to show himself youth and man, and even to feel and think, act and behave, as though he really were so. Parents who expect this overlook

Man is not truly grown up until he has fulfilled the duties of a antecedent stages of body, mind, and soul.

or have forgotten the processes through which alone they themselves have become able parents and useful human beings ; for this was by living through the very stages of life which they now wish their child to skip.

Neglect of earliest stages prepares great difficulties for the Educator.

This neglect of the early, especially the very earliest, stages of development, in reference to the later, places insuperable obstacles in the way of the boy's future teacher and trainer. A boy so treated thinks, in the first place, that he may entirely omit instruction belonging to an earlier age. Again, the effect is most injurious, and weakening, when a distant aim is set before the boy too soon, something external to be copied, or to be tried for, such as preparation for a certain office or career [beyond the child's present horizon, however desirable in the possible future]. The child, boy, human being at every age, ought to have one sole aim : to be at each stage what this stage requires. Then each succeeding stage will grow like a fresh shoot, out of a healthy bud ; and the individual will, with like effort on each succeeding stage, be just what that stage demands : for the adequate development of the human being, on each life stage as it comes, is effected by an adequate development of the human being on each preceding stage, and in no other way. Be this especially noted with reference to unfolding and improving natural activity in the production of outward results ; that is, in fostering industry and love of bodily work. People in general have false notions about manual toil and industry, about all activity for material

56

The harm of early specialisation.

The activity of sense and limbs natural to man, must be unfolded into useful industry, in

57

results, as though it were oppressive and lowering —deadening, vulgarising—instead of what it *is*: life-waking and life-feeding. It is more than that, it bears within it a power to give life. spite of popular prejudice.

59 "God created Man in His own Image, in the Image of God created He him"; therefore man ought to create and work like God. The spirit of man should hover over the shapeless chaos, and move it; so that form, and what bears life in itself, may come forth. This is the high meaning, the deep significance, the great aim, of all toil and industry; of all doing and creating, as we are quite justified in calling it. By means of toil and industry, we become like unto God, if our working is accompanied by a clear thought —even by the faintest idea—that by our doing we present outwardly what is internal, and clothe with body what is spiritual; that we thereby put invisible thought into visible forms, and give to what is eternal and dwells in the spirit, an outward, finite, and transitory existence. We thus become truly like unto God, and rise ever more toward the knowledge of him; thus God comes inwardly and outwardly nearer to us. Eternally true is the word of Jesus: "The poor [the toiling multitudes] have the Kingdom of Heaven," if they only knew it, and by industry in work realised it. Children, too, possess the Kingdom of Heaven; for they yield themselves up willingly and trustfully to the active formative impulse within them, when not hindered by the conceit and false wisdom of their elders. [Genesis i, 27.]

Man, created in God's likeness, works and creates like Him.

The toilers have the Kingdom of Heaven, if they but knew it.

[S. Matthew v, 3.]

60 The notion that man toils and works solely

to support his body—his husk—to earn bread, house, and clothes is an error, is lowering ; this idea is to be put up with, perhaps, but on no account to be spread, for it is not true. Originally and properly, man works to realise outside him the spiritual, the divine, which dwells within him ; that he may thus learn to know his own spiritual nature, and the nature of God. The bread, dwelling, clothes, which come to him thereby, are secondary. Therefore, Jesus says : " Seek ye first the Kingdom of God " ; that is, aim first at representing in your life what is Divine, and " all the rest," whatever your earthly life needs beside, " will be added unto you." Thus, also, Jesus says : " My meat is to do the will of God : to act, to work, as God hath laid it on me." Therefore the lilies of the field, which, in man's view, toil not, are arrayed by God more splendidly than Solomon in all his glory. Does not the lily send forth leaves and flowers ? Does she not in her beauty make known the nature of God ? The fowls of Heaven, that in man's view sow not, labour not, are they not exhibiting in all that they do—when they sing, when they build their nests, in all their manifold actions—the spirit, the life, which God placed in them ? To this end God feeds and sustains them. Thus man, from the lilies of the field, from the fowls of Heaven, should learn to set forth in deed and work, in form and matter, the nature given him by God as place and time, rank or calling shall decide, whether the result appear at the moment small and insignificant or great and mighty.

The first aim of our bodily work is to put forth visibly the Divine within us.

[S. Matthew vi, 33.]

Result of neglecting the regular development of man's powers.

Now, all spiritual workings, when they turn into finite phenomena, demand succession in time. If, therefore, a person at any period of life, early or late, has neglected to exercise a power within him, it is inevitable that at some time or other he will experience a want through not having unfolded that power; something will not be his, which would have been his, had he used all his powers. For, by the universal laws under which we are living, that neglected activity would have had some result, had it not been neglected. . . . . When a want or failure appears there is naught for it but to use resignation, and zealously to aim by working with thought
61 for the future, to avoid such failure. There is then a twofold necessity—inward as well as outward, whereof the former includes the latter —that the growing human being be led to early activity in practical work, that is to creative activity.

The need for productive work in education.

The nursling's unconscious activity of senses and limbs is the first germ, its earliest conscious bodily action is the bud, the first impulse to improve his play, to build and shape, is the tender young blossom, and boyhood is the period when man must be fertilised for future industry, and activity in work. Every child, and later every boy or youth, of whatever rank or condition, should spend an hour or two daily in productive work. Children, and adults also, are far too much occupied to-day with what is unformed and shapeless, and too little with simple bodily work; yet to learn from life, and by work, is

far easier, more thorough and in every sense, more improving. Children and parents, indeed, so undervalue the use of bodily work in itself, and for their children's future position, that schools will have to make it their serious task to set this right. The existing home and school training leads children to indolence of body, and laziness at work, so this phase of human power remains undeveloped, and is wasted to an immense degree. In schools it would be most beneficial to introduce regular hours for craft-work, as well as the lessons of abstract instruction, and this will have to be done. Hitherto, through its being directed solely to outward and trifling ends, the true understanding and value of man's bodily force has been lost.

The interdependence of religion and work.

62 Momentous as is early training in religion, not less important is early training in industry and genuine work. At an early age, work, conducted with due regard to its inner meaning, confirms and elevates religion. Religion without industry, without labour, may become empty dreaming, a shadow without substance; in the same way toil, industry, without religion, makes of man a machine, a beast of burden. But the power of man has to develop and to operate not only within himself, as religion and piety, and not only outwardly as labour and industry; it has also to be applied to himself in the form of self-control, temperance, frugality.

The outcome of human force working within.

63 For one not wholly devoid of self-knowledge, this needs only to be indicated. Wherever these three—piety, industry, and self-control, which

in their essence are one—work together in concord, *there* is Heaven upon earth, peace, joy, health, grace, and blessing.

64 Thus, man in the child is to be considered as a whole ; thus, the life of mankind, and of man, in the childhood of both, are to be viewed as one ; thus the whole future activity of the man is to be looked upon as having its germ in the child. But unity can be realised only by particulars, and completeness of realisation needs succession in time. Therefore the world and life unfold to the child, and are developed in it, as particulars and in succession. Thus the powers, gifts, and dispositions of man, his activities of limb and of sense, are to be developed in succession, and in the order in which they make their appearance in the child.

I.—THE NURSLING

The child's first conception of the outer world.

THE new-born human being, the infant, is 65
met by the outer world, which though it is really what it always was, yet to the child's perception comes from nothingness—a misty shapeless darkness, a confused chaos—so that child and outer world melt one into the other. By and by, objects step out of this mist, and present themselves before the child. This takes place chiefly by the help of words, which soon pass from mother to child, first to divide, then again to unite, child and outer world. They come at first singly and seldom, by and by frequently, then with more definite meaning; till at last the human being—the child—appears to itself an object distinct from all others. Thus in each child, in the history of its spiritual unfolding and growth to human consciousness and of its experiences from birth, we see repeated the history of the creation and development of all things, as told in Holy Writ, up to the point when man finds himself in the garden of God; the child has beautiful nature stretched out before it.

The demand of the external object; its satisfaction through the senses.

To make what is internal, external, what 66
is external, internal, and to find a unity common to both: this is the general formula to express the function of man. Therefore every external object meets the human being with a demand to be known and recognised, in its nature and connection, and for this end man possesses

senses, by means of which this demand can be satisfied. Each thing is known by connecting
67 it with its opposite in the same kind, and by finding the union or agreement between them, and this knowledge comes to pass more perfectly, the more complete is the contrast with its opposite, and the more complete the discovery of the mediating term.

71 Step by step, with the unfolding of the senses, is developed the use of body and limbs, and this in an order fixed by the nature of the body and the qualities of external objects.

72 The objects of the outer world are, (1) near and at rest, and thus invite us to keep still, or (2) they are in motion, increasing their distance, and thus invite us to seize and hold them fast, or (3) they are fixed at distant places, and invite us to move toward them, or bring them nearer to us. Thus is unfolded the use of the limbs for sitting or reclining, for grasping and seizing, for walking and jumping. Standing is the most perfect sum of the uses of body and limbs : it is the finding of the body's centre of gravity.

Use of body and limbs developed through contact with the outer world.

73 At this stage of development the growing man is still concerned wholly with the use, the employment, the exercise of his body, senses, limbs ; not at all with what results from, or is produced by, this use. Of effects, he is perfectly careless, or more precisely, he has no notion, hence the child's playing with his limbs. The play begins with hands, lips, tongue and feet, with eyes, too, and gestures. At first, this has no inner
74 meaning, for exhibition of the internal in, and by,

Play needs watching.

the external, belongs to a later stage. But this play, as being the child's first utterance, needs to be looked to, lest the child accustom itself to meaningless movements of limb, especially of face, as twistings of the eyes and mouth. Without due care, a division may thus arise between gestures and feelings, between body and soul, between the outer and the inner, from which division, one day, dissimulation may grow or the body contract movements, which become involuntary, and may go with us through life.

Care for occupation while in bed.

From early days, therefore, children ought not 75
to be left to themselves in bed or cradle, without some external object to occupy them. This is to avoid weakening of the body, which is sure to produce weakening of the mind. To guard, also, against bodily delicacy the child's bed should not from the first, be too soft. It should be made of hay, fine straw, or chaff, at most of horsehair, not of feathers. The child's covering too, during sleep, should be light, and admit fresh air.

At first, Froebel suggested that a caged bird 76
should be hung up in sight of the waking child, afterwards he substituted a coloured ball, swinging freely, as equally efficacious in drawing the child's attention from itself.

II.—THE CHILD

77 WHEN activity of senses, body and limbs is so far developed that the child begins, of its own accord, to represent outwardly what is within it, the stage of infancy in human development is ended, and the period of childhood is begun. Up to this stage, the inner being of man is uniform and undifferentiated. With language, begins expression and representation of the inner being of man ; it [the inner being of man] begins to be differentiated into means and ends, it breaks up into parts, tries to make itself known, to announce itself. The human being endeavours, voluntarily, to express and to shape its inner nature, in and by means of matter, the concrete. Childhood begins with the use of speech.

78 With the stage of childhood . . . . man's education proper, begins : care for the body being lessened, care of the mind increases. But the education of man, at this stage is still wholly committed to the mother, the father, the family ; to those with whom, by nature, the child still forms an undivided whole. The child's first teacher.

79 Among the stages of human development there is no gradation of rank, as though one were of greater value than another. All are, each at its own time and place, equally important ; except, indeed, the earlier ones, which must be more momentous simply because they have more results. Childhood is of first-rate importance, because in it, that which connects the child with Importance of childhood.

its environment, that which first tries to apprehend and interpret this outer world, is developed. This stage is of greatest consequence, because, for the unfolding human being, it is most momentous whether the outer world appear to it noble, or base; low, dead, only to be made use of, consumed and enjoyed by others; or as having itself a purpose, high and vital, spiritual, divine. It is of the greatest consequence whether the outer world appear to it bright, or gloomy; ennobling and elevating, or humbling and depressing; whether it sees the world in its true relations, or in false and distorted proportions. Therefore at this stage the child is first to look at things thoroughly, and next to name them aright, distinctly and clearly, the objects themselves, then their nature and qualities. It should name the relations of objects, as to space and time, and to one another, correctly; each one by its right word, and each word clearly in all its parts, tone, accent, ending.

Accurate observation and expression from the first.

At this stage, speech is still one with the human being that speaks; and the child, when speaking, does not separate word and thing, any more than body and soul. This is specially shown in play, when the child likes to talk as much as it can. At this stage, play and speech are the elements in which the child lives. It believes that everything is able to feel, speak, and hear. Just because the child is beginning to express outwardly its own inner self, it assumes a like power of expression in everything around it, stones, pieces of wood, plants, flowers, animals. Thus, at this

Speech and play the elements of child life.

stage the child's own life is developing ; its life with parents and family, its life with that higher and invisible power " in whom we live and move and have our being " ; and quite especially does its life in and with Nature grow, Nature which it feels to possess life like its own. Therefore life in and for Nature, love of her still, bright objects should be fostered by parents, brothers and sisters, as the centre of the whole child-life. This is chiefly to be done by means of play, by fostering the child's play, which at first is just its natural life.

Life with Nature the centre of child-life.

81 Play is the highest point of human development in the child-stage, for it is the free expression of the child's inner being.

Play, the simplest and highest product of childhood.

Play is at once the purest, and most spiritual, product of the human being at this stage ; it is a type and copy of all human life, of the inward natural life that is in man and in all things, and it brings forth joy, freedom, contentment, rest within and without, peace with the world. The sources of all good are in play, and come forth from it ; a child that plays with vigour, quietly active, persevering even to bodily fatigue, will surely grow up to be a quietly capable, persevering man, who will further his own and other's good, by self-sacrifice. What sight more beautiful can we find in early childhood, than a child at play, a child wholly absorbed in its play, a child fallen asleep over its play, because so thoroughly absorbed ?

82 Play, at this age, is not mere sport ; it possesses high seriousness and deep meaning. Foster it,

Seriousness and deep meaning of child's play.

O mother! shield it, protect it, O father! In the self-chosen games of a little child, the inner life of its future may be seen by the calm penetrating gaze of one who has studied mankind. The games of childhood are the heart of the life plant, for in them the whole man unfolds and shows himself in his most delicate gifts, in his inner being. The individual's whole life, until he leaves it, has its sources in this period. Allowing for natural talent and dispositions—on the individual's mode of life during childhood, may depend, whether his future life shall be clear or turbid, gentle or rough, active or idle, rich or poor in action; dully brooding or cheerfully toiling; passed in stupid wonder or intelligent insight; bringing concord or discord, peace or war. The child's future relation to father and mother, brothers and kinsfolk; to society and mankind; to nature and God, may depend on its manner of life at this age.

> This may seem too absolute an utterance, but with thought, and with Froebel's abundant confirmations, the substantial and most momentous truth of this oracular saying will appear.

Importance of diet.

In these years of infancy and childhood, food and nourishment are of special moment, not alone for the time, but also for the child's whole future life. Through its diet a child may grow up to be, in the business of life, idle or industrious, dull or lively, weak or strong. Impressions, inclinations, desires—tendencies of feeling, ay, even of conduct—which the child has contracted

83

by its way of feeding, are not easily laid aside even when the human being has come to years of discretion ; they are become one with its whole bodily life, and thus grown into the fabric of its sensations and emotions, perhaps even into its spiritual life. Therefore let the child's food, after it is weaned, be simple and frugal ; as little artificial and dainty as possible ; above all, not tempting or exciting through prominent flavour ; not too rich, so as to clog the inner
.84 organs. Parents, and all who have the care of children, should hold fast as a universal truth, out of which each special rule proceeds, that the simpler and more moderate, the more suited to unspoiled human-nature, are the food and all bodily surroundings in which the man as child grows up, the happier and stronger, the more properly creative in every direction, will the adult become.

Evils arising from ill-considered diet in childhood.

In a child, that has been over-excited by excess of food, in quantity too much, or too highly flavoured, may be often seen desires of a low kind from which it never gets free ; desires, which if they seem to subside, are but slumbering, to return with greater violence when opportunity offers, and which threaten to rob the man of his dignity, and tear him from his duty. Did parents but consider, how much not only of future personal advantage to their children, but of domestic happiness, even of civic well-being, would flow [from this simplicity] how differently they would act ! But in one case the mother is foolish, in another the father is weak ; and we see poison

upon poison given to children, in all shapes and ways, coarse and fine. On the one hand, it is oppressive quantity, the continual giving of food, and the leaving the body no time to digest; perhaps, feeding, just to drive away the *ennui* which comes of want of occupation. On the other, it is food of too luxurious a quality, which only stimulates the physical life without contributing to mental or other higher vitality, and thus acts to weaken and wear out the body. Here, bodily laziness is looked on as a call for rest; there, restlessness, the result of physical over-excitement, is taken for genuine liveliness of spirits.

The foundation of humanity's true welfare is far simpler than we think.

Simpler, far simpler than we think, is the 85
foundation and progress of humanity's true welfare and happiness. We have all the means thereto, easy and near at hand, but we see them not, or if we see, we heed them not; because, being so simple, so natural, so easily applied, so near at hand, they are too cheap for us, we despise them, and we seek, afar off, help that can come only from ourselves. Thus, by and by, the half or the whole of a considerable fortune is not enough to procure for our children what, when our insight is become clearer, we have to acknowledge is best for them. Now they cannot have at all, or never fully, what would have come to them as it were of itself if we had—*not* spent more upon them! no, no!—but expended much less on the care of their bodies! If every young couple could but know one sad instance, so as vividly to see the 86
small and seemingly unimportant cause of results

which threaten to frustrate all subsequent education. A teacher is compelled to meet hundreds of such experiences, but his knowledge helps him little to repair in future life the consequences of early errors, for who does not know the terrible power of impressions made in youth! Yet it is easy to avoid the wrong course in this matter, it is easy to find the right. Let food be always the means of nourishment, not more, not less; let food never be an end in itself, but solely the means to maintain activity of body and mind. On no account let the quality of food, its flavour or delicacy, be an aim in itself, but only means to the end, that is, to give pure, wholesome nourishment.

The right course: eat to live; not live to eat.

88 In order that the human being—the child—may be unhampered in body and mind, free to move about and play, free to grow and develop, its clothing must not be tight, or binding; for such clothing will in turn confine and fetter the mind. Clothes—their shape, hue, and fashion—must never appear an end in themselves, else they will soon draw the child away from its true self, make it vain and outward, a doll instead of a child, a puppet in place of a human being. Clothing is therefore by no means unimportant, either for the child or for the adult.

The child's clothing.

89 Thus, to waken and develop in the human being every power, every disposition of mind, to enable each limb and organ to fulfil the demands of these inner gifts and powers, is the goal which parents must work towards by care of their children, at home in the family circle. Without any

The mother as conscious teacher of the child.

teaching, reminding, or learning, the true mother does all this herself. But that is not enough: in addition she, being herself conscious, and acting upon a creature that is growing conscious, should do her part consciously and consistently, as in duty bound to guide the human being in its regular development.

> With an apology for doing with masculine clumsiness, what "the simplest mother" would do better, Froebel depicts a mother teaching her babe to know, first by touch, then by name, all its limbs and senses; helping it to perceive their qualities and differences; arousing its caution towards things hot, or sharp; making every little action—washing and dressing, enjoying food—a lesson first of things, then of words.
>
> While admitting that mothers may be helped by experience of others as to order and place, Froebel asserts with much plainness that to quit for artificial, formal teaching, the natural and divine beginnings of all human development—in the mother's arms, at the mother's knee—is to seek help of human wisdom and human wit when we have lost God and Nature. 91

The inefficiency and the mischief of artificial training.

Artificial, formal training, is a card house wherein a mother's instinctive ways find no place, and divine workings no room; while the slightest expression of the child's joy and eagerness overturns it, for if it is to stand at all the child must be fettered in mind if not in body.

Where do we find ourselves then? In the

nurseries of word-wise, so-called educated people, who have little belief in there being already in the little child something which, if the child is ever to thrive, must be unfolded early ; and who are yet more ignorant of the fact that the germs of all that the child may one day become, are already within it.

92 Let us return where the children's room is the mother's room too, where mother and child are still one, where the mother does not like to give up her child to a stranger, and see how a mother shows it objects and their movements. " Hark ! the bird whistles. The dog says, ' bow-wow.' "

The mother the child's first teacher: illustrations.

Here Froebel gives examples of the method whereby a true mother leads her child from sounds to names, gives ideas of motion—place—time, which are really germs of abstract thinking. What is still more important, she awakens feelings of kindness for things that feel, and fosters love for the child's nearest and dearest : and all, by means of artless lessons, on objects that are always present in a healthy child's life.

95 Besides the social feeling, out of which so much that is precious develops, mother's love—the all-comprehending mother heart—seeks to bring to the child's own consciousness, the life that is in it. This she effects, and the manner is of great importance, by regular rhythmic movements, so called " dandling " the child on her arm and hand, in time to regular rhythmic sounds. Thus, a true mother gently follows up the life that

Importance in child training of rhythm.

is springing everywhere in her child, strengthens it, and thus wakens and unfolds more and more the wider life that still slumbers within it. Others, formal artificial child-trainers, assume a vacuum in the child, and try to put life into it; make it as empty as they believe it to be, and give it death. And so this rhythmical movement with rhythmical sound comes to nothing, because its importance not having been recognised, it is not developed in agreement with life and nature, and joined to further training. If used as means of training in speech and song, it would simply and naturally help to unfold what is rhythmic, and law-abiding, in all expressions of human life . . . . As teachers we lose much, but the child as pupil and as human being, loses more, through disuse of such rhythmical orderly movement, in early training. Were it retained, the child would more easily grasp the orderly proportions of its life; much of caprice, incoherence, and rudeness, would disappear from conduct, action, and movement; more accord and measure would appear therein; and by and by a finer taste would develop for nature and art, music and poetry.

First expression of sense for tune.

Sensible, thoughtful mothers have remarked 97
likewise, that little children when quiet, especially when going to sleep, often sing to themselves. This should be attended to and developed by those who have charge of children, as the first germ of a sense of melody and power of song. Were this done, a disposition for melody would soon show itself as it does at present for language. Children whose speech-faculty has been naturally developed

and improved, choose words to express new notions, peculiar relations of hitherto unobserved qualities, of their own accord. Thus a very little girl, who had had a simple training from her mother, after long and carefully feeling and looking at some leaves covered with thick soft hairs, cried out joyfully to her mother, "Oh! how woolly!" The mother could not recollect having ever pointed out such a quality to the child. The same child, one starlight night, saw the two brightest planets very near to one another in the sky. "Father and Mother stars!" she cried out joyously, in the quiet night; yet her mother could not in the least tell how such an idea had been awakened in her.

98 No artificial means should be used to get the infant to stand, or to walk. The child should stand when it has the strength, voluntarily and independently, to hold itself upright; and it should walk as soon as, moving of its own accord, it can keep its balance without help. The child is not to stand till it can sit upright, raise itself by means of some tall object near, and thus at least, unaided, support itself. It is not to walk till it can crawl, raise itself without help, keep its own balance, and thus go forward. At first, having raised itself on its feet at some distance from its mother, it will try to walk back to her lap. Soon it feels strength in its own feet, and repeats its newly acquired art of walking for the pleasure of it, as it did before the art of standing. Again, a little while, and it practises the art unconsciously.

The child learns to stand and walk of its own accord

The importance of the infant's first interests.

Now a coloured, round, bright pebble catches the infant's attention, or it may be a fluttering morsel of tinted paper, a smooth, regular, three-or-four-cornered piece of wood, little right-angled blocks for building, a leaf, remarkable in shape, or hue. Thus attracted, the child, with its newly acquired use of limbs, tries to make them its own, to bring like and like together, and to separate the unlike. Behold the child that can only just hold itself upright, and has to move with the utmost caution; it sees a twig, a straw, fetches it toilsomely, like a bird for its nest in the spring. The rain dropping from the roof has washed little smooth, coloured stones out of the soil, and the child's all-heeding sight leads it to collect them like bricks for a future building; and is it wrong? Surely, is not the child gathering material for its future life-building?

Older people looked up to as interpreters.

Our part as parents, trainers, is—while letting a little child do all it can, by itself—to help to find what it cannot find for itself, to interpret for it what is left when it has worked out all it can. 99

It is a yearning for this help and sympathy which drives the child to us, its elders, who think, sometimes, sadly: How can we give speech to the objects of the child's life, when to us they are dumb? It is with the most earnest desire that we should do this, that the babe brings its treasure in clasped hands and lays it in our lap. It wants it to get warm there, and then tell him all about itself. To the child everything is dear that comes within its small horizon, that widens its narrow world; the

smallest thing is to it a new discovery. But it must not come lifeless into the child's world, it must not stay there lifeless, else the small horizon is darkened, the young world smothered.

Experiment and discovery in early childhood.

So the child would like to know all the properties, the inmost being of its newly-found treasure. It is for this that a little child twists and turns the object in all directions, tears it up, breaks it into fragments, bites, or tries to bite it, to pieces. We blame the child for being naughty and silly, it is wiser than we who find fault. The child seeks to know the inmost nature of everything. It is pressed on to this by an impulse, assuredly not of its own giving, the impulse, which rightly understood and guided, seeks to know God in all His works. God has given it understanding, reason, speech; and the elders around doing nothing, where can it, or should it, look for the satisfaction of its impulse, but in the thing itself? True—the thing when pulled to pieces is still silent; but at least when thus divided, it shows like or unlike parts, whether it be the stone broken to bits or the petal-plucked flower; and to the child this is an extension of knowledge.

> Froebel points out that this is but the child's form of observation and experiment whereby adults learn the qualities of objects, the inner constitution of plant and mineral.

The hindrance to successful teaching caused by the neglect at home of the child's mental development.

When the teacher at his desk does this and calls on our children to do it, we see its meaning and value, but not till then; we overlook it in the child's own doings. Therefore it is that the best teacher's clearest words so often miss our

children, for the pupils have to learn first at school what childhood's years, with a word of encouragement and explanation from us, should have taught them. It takes very little trouble for those around to supply what childhood asks ; just to name, to put into words, what the child does, aims at, beholds, or finds. Rich is the inner life of a child as it approaches boyhood, and we see it not ; intense is its life, and we feel it not ; adapted to the claims of its destiny and vocation, but when a man we guess it not. Failing to nurture and develop the inner germs of the child's life, we let it sink, discouraged, under the burden of its own endeavour, and grow dull ; or it breaks loose at some weak point, and then we see wrong inclinations and impulses in the child, like morbid outgrowths. We should be glad now to direct the growth otherwise, but it is too late ; the infant life that would have led naturally on to boyhood we misunderstood and repressed,

Birth and growth of Drawing instinct, and its power to develop the understanding.

With wonderful insight and sympathy, 100
Froebel portrays the birth and growth of the drawing instinct. A little child has found a coloured stone, a bit of chalk or red-ochre, and trying it on the nearest surface, delights first in the colour, next in the lines it draws, straight, twisted, slanting : by and by it perceives that objects about it are apparently bounded by lines.

A new world opens to it within and without, for what man tries to represent he begins to understand.

101 Froebel holds that this use and appreciation of the linear soon connects itself with ideas of invisible force, direction, motion, a ball rolling, a stone falling, water running in little channels, make lines. Talking as it draws, we soon hear from the little child, "There runs a brook; here flies a bird; my tree has another branch, and another." Give the child a piece of chalk, and a new creation soon appears for it and you. And if papa draws a man or a horse with a few strokes, this man or horse of lines will please it more than the real ones.

102 In this matter, how should a mother guide her child? The child will show her the way. She will see it pass its hand along the edge of table or chair; it is drawing the object on itself, and thereby learning to appreciate form. Objects of manageable size—a pill-box, scissors, its own hand, a leaf—will be placed on a flat surface, and travelled
103 round with a finger. Without the smallest artistic talent, a heedful mother can help the child to draw straight lines: vertical, oblique, horizontal. Froebel insists that all the child's *doing* should be connected with words, what it draws should be named, for—The sign stands properly half-way between the object and the word.

Drawing is just as natural to a child as speaking, and ought to be just as carefully trained. Experience shows this in every child's impulse to draw, and its pleasure in drawing.

Sense of number awakes in connection with drawing.

Helped, Froebel thinks, by drawing, the sense for number begins to awake. The child's figures have two legs, two arms; its table, four legs; the child itself possesses two eyes, five fingers, and so on. From the first, the mother should help this development, and many examples are given, how she is to follow the movements of her child's mind, giving just the needed word or hint, never forcing aid upon it where it can help itself.

The seed of all that manhood reaps, has germinated by the end of childhood

When a child has been rightly led, and truly 115
cared for, to the end of its child life and the entrance into boyhood, we find in it a wonderful wealth and freshness of inner and outer life. There is not an object of manhood's thought or feeling which has not its root in childhood; not a subject of future instruction and learning but its germ is planted there. Speech and Nature lie open to the child; the properties of number, form, size; the knowledge of space, and the nature of force. The effects of different substances are beginning to open to it, so also rhythm, tone, colour and shape, which are specially noticeable. The natural and artificial worlds begin to be clearly discriminated; it meets the outer world as certainly distinct from itself, and the feeling of an inner world of its own arises.

The child's faculty unfolded by its share in the occupations of the family.

We have, so far, overlooked an entire region of child-life before it comes to boyhood, the way in which it follows father and mother, brother or sister, in household occupation, or the employment of their calling. The unfoldings of faculty, for the child's present and future, that come from

its sharing the parents' work, are numberless: and more would come, if those about the children heeded and used these opportunities better [not, however, for direct teaching, but for letting the children learn]. An unspoiled child, healthy in soul and body, leads a true father—and the careful father leads the child, who is always looking for mental and bodily activity—from the country into the town, from nature to art, from handicraft indoors to gardening and field work. However different be the starting-point every one can learn something of another's knowledge from, and combine it with, what he himself knows. Whatever the trade, handicraft or calling of the father, it may form the first step on the ladder of all human knowledge.

The father's duty in dealing with his children's questions.

The child, your child, O father, has a deep and true feeling of what it may gain and learn from you, if you will let it! That is why it keeps near you, wherever you are, whatever you are doing. Do not send it away ungently, do not drive it from you, be not impatient of its continual questioning: with every cross, repelling word you destroy a bud, a shoot of its life-tree. But do not answer in words, where it can answer itself, without your word. Easier it is, to be sure, to hear—perhaps only half hear, and half understand—an answer, than to look for, and find it, for oneself. But an imperfect answer, which the child finds for itself, is worth more than half-hearing, half-understanding a grown-up explanation.

As soon as it has strength and experience,

give it the conditions of the question, and let it make out the answer, by its own observation and reason.

"Let us live with our children": the clue to their early training.

Let us then quietly consider, we who are 122
fathers, for at this age when the child is rising into boyhood, he is especially given to the father's care and guidance, the joys we should gain by fulfilling our fatherly duty. No higher joy, no greater enjoyment can come to us from any source than comes from guiding our children —living for our children.

Could we but see a father, in the midst of a 123
healthy, happy family, in a simple home, practising in his own way what is here partly described, this truth would penetrate us deeply. Such a father gives the clue to his actions in very few words: "The first and weightiest point in children's training is to lead them to reflect!" To put his children early to work would, with such a father, go without saying. This motto is a seed, whence the whole of life, like a shady evergreen tree, will unfold itself, full of fragrant bloom, and ripe, wholesome fruits. Let us listen to this—we, who let our children move about us, thoughtless, with nothing to do, and therefore but half alive. This is a hard saying, but it is true. Let us cast 124
a searching look into our own life and conversation with our children.

> In words of deep feeling, which will hardly bear translating into our everyday English, Froebel points out that average parents are so little alive to nature, so unobservant of what goes on in their children's minds and

hearts, that they cannot give them, in practice, the help which he knows could be given. Let us then, he exhorts, learn from *them* what they need.

Truth shines through the severe words in which Froebel denounces our common language of social life, as "husks without kernel, puppets without life," because it has not the basis of intuition, or reality. If things always came before words, if our speech were the growth of life, made inwardly and outwardly rich by seeing and working, instead of being "learned out of book, at third or fourth hand," then, Froebel says, our speech would be warm, not cold, solid, not hollow. At present, in our speech, "Intuition of the thing, connoted by the word" is lacking, and this, his teaching of things by work is meant to supply.

Let us learn from our children.

Let us live with our children, let them live with us, so shall we gain through them what all of us need. Come, parents; let us give to our children, let us procure for them what we ourselves lack! What we no longer possess—the all-animating, all-shaping force of child-life—let it flow from them, into our own lives! Let us learn from our children, let us give ear to the gentle monitions of their life, let us yield to the silent claims their feelings make upon us. Let us live for our children: thus will our children's life bring us peace and joy; thus shall we begin, ourselves, to grow wise, to be wise.

Hailmann, in a note (pp. 89, 90) to his most

valuable translation of the *Menschen-Erziehung*, has suggested an extension of meaning for this noted motto of Froebel "lasst uns unsern Kindern leben," which may, or may not, be properly contained in the German, but is assuredly accordant with all the master's principles. He prefers, "Let us live with our children," which "implies on our part sympathy with childhood, adaptability to children, knowledge and appreciation of child-nature."

III.—THE BOY

Child's understanding of the relation between word and object, to be enlarged in the boy stage.

125 In the stage of human development already considered, objects of the material world were intimately connected with words, and by words again with the human being. Childhood was, therefore, specially the season for developing the faculty of speech. Whatever the child did was connected with a name, in distinct, simple words. For the child, each object, each thing, came into existence by means of the word. Though seen by the bodily eye, an object did not exist for the child until named; word and thing, like stem and pith, bough and twig, seemed and were *one*. Notwithstanding this intimate union of objects with words, and through them with man, each object in this stage of development remains distinct from others, and each thing is an undivided whole. Now the destination of man and of things asks for something beyond this.

> Man is not to consider each thing as a whole, one and indivisible, but as organic, with a purpose in its existence.

Not only the outer relations of each thing, but its inner connections, its inner union with that from which it is outwardly divided, have to be recognised.

126 The whole of what surrounds man, the outer-world, cannot be recognised at once in its unity, but only through knowledge of each object's own nature and essence. Separation from an object

often reveals union and aids understanding. Thus, alas! we know many foreign things—foreign countries, foreign times, foreign peoples—better than our own neighbourhood, our own time, ourselves. If a man desires to know himself truly, he must set himself outside, as it were over against, himself. If, then, man is to know aright, to enter into the being of each object of the world about him as it is meant that he should; if he is, through each thing, to know aright, to comprehend, himself; then, as soon as the childhood-stage is past, a new sphere of development must open for him, and in an opposite direction. That earlier stage united man and object; the later separates man from object, contrasts man and object with each other outwardly, while inwardly bringing them nearer and uniting them. This is the stage in which language itself comes forth as independent, as existing for its own sake. We are now entering 127
upon this stage. It is by this division of name from thing, and of thing from name; of speech from speaker, and *vice versâ;* moreover by what follows later, the giving a visible body to speech, by means of drawing and writing, and the treating language as something objective that man rises from the stage of Childhood to that of Boyhood.

Boyhood the stage of acquisition.

Just as the former stage of human development 128
consisted in life for its own sake, and aimed at externalising the internal, so the present, Boyhood is pre-eminently the stage of internalising the external, the stage of acquisition.

On the parents' side, the nursling stage is

chiefly the time of care to see that the little being takes no harm. The next age—shall we say, from two or three to seven
129 years?—is that in which training should prevail; the child is watched and helped to express itself; naturally and not school-mastered or taught by force. The stage of boyhood is the period devoted to instruction.

130 Instruction depends not so much on the laws which govern man *per se*, as on those which govern things, man of course among them,—on the universal law, which expresses itself in every object outside of man, and by conditions independent of man. Instruction, therefore, has to be carried on with all attainable knowledge, insight, circumspection, and purpose. Such a course is School in the fullest sense of the word.

Instruction dependent on universal law.

School is where the human being is led up to, and attains the knowledge of objects outside himself; learns their nature as determined by laws special to them, and by general laws. The boy at once becomes a scholar. Boyhood coincides with school-age, whether the schooling be at home or abroad, under the father, or some other member of the family, or under a teacher by profession. By the word school, therefore, we understand neither schoolroom nor lesson time, but the conscious imparting of varied knowledge, for a conscious end, with conscious inner connexion.

Definition of School.

131 The development and culture of man that he may attain his destiny and fulfil his vocation, has always been and still is, a whole, steadily

The continuous nature of man's development.

advancing, rising unbroken from step to step. Out of the social feeling aroused in the nursling, grow impulse and inclination in the child; these again lead to unfolding of heart and disposition; and thence, in the boy, grow activity of intellect and will. To raise activity of will into firmness, to mould and animate a pure, firm, enduring will, that it may realise and practise genuine manliness, is the chief aim and final goal of the boy's training by school and instruction. Thus boyhood's 132
training rests wholly on the child's training, activity of will grows out of heart-activity, steadiness of will comes from steadiness of heart, and, where this latter is wanting, the former will be hard to attain. But the manifestation of a 133
genuine good heart, of a thoughtful reverent mind in the child is the fervent inward endeavour to find for the outwardly separated things, which it sees around it, the same inner necessary unity which it bears within itself, to find for them also an all-animating bond of spiritual oneness, like that of which it is itself conscious; a bond and law, by which they acquire the significance of living things and a significance for life.

The natural training of man in the child-stage is effected, we have seen, by play—natural, varied play.

Growth of the boy's desire to create.

In play, the child is placed at the centre of things, and all things exist only in reference to it; but only in family life can a good heart and humbly thoughtful mind be fully unfolded and cultivated, and these are unspeakably momentous for every succeeding stage of each individual

life, and for the whole life of humanity. The child refers everything to family life, and sees
134 all things in it as in a mirror. Its own family life is regarded objectively, and becomes a model.

> Whatever is done at home, is right : wherein others differ, *they* are wrong !

So, as it sees its parents and the elder members of the family working, doing useful things ; sees, among neighbours, grown-up people labouring, creating ; it wants to try and do what it sees them doing. That which in the little child was action for action's sake, becomes in the boy, activity for the sake of doing, producing something. The child's impulse of activity has unfolded in the boy, into a formative impulse, a desire to create ; and this desire becomes the strongest visible characteristic of the boy.

Parents to encourage children's early desire to share their work.

135 At this stage, boy and girl begin to take delight in trying to share father's or mother's work : not playwork, no ! work that calls for exertion.

> With yet more earnestness than before, Froebel entreats parents to be careful not to thwart, not to discourage, this most precious impulse.

Beware of saying, " Go away ! you tease me ! " or " I am in a hurry ; let me do it myself." If such rebuffs take place but a few times, the boy will never again of his own accord offer help. He will stand about idling, even where he sees his parents at work, in which he could give help. Who has not heard parents complain of children thus treated ? They say, " When the boy, or girl, was small and could do no good, it was busy about

everything; now, when it has some knowledge and strength, it prefers doing nothing."

The boy or girl does not ask, does not consider, why its help was at one time useful, at another useless; it chooses the easiest way, and gives up caring to be useful. Therefore, if parents wish for their children's help hereafter, let them early cherish their children's active instincts; and especially this formative impulse of boyhood, even if it do cost them a little self-command and sacrifice, like good seed in good soil, it will bring forth a hundred-fold. Strengthen, develop, confirm it.

Knowledge comes to the Boy through speech.

136 The boy wants to share the home-labour—to be lifting, drawing, carrying water, splitting wood. He wants to try his own strength on everything, that his frame may grow stronger, and that he may know what he can do. The boy follows his father everywhere, into garden, field, and wood, goes with him into the workshop, tends the animals, or mends the tools, sharing whatever the father has to do. Question upon question springs from the boy's heart, which is athirst for knowledge. "How? Why? When? Whence? What for?" And any tolerably complete reply opens up to the boy a new world, speech brings him into touch with all things.

The boy's delight in difficulties.

137 The healthy boy, simply brought up, never avoids or tries to escape an obstacle, a difficulty: he looks for them, he overcomes them. "Let it be," cries the lad, when his father wants to move a piece of timber out of his way: "let it be, I'll get over it." It is hard to get over, but he does

it ; and with increased strength and courage he goes back, climbs over the obstacle again, and soon skips over it, as though nothing were in the way. Hence comes his bold, venturesome strength ; he creeps into caves and clefts, climbs trees and hills, searches heights and depths, wanders in woods and fields. The hardest is easy, and the most dangerous safe, because the impulse to it comes out of the inner nature, the heart, the will.

138 Alongside with this impulse to use, try, and measure his own powers, something else drives the boy into considerations of height, depth, and distance. A need is growing out of his inner life to survey the manifold ; to see, as a whole, what is divided, especially to bring near what is distant, to understand distance, multiplicity, everything ! The climbing of a new tree is to the boy the discovery of a new world. Seen from above, everything looks quite different from what it does when seen crowded and foreshortened, on the level. Could we recall the feelings that widened our soul and heart when as boys we saw [from tree-top] the narrowing bounds of common view disappear, we should not so coldly call out to him " Come down : you will fall ! " Ought we not —do we not—wish to give our boy this uplifting of spirit and mind betimes ? Shall he not, on sunlit height, clear his vision, widen his heart, by a look into distance ? " But the boy will be foolhardy ; I shall never have a moment's peace about him." The boy, who, from his first years has been led as his strength grew to use it, will each time expect from himself just a little

The love of discovery in the boy.

more than he has already done, and thus, as though led by a protecting genius, will come safely through all dangers.

The boy's exploring instinct, may be seed of future knowledge.

Another boyish taste should be gently 139
treated—not ruthlessly crushed. This is the love of making his way into caves and glens, dark grove or wood, "to seek the undiscovered, behold the unseen, bring to light what was in darkness." He will come back with precious spoil of new plants or stones—perhaps creatures not found near home. Then, numberless questions are asked, and every answer widens and enriches his world. Parents are warned not to cry out, at sight of grub, beetle, or lizard, "Fie! throw it down; it is horrid, it will sting you." If the boy obey, he flings away with it a portion of his human strength: for later, when you, or his own reason, say, "It is a harmless creature," he will still shrink from it, and thus a portion of knowledge is wasted. You may caution him against handling animals that he does not know, especially for their sakes.

But our energetic boy will not be found always 140
on the heights, or in the depths. The same endeavour to get round, over, and in sight of things that took him to hill and dale, is with him on the plain. See! there at the edge of his father's ground, he makes a little garden; there, in the wheel-rut, or by the ditch, he mimics the course of a river; here, he gets a nearer and clearer view of the fall and pressure of water by his own little water-wheel; now he studies the

The boy's constructive instinct, and need for space and material.

floating of a bit of thin wood, or bark, on the water which he has banked into a pool. The boy at this age, too, is so fond of occupying himself with any kind of shapeable matter, such as sand or clay, that we might call it a vital element for him. Having once gained the feeling of power he seeks to rule over matter, to control it, everything must submit to his impulse of shaping and forming. In a hillock he will have a cellar, or a cave, and upon it a garden, or a bench. Boards, branches, laths, and poles make him a hut ; deep snow is heaped into walls and ramparts, for a fortress ; the rough stones on a height form a castle. Thus each one shapes his own world, for the feeling of strength that is one's own, soon requires the possession of a space and material that is one's own. The boy at this age, must have a real, material centre of his own. Let the boy's realm, his province, be a corner of the garden, the house, or the room, the space of a band-box, a trunk, or a drawer ; let it be a cave, a hut, a garden-plot. Best of all let it be self-made, or self-chosen.

To occupy a larger space, co-operation comes in.

When the space to fill is large, the province to rule great, or the whole to represent many-sided, a brotherly union of those with like tastes comes in ; and when like-minded ones meet and their hearts respond, then either the work already begun is extended, or a new work is undertaken in common.

Froebel's full description of the work of happy boys is omitted for lack of space. Sketching what was no doubt before his eyes in his

own "much-used pupil room," he tells us of a quiet little boy building a chapel, with altar and cross, in one corner; two others raising a castle on a chair, used for a rock, while on the plain—the floor—is a village. 141
They inspect and admire each other's work. Another time, one has made a landscape with clay and moss; another a cardboard house; a third has been carving boats out of walnut-shells. Apart, they look well; how much better, together! So the house is placed upon a hill, and the boats are set to swim on the lake, and the youngest brings his shepherd and sheep to pasture by the waterside.

Children—of school-age—should have gardens to cultivate.

At this age, it is most desirable that children 142
should cultivate gardens of their own; and for useful production, too. Thus, first, the human being sees the fruits of his own labour. For, though subject to laws of nature which he cannot control, he sees the results depend much on his own activity. Thus the boy's life with Nature, his questions about her, his longing to become acquainted with her, get full and varied satisfaction. If the boy cannot have a garden of his own, at least a few plants in a box or in pots should be his; not choice or rare flowers, difficult to manage, but hardy plants, abundant in leaves and bloom.

Boy's games important for mind as well as body.

The play, or voluntary occupation, of this 143
school-age does not wholly consist of mere representation of objects, many games are simply for the trial, comparison, and display of strength.

Such are—everywhere—running, wrestling, sparring, games of war and hunting; for the British boy, boxing, hockey, football, cricket. In such games the boy becomes aware of his own strength, feels it grow and improve in himself and his comrades, and is thus filled with vivid and eager pleasure. Nor is it by any means bodily strength alone that finds solid nutriment in these games; the mental and moral forces are thereby raised, confirmed, even more, if possible, than the physical. Justice, moderation, self-control, truth, faithfulness, kindness, and strict impartiality, too, are fostered. Does not every one who approaches boys at play [that is, such as have had fair chances in infancy and childhood] scent the fragrance of these flowers of heart, and mind, and will? Bright-coloured, if less fragrant blossoms, too, are there: courage, endurance, resolution, presence of mind, along with sharp penalty, perhaps expulsion, for the too easy-going and lazy. If you love to inhale a fresh, a refreshing, breath of life, visit such a playground. Nor are yet tenderer blossoms absent. Those who know how to look for them will find pity, patience, help, encouragement to those younger, more delicate in health, weaker by no fault of their own, or to those who are new to the game. All this ought to be considered by those who scarcely approve, only just endure, that playgrounds should have a place in the education of boys.

Social games prepare for social life.

144 Every parish ought to have a special playground for its boy-world; and the results to the whole

community would be admirable. The games of this stage of life are, when possible, social; therefore they tend to form and unfold social feeling, the laws and claims of society. The boy wants to see himself in his fellows, to feel himself in them, to measure and weigh himself by them, thus to know himself by them and in them; so these social games prepare directly for life, they waken and nourish many civic virtues.

Indoor occupations.

But the seasons and other circumstances may 145
hinder the boy, when free of home and school duties, from using his strength in the open air; and the boy is never to be idle on any account. Therefore, various indoor occupations make an essential part of boy-life and boy-training, especially what one calls handiwork: *e.g.*, construction in paper and cardboard, etc.

From the boy's desire to know how the present grew out of the past, springs the demand for tale, legend, history.

But there is in man another endeavour, another 146
longing, another demand of the heart, which is not to be satisfied by any or all of these material occupations. The present, with all its fullness and wealth, does not suffice him. From seeing that something is, to-day, he infers that something *was*, in the past. He would like to know the reason, the cause, which is gone, of what now exists; he wants the remains of olden times to tell him about themselves, and their causes, and their own time. Cannot every one remember, that, when in his riper boyhood he saw old walls, and towers, the ruins of an old building, or memorial stones and pillars upon heights, there awoke in him a longing to be told all about these objects, their age and meaning, by those

who must know, his elders? He wants the ruins themselves to tell him stories, to narrate their history to him; and so is developed in the boy [and girl] of this age the demand for stories, for legend, and by and by, for history. This demand, especially at first, is so strong that when not satisfied by others, boys try to gratify it for themselves.

> We may all have seen a circle of children gathered round one whose retentive memory and lively imagination makes him a good story-teller, listening to him with all their ears.

147 The present, moreover, in which the boy is living, contains much that he cannot explain for himself, and would like to have explained; much that seems to him dumb, yet he wants it to speak; much that seems to him dead, and he would so like to have it living. He wants to hear from others the interpretation of all this; to have the voice of these speechless objects made audible; he desires to hear in words that inner living connection of all things which he dimly feels. But other people are but rarely able to gratify the boy's wishes, and so there unfolds in him a longing for fable and fairy-tale.

What Fairy tale and Song stand for in the boy's mind.

> Sometimes we find children inventing fairy tales for themselves—

Such self-made stories plainly tell an observer what is working, all unconscious to himself, in the mind of the young narrator.

149 Again, what lives in him, what he feels, what his mind guesses, what wells up in his heart with the joy of conscious strength, or of the beauty of

spring :—all this the boy longs to express in his own words, but finding none, he is thankful for the utterance of others, especially in song. The boy, when cheerful and happy, delights in singing, for when singing he feels himself doubly alive, and the sense of growing strength makes his merry voice sound over hill and valley.

Thus far Froebel has treated of the ideal life of boyhood.

Boyish faults and their causes.

We now turn from the ideal view of child-life, 125
within and without,—which really exists for the blessing of mankind, wherever we find a truly human training of children, and which is sometimes seen in real life with greater beauty and fullness than is here ideally portrayed—to the ordinary life of the majority of children. If we look into the real life of children and boys, as it shows itself at home and at school, we are compelled to say plainly that much, which is not ideal, meets us :—self-will, defiance, laziness of body and mind, greediness, vanity, and conceit, self-assertion and masterfulness, unbrotherly, unchildlike, behaviour ; emptiness of mind, superficiality ; dread of work, even of play ; disobedience ; forgetfulness of God. If we look for the sources of these and other faulty examples of childish and boyish conduct, the existence of which is not to be denied, two occur to us immediately. On the one hand, the unfolding of certain sides of human nature has been wholly omitted ; on the other hand, human powers and dispositions, meant to be good, have been *wrongly* directed and developed, so as to become distorted, that is,

the natural and necessary development of the human being has been thwarted.

The essential goodness of human nature.

For surely the nature of man is good, and there are in man qualities and tendencies, good in themselves. Man in himself is not bad, nor are any human impulses evil in themselves. Assuming the destination of man for consciousness, reason, and freedom, it follows that man must be able to sin in order to be virtuous; to be truly free he must have the power of becoming a slave. If man is to do with self-determination what is Divine and eternal, it follows that he can and may do what is earthly and finite. Since God chose to make Himself known finitely, this could be only in what is finite and transitory. Whoever, therefore, calls the temporal and finite bad, is thereby scorning the creation, Nature herself, and, in the proper sense of the word, is blaspheming God.

153 Beneath every sort of faultiness in man, there is a good quality crushed or distorted, a good impulse thrust back, misunderstood, or misled. Therefore the only but never-failing way to abolish all faultiness, all human wickedness and depravity, consists in taking pains, first, to seek and find the original spring or good side of humanity, out of which—when crushed, perverted, or misdirected—the faultiness grew; and next, to nourish and tend, strengthen and lead aright, that original spring of good. Thus the faultiness will vanish at last after much toilsome conflict, not with original evil in man, but with habit and custom, unnecessary, however inveterate.

Faults arising from the lack of sympathetic feeling.

Thus, for instance, it cannot be denied that there exists in the child-world, to-day, too little true and gentle childlike feeling, too little tender and brotherly consideration, too little genuine religious feeling. On the other hand, there is far too much selfishness and unkindness, especially rudeness and the like. The cause of all this lies in the fact that sympathetic feeling has not been awakened in child and boy; and yet more, that it early ceased to exist between parents and children. If, then, genuine brotherliness, real childlikeness, trustful, loving, pious feeling, consideration, pity, respect for playmate and fellow-man, is to become general, this can be brought about only by taking hold of, and most sedulously cherishing, from the first, the sympathetic feeling which resides more or less in every human creature. When that has been done, we shall soon again possess, in family and religious life, what we now so painfully miss, the genuine, natural, childlike character.

Thoughtlessness is a chief source of boyish faults.

Another source of boyish faults is precipi- 154
tation, carelessness, levity—in one word, thoughtlessness. This often means acting from an impulse, in itself harmless, even praiseworthy, which captures all the boy's activity of senses and body. Experience has not yet provided him with a knowledge of consequences in the particular case, and it never enters his head to consider what these may be. Thus a boy, by no means a bad one, powdered the wig of an uncle of whom he was very fond with plaster of Paris, taking the greatest delight in his work, without

the smallest idea of doing anything blameworthy. Another boy found some china basins in a large tub of water, and observed that these basins, when they fell open-side downwards on the smooth, still water, made a sharp sound. This experiment gave him pleasure, and he tried it repeatedly, saying to himself that the basin would not get broken in deep, yielding water. Once, however, he let the basin fall from so great a height, and so plumb upon the flat surface, that the air enclosed within it could not escape, and caused the basin to split into two halves ; the young self-instructing natural philosopher stood astonished and troubled by this unexpected catastrophe. In many other ways, the boy seems incredibly shortsighted in following his life-impulse. A boy throws stones, perseveringly, at a small window in a neighbouring house, meaning to hit it, yet never dreaming, still less saying to himself, that if the stone strikes the window the glass will be broken. The stone hits, the glass is shattered, and the boy stands rooted to the spot.

155 It is certainly a deep truth, the neglect of which is day by day severely punished, that it is most frequently man, often the educator himself, who first makes man, as child or boy, bad. This happens when people ascribe to a wrong or evil motive what the child does through ignorance or want of thought, even what may have resulted from his very acute sense of right and wrong. There are, alas ! even among educators, unhappy beings who see in the conduct of children and boys the work of cunning and malicious imps,

Educators must beware of treating innocent thoughtlessness as sin.

where others see at most a joke pushed too far, or merriment not quite in order. Such birds of ill omen, being teachers, make the child guilty, when, if not perfectly blameless, it is yet free from conscious guilt; they do this by ascribing to him feelings and actions of which, but for them, it would know nothing. They are like the good-natured little boy who said, "See how tame it is!" when he had mauled the poor fly or beetle till it could not stir. Thus there are children very faulty in conduct through not seeing or heeding matters of real life, of which they can know little while they surrender themselves wholly to their impulses, who have yet a longing, an inner desire to grow up good and useful. Such boys, too often become really bad, just because at first their inward endeavour failed to be understood, was indeed misunderstood; while, had they been appreciated at the right moment, they would have become one day most valuable men. Yes, parents, teachers, and others, very often punish children and boys for faults and sins which they taught them. Punishment, especially scolding, puts faults into children; brings to their knowledge sins of which they never dreamed.

The vague longing which pervades the boy's mind, his unconscious effort to find God.

As already indicated, a guessing and longing, 156
a deep significant feeling in the boy's mind at this period, pervades everything that he does. All his doings have a social character, for he tries to find the unity which makes all things and beings one, and to find himself in and among all things. A boy of this age, naturally brought up, is seeking, however weak and unconscious the indications

may be, the unity which makes all things one, the foundation of all things—God. This is what he seeks ; not the cause made and shaped by human wisdom and human wit, but that One, Who is ever nigh to heart and mind, nigh to the living spirit within ; Who can only be known in spirit and in truth, and only thus be sought in prayer. The boy, when mature, finds no contentment unless he has found Him, Who was first felt after in vague yearnings and seekings, for only thus has he found himself.

So far we have seen the free-acting inner and outer life of man at the scholar stage, as schoolboy. What, then, is school ?

IV.—SCHOOL

A. PRELIMINARY

School defined.

SCHOOL means the endeavour to bring to the pupil's knowledge and consciousness the being or inner life of objects and of himself; the intimate relations of objects, one with another, with man, with the boy himself, and with the living basis and conscious Unity of all things, God. 158

The boy, when he enters school, leaves behind the merely outward view of objects, and enters upon a higher intellectual view. This stepping of the child from an outward superficial view of things to the inward view which leads to knowledge, insight, and consciousness, from the home with its own arrangements into the world at large with its higher law, makes the boy into a scholar, constitutes School. School is not truly such by being an establishment for the acquisition of a greater or lesser quantity of externalities, but by virtue of the spiritual life which animates the whole, the intellectual atmosphere in which all things move.

The faith and trust, the hope and anticipation, with which the child enters school, work wonders. For it comes with childlike faith, and quiet hope, with a dim presentiment: "Here thou wilt learn what cannot be taught thee outside; here thou wilt get food for thy mind and soul, while outside there is only food for the body; here are food and drink which quench hunger and thirst." 159

160 Let not the wilfulness, the love of mischief, which boys show at school, be put forward in contradiction of the above. Through the very effect of school, through that growth of inward force which is the aim and purpose of school, a boy feels himself freer, and moves more freely. A genuine schoolboy ought not to be listless or lazy, but fresh and lively, vigorous in soul and body, and thus, when following his instinct too far, so as even to become mischievous, does not think of any harm ensuing to others.

Schoolboy mischief the result of the growth of inward force.

Froebel does not mean that schoolboy or schoolgirl mischief is to be submitted to as inevitable, or condoned as blameless. His plea is simply, " Grey heads do not grow on green shoulders "; experience cannot be forestalled ; therefore, bad intent is not to be absolutely inferred from ill effect. Authority, even in needful resistance or punishment, must act considerately, tenderly, else injustice is done, whence lasting harm will result to temper and character.

B. SUBJECTS OF TEACHING

166 What then is the school to teach ? In what is man, the boy, to be instructed ? The boy at the beginning of school age, perceives his own spiritual nature, guesses at God, and the spiritual nature of all things, and shows an endeavour to clear his perception, and to confirm his guess. Man at the boy-stage is met by the outer world, wearing a twofold expression, first, as conditioned and produced by human will and human force ;

The condition of the boy's mind, at the outset.

secondly, as conditioned and produced by the force operating within nature. He is already conscious of two worlds, the outer world of body and form—nature ; and the world within himself —the soul, his intellect and heart. Language seeming first to be one with both, gradually detaches itself, becomes independent and at the same time serves as the link between the two.

The threefold knowledge which the boy must gain.

Through Language, the school—instruction— 168 should lead the boy to a threefold knowledge, which again is one : (1) to the knowledge of himself in all circumstances, and thus to a knowledge of man in general, in his being and relations ; (2) to the knowledge of God, the constant condition, the eternal Foundation and Source of all being ; and (3) to the knowledge of Nature—the material world, as issuing from, and conditioned by, the eternally Spiritual. Instruction is to lead man to a life and conduct in complete accord with that threefold, yet single, knowledge. Man —as boy—is to be led by school, in the way of that knowledge from inclination to choice, from activity of will to perseverance, thus steadily onward till he reach his destination, his calling, and attain to the conditional perfection possible in this world.

1.—Instruction in Religion

Religion defined. The aims of religious instruction.

The effort to lift into clear sight our prevision 169 that the soul, the human spirit, is in its origin one with God ; the effort, founded on this sight, to be, and live, in union with God, undisturbed in every lot of life, unweakened by any event of

existence :—this is Religion. Religion is not something fixed, but an eternally advancing endeavour, and therefore something eternally subsisting.

170 Religious Instruction seeks to animate, strengthen and clear our perceptions of a spiritual self—our soul, intellect, and heart—as resting in, and proceeding from, God ; to make known the faculties of soul, intellect, and heart as depending on God ; to show God's necessary being and operation ; to exhibit the relation of God to man, as it announces itself in each one's heart and life, and in all existence, notably in the life and history of mankind, as the Sacred Scriptures declare it to us. Religious Instruction applies this knowledge to all life, and particularly in and to each one's own life ; applies it to the development and improvement of mankind, to show the divine in the human ; and specially to the knowing and doing of man's duty, that is, what, being man, he must care for ; and finally, to exhibit ways of satisfying this endeavour to live in union with God, and the means of restoring harmony when disturbed.

Religious feeling necessary to the success of religious instruction.

Religious instruction, therefore, always presupposes some degree of religious feeling, however weak, however unconscious. Instruction can only be fruitful, can only lay hold of life effectively in so far as a real, however slight and rudimentary, sense of religion is already there. Were it possible for a human being to exist wholly without religious sensibility, no means could give it. Parents who permit their children to grow up to school age

without any endeavour to nourish religious feeling would do well to ponder this.

It is, and for ever will be, true that the divinely human is mirrored in purely human relations, especially in the parental and spiritual; and in those pure relations of man to man we recognise God's relation to man, and man's relation to God, we attain to the sight of them. 172

The Christian Religion.

When the human being knows, consciously and clearly, that his spiritual self came forth from God, was born in and from God, was originally one with God; knows that he is in constant dependence on God, and in uninterrupted communion with God; when in this eternally necessary dependence on God—in the clearness of his recognition of it, and in the steadiness and zeal wherewith he acts on the knowledge; when he realises that salvation, peace, joy, his vocation, his very life, the purpose of his existence depends on conduct in absolute unison with this knowledge and conviction—then, verily, he knows God to be his Father, himself to be a child of God, and he must live in accordance with this knowledge. Such is the Christian Religion—the Religion of Jesus. Therefore, the only key to the knowledge and experience of divinely human relations—the relation of God to man, of man to God—is understanding of spiritually human, true fatherly and childlike relations. Only in so far as we enter into purely spiritual, intimately human, relations, and live in faithful accordance with them, shall we attain to complete knowledge of divinely human relations, and feel them so deeply and 173

vividly that every longing of our being will be satisfied, recognised at least, and become, instead of an unfulfilled yearning, a striving which is its own immediate reward. We do not yet know, we do not even guess, what is yet so near us, one with our own life, with our own self. We do not even live up to our own professions. We profess to be sons of God, and are not yet true children of our own parents. God is said to be our Father, and we are far from being true fathers of our own children ; we aim to see the Divine, and we leave uncared-for the human, which would lead us to it. The Christian religion is the clear insight, free from all illusion, an insight and conviction with firm and eternal foundations—life and conduct completely harmonising with them—that the manifestation and revelation of the one Eternal living Being, shining with his own light, God, must be a threefold revelation : that God manifests and reveals Himself in His oneness as Creator, Preserver, Ruler, as Father of all things ; that He manifests and reveals Himself, in the present and in the past, in a being of highest perfection and completeness, and therefore His Son, the only begotten first-born Son ; that He has manifested Himself and still reveals Himself in all that is and works in life, the one life and spirit of all, God's Spirit ; and this ever as the One and Living God.

2.—Study of Nature

182 What Religion says and affirms, *that* Nature shows and presents ; what is taught by meditation

Nature : a revelation of God.

upon God, is confirmed by Nature; what follows from the consideration of the inward is made known by the consideration of the outward; what Religion asks for, Nature fulfils. For Nature, and all that exists, is God's annunciation, revelation, of Himself; whatever *is* has its foundation in the revelation of God. Absolutely nothing can come to light but bears in itself life and spirit; it bears the impress of that spirit and life, of that essence, to which it owes its existence. As this is true of man's work, from the highest artist to the humblest handworker, from the most commonplace to the loftiest and most spiritual human work, from the most lasting to the most transitory human activity, so is it true of the works of God —Nature, the creation, everything that has come to pass. As in a work of human art there dwells no material part of the human spirit of its artist, yet a true art-work bears in it the whole mind of the artist in such a sense that the artist lives in it, speaks out of it, so as to inspire others, to awaken, develop, form, his spirit in them—so God's spirit is related to Nature, and all that exists. God's Spirit rests in Nature, lives and works in Nature, expresses itself in Nature, communicates itself by Nature: yet Nature is not the body of God.

Study of Nature gives readiest access to the spirit of God.

As Nature is not God's body, so neither does God dwell in Nature as in a house; but God's Spirit lives in Nature, bearing, shielding, unfolding. Does not the artist's mind, though but human, dwell in his work, shielding and watching over it? Does not the artist's mind give an earthly immortality to a block of marble, or perishable

canvas, or even to winged words which perish almost as soon as born ? We take pains to learn the spirit, life and aim of human works ; we study human works, and we do well. The less developed man should grow by studying the development of maturer human beings : how much more should we exert ourselves to know God's work—Nature ; to make ourselves acquainted with objects of Nature, in their life, according to their meaning, that is according to the Spirit of God. Moreover, we should feel ourselves drawn to Nature, because genuine works of art, works of man out of which man's pure spirit, God's Spirit, speaks purely, are not always and everywhere within reach, whereas man is everywhere surrounded by pure works of God ; by works of Nature out of which the pure Spirit of God speaks.

195 Therefore, the human being specially in boyhood, should be made intimately acquainted with Nature, not in her particulars, the forms of her phenomena only, but in her essence, the Divine which lives and moves in Nature. The boy feels this deeply, and desires it ; nothing binds together educator and pupils, with feelings unspoiled, like being occupied in common with Nature, with natural objects. This parents as well as school teachers should look to. At least once a week teachers should go out, with each division of their school, into the country ; not, as may be sometimes seen, driving them like a flock of sheep, nor leading them like a company of soldiers, but going with them like a father among his sons, or a brother with his brothers, bringing

Nature study : indispensable in education.

closer to their sight and attention whatever Nature has to show at that season of the year. Schoolmasters who live in a village, or in the country, should not reply : " My school children are all day long in the open air, and run about in it whether I help them, or not." True ! they run about, but they do not *live* in the open air, they do not live with nature. Not children and boys only, but many adults know no more about nature than ordinary people do about the air they live in. That is, they scarcely know it as a real thing, still less do they know the qualities which render air indispensable to the preservation of bodily life. In common parlance, air means either a draught, or a temperature. In like manner, children and boys who are continually running about in the open air, may yet see, guess, and feel nothing of nature's beauties and their operation on the human mind. Just as those who have grown up in very beautiful scenery often feel nothing of its beauty and influence.

Ignorance of Nature in country-bred children.

But—and this is most important—it may chance that the boy, with his own inward spiritual sight, does behold, or guess, somewhat of the life of Nature around him. If, then, he meets with no sympathy from the grown-up people near him, that seed of life, just as it is springing, is covered over, suppressed. The boy asks from the adult confirmation, or correction, of his own inward perceptions ; and he has a right to do so, from a feeling of what his elders should be, from a feeling of respect for them. When he gets no response the effect is twofold : he loses respect

The importance of old and young studying Nature in common.

for his elders, and his original inward feeling and perception die away. Hence the importance of boy and adult walking together, in common endeavour to take to themselves the spirit and life of Nature, and to let it act upon them. Thus, too, much aimless sauntering of boys, that is neither play nor work, would come to an end.

3.—Study of Form and Mathematics

196 Thus the being and operation of nature as a whole, nature as an image of God, as a word of God, communicates and awakens a response to the spirit of God ; thus Nature meets, and has always met, Man's inward contemplation. But to outward contemplation she offers herself otherwise. To the senses she appears to be a multiplicity of particulars, differing one from another, without clear, intimate, living connexion ; items, details, of which each has its own form, each its proper course of development, and each its peculiar destiny and purpose. To the outward observation there is no sign that all these externally separate details are originally connected members of a great living organism, a whole, intimately and spiritually united, no sign that Nature herself is such a whole.

Contemplation of Nature by the spirit and by the senses.

This outside view of Nature, resting upon individual phenomena—natural objects looked on as distinct and separate—is like looking at a tree, or any much-divided flowering plant. Each leaf seems distinct from every other ; no connecting link is seen from branch to branch or within the blossom, from calyx to corolla, from these to

The inner unity of Nature.

stamens and pistil. But, when we look with the mind's eye, seeking and finding connections for the most obvious particulars working from one link to another, at last we discern the unity of an inner law working at the heart of the plant. The multiplicity of nature leads the thinking mind to recognise in all things, as in the plant, a deep-lying law.

Force and matter.

Force, when appearing is the ultimate ground of all things, of every phenomenon in Nature. Besides force there is a second necessary condition of form and substance, namely, matter.

The individuality and at the same time multiplicity of natural forms on this earth, show that matter and force constitute an indivisible unity. Matter, and spontaneous force, acting, from one point equally in all directions, imply one another, neither exists, or can subsist, without the other, strictly speaking, neither can be thought of without the other.

Here follow lengthy and minute developments of Froebel's *Study of Forms* (*Formenkunde*), the third subject of instruction at school. From the ball, or sphere, which he assumes to be "universally the first, and the last, natural form," he follows the working of matter and force as one, through a wide variety of crystalline forms, and seems without conscious difficulty to step across that chasm between the realms of the inorganic and the organic, as also over that dividing inanimate from animate beings, before which Science still halts. Froebel's

saying : " In the whole process of the development of crystalline form, as it appears in natural objects, there is a most remarkable agreement with the development of the human mind and heart," may be prophetic, or it may illustrate the ease with which rare as well as ordinary intellects accept analogy in the light of proof. In any case, as honest teachers, we must wait until that near or distant day when those who know shall be agreed upon the scientific *facts*, before we use them with our pupils as the basis of spiritual culture.

Parents and Teachers fellow-observers of Nature with the boys and girls.

253 Let father and son, tutor and pupil, teacher and scholar, move together in the great world of Nature. Do not reply—Father, Teacher—" I know
254 nothing of this, yet." It is not only a question of imparting knowledge already gained, but of calling forth new knowledge, which elder and younger share. " You, teachers, must observe, lead your juniors to observe, and bring what is observed to your own and to their consciousness."

255 In order to perceive the all-pervading reign of law in Nature, her unity, technical terms are not needed, either for natural objects or the qualities of such ; but simple, clear, firm perception of these objects and qualities is needed, with distinct names for them. The object is to introduce the boy to the things themselves, that he may learn the qualities which they put forth and express ; that he may know the thing to be that which, in its form and so forth, it declares itself to be. The one thing needful is clear sight, and

recognition of the thing itself. Give the object its local name, or if you know none, then any name that occurs, best of all a descriptive name, even though rather long, until by and by you come upon the accepted name.

Do not say, O country schoolmaster! "I know nothing of natural objects; I do not even know their names." By faithful observation of nature, you can acquire for yourself, however humble has been your education, far higher and more thorough outward and inward knowledge, more vivid acquaintance with the particular and the manifold, than any books can teach you. Moreover, the so-called higher knowledge usually rests on perceptions of phenomena which the simplest person is able to make; ay, on observations which, if we have but eyes to see, we can make with little or no expense, better than by the most costly experiment! The country teacher must bring himself to this by persevering observation; he must especially let himself be led to it by the boys and girls he has about him.

Father, mother, be not afraid: do not say, "I myself know nothing; how can I teach my child?" That you know nothing, may well be, no harm in that, if only you are willing to learn. If you know nothing, do as the child does; go to Father and Mother; be a child with your child, a scholar with your scholar; and with him let yourself be taught by Mother Nature, and by the Father, God's spirit in Nature. God's Spirit and Nature herself will lead and teach you, if you will let yourself be taught. Say not, "I

have not been to college ; I am not learned." Who taught the first man ? Go like him to the fountain-head ! One great aim of the University indeed is, to give sight, to open the inward eye, for what is within and without ; but it would be sad for the race of man if none could see but those who have studied at a University ! And if you, parents and teachers, train your children and pupils as early as possible to see and to think, then Universities will become what they ought, and aim to be—schools for learning the highest spiritual truths, schools for realising these in one's own life and action, schools of wisdom.

256 From every point of life, from every object of nature, there is a way to God. Only note clearly the starting-point and steadily keep the way upwards. The phenomena of nature form a fairer ladder from earth to heaven, and from heaven to earth, than ever Jacob saw ; and not in one place only—in all ! It is not a dream thou seest, it abides, it is everywhere about thee, it is beautiful, flowers enwreathe it, and Angels look from it with the eyes of children ; it is solid, it forms lasting shapes, and rests upon a crystal world.

Nature a ladder from Earth to Heaven.

Let the boy's eye and the boy's sense lead you ; and know for your comfort, that simple, natural boys have no patience with half truths and false pretences. Follow, then, quietly and thoughtfully, their questions, these will teach you and them, for these questions come from the human soul, still childlike ; and what a child asks a parent, this a grown man should be able to

Attitude towards boys' questions.

answer. But you say : " Children ask more than parents, than grown men, *can* answer," and it is so. When you cannot give the knowledge they ask for, you stand at the frontier of the earthly, and at the gate of the Divine. Then speak out simply, " I do not know, for it cannot be known," and the mind and heart of the child will be satisfied. Or you stand only at the limit of your own knowledge, then be not afraid to say, " I know not; others do ; you may, sometime." Take care never to speak as though your own boundaries were also the limits of possible human knowledge.

Earlier, Froebel says : " Do you seek a firm point of rest, and safe guide, in all the variety of Nature ? Number is such a point and guide." Viewing number as the simplest form, the A B C of Mathematics, he proceeds, here :—

Mathematics a sure guide to the study of variety in Nature.

257 Man seeks a firm point and sure guide to knowledge of the inner connection of all variety in nature. What can give a surer and more pregnant beginning for this study of variety than mathematics ? It includes all variety within itself, unfolds all variety out of itself, yet is the visible expression of obedience to law and is law itself. This comprehensive quality gave Mathematics its name, the literal meaning of which is, theory of knowing, science of knowledge.

Mathematics links man and nature.

258 How is it that Mathematics not only first acquired and maintained this high rank through long ages, but has even surpassed it ? What is Mathematics in its essence, growth, operation ? As phenomenon of the inward and of the outward

world, she belongs alike to man and to nature. Issuing from pure intellect, from the simple laws of thought, being a visible expression of these laws, and of thought itself, she finds, already existing in the material world outside her, phenomena, combinations, shapes, figures, that are all necessarily governed by these laws ; yet they meet her, in Nature, as wholly independent of her, and of human intellect and thought. Man thus, within himself, in his intellect, in the laws of his thought, finds that very Nature, with all its variety of phenomena, which had grown up independently of him in the outer world.

Thus Mathematics stands forth as that which unites, mediates between man and Nature, inner and outer world, thought and perception, as no other subject of study does.

261 Education of man, without Mathematics, without at least a thorough knowledge of number, and whatever study of form and magnitude is practicable and necessary, is no better than unsubstantial patchwork ; and instruction, thus essentially defective, puts insuperable obstacles in the way of the training and development whereto man is destined and called. For human intellect is as inseparable from mathematics as the human heart is from Religion.

Education without some Mathematics is worse than useless.

4.—Language

(*a*) Preliminary

Religion, Nature, Language, their relation to one another as Education

262 What then is Language, and in what relation does it stand to the other two cardinal points of boy-life, Religion and Mathematics ?

Wherever true inner connexion, true living 263
reciprocity, exists and expresses itself, there at once appears the relation of Unity, Individuality, and Variety. So it is with Religion, Nature, and Language.

Religion: the heart's life, the life that the heart 264
demands, finding and feeling the One in everything; Nature: the cognition of particulars in the outer world, in themselves, and their relation to one another, and to the whole, a continuous seeking, the demand of the intellect; Language: which represents the oneness in all variety, the inner living connexion of all things, a striving dictated by reason; these three are then an indivisible unity, and the partial, broken, and incoherent training of one without the others, necessarily produces one-sidedness, and hence, if not destruction, at least disturbance of human nature, which is one.

All these being really one, have like aim.

Religion, Nature—with Mathematics, which is Nature in man—and Language, these three, in all their various relations, have one like aim and purpose; to make known, to reveal the inward, the inmost; to make the internal external, and the external internal; and to show both, inmost and outmost, in their natural, original, necessary accord and connexion. Therefore, 265
what is said of one of these three may likewise, but in its own way, be said of each of the other two. What, therefore, has already been said of Religion and Nature (Mathematics), if in itself true, will follow concerning Language; only with a difference due to the peculiarities of Language.

We meet, alas ! in life with the delusion that one or another of these three studies may exist alone, by itself advance and grow to completeness ; *Language*, without Religion and Nature (Mathematics) ; *Religion*, without Language and Nature (Mathematics) : *Study of Nature* (*Mathematics*), without Study of Language and Religion.

> Now this, Froebel says, is a sin against humanity one and indivisible, and a great hindrance to man's true development.

As, however, man is meant to know surely and see clearly, and to attain complete consciousness, it is evident that the education of man necessarily demands just estimation and knowledge of Religion, of Nature (Mathematics) and of Language, in their inner, living reciprocity. Without a knowledge of the inner unity of these three, we lose ourselves in limitless multiplicity.

267 Speech is a copy of man's whole inner and outer world. As a product of man, speech comes forth immediately from his mind ; is representation and expression of the human mind, as Nature is of the divine mind. The question whether language is a simple product of the human mind, or grows from imitation of Nature, is due to the fact that the spirit of Nature and that of Man, 268 are *one* ; they have one source—God.

Definition of speech.

Admitting that objective proof is yet wanting of what he asserts, Froebel pronounces that the inner conviction cannot be stifled, that in 269 every language, inwardly necessary, Laws express themselves in the constituents of words ; in tones, sounds, endings, also in the letters and

their combinations, which are signs for these. The genesis of speech is still undecided, it should not be mixed with that of the use of language in the education of man. We turn from these questions, not yet ripe for answer, to this sentence, than which Froebel has few more momentous, or of more immediate application :—

Words and objects to be connected.

" We ourselves, and yet more our children, would 282
attain to a far deeper insight into Language, if in learning Languages we connected words, much more than we do, with real sight or touch of the things and objects signified. Language would then be to us, not only a combination of sounds and words, but a real whole, made up of life and objects." Our language would again become a life-speech, born of life, and life-giving, whereas it threatens, through merely external treatment, to grow more and more lifeless.

The love of rhyme and measured sounds in infancy to be encouraged.

It is a supreme distinction of Froebel that, like the alchemy of Nature, he turns charcoal into diamonds, dust into pearls. Asserting, what all students of language confirm, that *rhythm*, measure, belongs to the infancy of all languages, he would recall to attention that language of infancy which so evidently delights in rhyme, and earlier still, in repetition of measured sounds. With genius and sympathy Froebel himself, in 283
his *Mutter und Kose Lieder*, gathers and arranges provision for that appetite of infancy, whence is to be fed and strengthened the taste for poetry and song. Here, as elsewhere, the exhortation is: " Take what nature, child's nature, offers you, and

guide it, with your wisdom, along its own way : do not try to put in whole, what your grown-up wit judges better, fatal instance of new cloth upon the old garment. Select and purify your nursery-rhymes, not forbid them : tolerate even meaningless sing-song—if innocent."

(*b*) WRITING AND READING

285 A naturally developed human being finds itself as child or boy, in the midst of an outer life so rich in objects, facts, etc., that it cannot hold them all. Its inner life, meanwhile, unfolds yet more, and it feels an unconquerable impulse and need to snatch from forgetfulness some flowers and fruits of this meeting of inward and outward life—to preserve them, for itself and others, by means of *signs*.

> This is an historical outline of how " writing " arose : first, " picture-writing " of facts and ideas ; much later, " alphabetic-writing." Picture-writing we see when children endeavour to draw the event that has struck their minds. Not infrequently, children have been known to form sign-sounds or letters for themselves. To wait for this original invention would detain us too long. Before giving the instruction, however, it should be most unequivocally asked for, demanded, by the child's nature.

No instruction should be given but to supply a felt need in the pupil.

Instruction must always be connected with a certain need and want of the pupil ; and this want must have been previously developed, wakened, led up to, in the boy, or he cannot be

taught with advantage, with success. A chief cause of many imperfections in our schools, in our system of instruction, is that we teach and instruct our children without having first awakened this want: perhaps when we have already destroyed that which was *in* the child! How can such instruction prosper?

Importance of reading and writing.

Reading, and learning to read, sprang neces- 286
sarily from the wish to render audible to oneself and others what had been before written down, to recall this to one's memory, as it were, to revive it. Through the act of writing and reading, which must be preceded by a certain living 287
knowledge of the language, man rises above every other known creature, and approaches the attainment of his destiny; man becomes a person first by the practice of this art. Thus the endeavour to learn reading and writing makes the boy into a scholar, first renders school possible. The possession of the power of writing and of reading what is written gives man the capacity of one day becoming self-conscious; it first renders possible true knowledge, which is self-knowledge, for it enables man to contemplate his own being, placing it as an object before him. Writing connects man as present, with the past and the future; with the nearest, completely, and with the most distant, certainly. Thus, writing gives man the possibility of reaching the highest completest earthly perfection.

Ipse dixit! extremely doubtful.

The want should be clearly

Since, then, reading and writing are so important to man, the boy must be strong enough

and intelligent enough to use them properly. The possibility of becoming conscious must be already awake in him; the need of writing and reading, the impulse—the necessity—for them should have clearly expressed itself, before children begin to learn to write and read. The boy who is to learn writing and reading with true profit, must himself already *be* something, else, he tries to be conscious of something which he not yet *is;* and all his "knowledge," gained by reading, will be hollow, dead, empty, mechanical. When the foundation is thus lifeless and mechanical, how can life-activity, true life, the highest prize of all endeavour, be developed? How can man really attain his destiny, which is, Life?

shown before children are taught to write and read.

5.—Art

288 From what has already been said about the aim, centre, and object of all human endeavour, it is clearly seen that it is threefold: 1. Striving after rest and life within; 2. Striving after knowing and laying hold of the outward; 3. Striving to represent directly the inward. The 1st is the endeavour of Religion; the 2nd, of Natural Science; the 3rd, of Self-representation, Self-development, and Self-contemplation.

Art defined.

Nature (Mathematics) and Language having been already touched on, one thing is still manifestly wanting to the complete presentment of man's whole being; this is the presentment of life, inner life itself, what is immediately experienced—the heart; this

third, presentment of what is within man, the true self of man, is Art.

The relation of Art to Nature, Language and Religion.

All human ideas, one only excepted, are relative, 289
in other words, all ideas stand in reciprocal relations to one another, and are only distinct in their extremes. Therefore, Art has a side where it touches Mathematics, the understanding; a second, where it touches the world of Language, reason; a third where, although pure presentment of the internal, it seems to be one with the representation of nature; finally, one where it coincides with religion. If Art is viewed only in its ultimate unity, as pure presentment of the internal, it occurs to us that art-presentments of what lives within man—of what forms his proper inner life—will be different according to the matter in which they have to be imbodied. Art, as presentment by pure sound, is Music, especially Song; as presentment for the sight, by colour, is Painting; Art as presentment in space, by forming and shaping of mass, is Modelling, or Sculpture. Drawing is a link between the two last, and might be taken as presentment by simple lines, while painting is presentment by surfaces, and modelling, by masses. We have seen that the effort to draw appears at an early stage of human development. The effort, too, by modelling, and by painting, to put forth what is within, appears early; often in childhood, distinctly in early boyhood. We conclude, then, without hesitation, that some feeling for Art is a general quality and gift of man, and ought to be cherished from the first; at latest in boyhood.

When this feeling is cared for, even though the individual have no special gift for Art, so as to grow up an artist, he will become better able to understand and value works of Art: and a genuine school training will save him from setting up for an artist without true inner vocation. Singing, drawing, painting, and modelling must therefore be early taken into account in any general, comprehensive scheme of human education and accomplishment; they must be early treated as serious school matters, not left to chance or caprice. Every human being should be enabled to develop fully and in all directions, faithful to his own nature, that each may grow up to recognise the many-sided activity of man; and especially, as aforesaid, that every individual may learn to appreciate and to estimate the productions of genuine art.

The value of art-training in school.

290 Poetic representation is a connecting link with Art, as Drawing is from another point of view. Starting from Language, Poesy is a condensed representation of the spiritual inner world; a presentment of eternally moved and moving life—at rest.

Poetry links Art and Language.

291 In everything, in life and in religion, so also in Art, the last and highest aim of representation is man, pure and simple. Christian Art is, or ought to be, the highest Art, for she endeavours to display in everything the constant, the divine, especially in and by Man: for Man is the highest object of Art, to Man.

Man, the highest object of Art to man.

C.—Home and School

(*a*) PRELIMINARY

School-life and home-life should be joined, not divided.

293 In the home the child grows up to boyhood and school-age; therefore School should be linked with the Home. To-day, the first and most indispensable demand of human development and training, complete or tending to completeness, is that School should be at one with Life—that Home-life should be one with School-life.

Would that we could perceive what a burdensome mass of accumulated, mechanical, far-fetched knowledge and training we already possess, and are foolishly striving day by day to augment; and, on the other hand, how very little knowledge we have, that has been developed out of ourselves, that has grown up in our own souls. It would be well for our children, and for the saving of future generations, if we would but cease to be proud of our foreign thinking, foreign knowing, even foreign emotions and feelings; cease to set the highest fame and success of our schools therein, that they stuff our children's minds and hearts with all this far-fetched veneer of knowledge and skill!

Froebel alludes here to the old complaint of German eagerness to borrow and appropriate "culture" from strangers.

Shall we never begin to raise a tree of life in our own hearts, a tree of knowledge in our own minds, to cherish it unto beautiful unfolding, so that it may bloom in health and beauty, and give

ripe fruits which here must decay, but there will spring up again ? Shall we never tire of stamping our children and pupils like coins ; letting them flourish with image and superscription not their own, instead of having them move beside us as growths of the law and the life planted in them by God our Father, with divine features, and in the image of God ? The welfare of mankind can be restored only from the quiet hidden sanctuary of Home. At the founding of each new family, our heavenly Father, eternally working for the good of mankind, speaks to the parents through the heaven He has opened in their hearts. The same call goes forth to all mankind, to every individual, to represent humanity in pure development, man in his ideal form.

Children to grow from within, not stamped like coins.

294 Shall we, then, always choke up afresh the well of life which God has made to spring up in every man's soul. Shall we rob ourselves, our children, our pupils, of this unutterable joy, that within their hearts shall flow the Spring of Eternal Life ? Will you, parents and guardians, continue to compel tutors and teachers of your children to dam up with rubbish the source of life within them, and to hedge it round with a thicket ?

Ordinary methods of instruction condemned.

Perhaps Froebel looks for too much from ordinary readers, expecting them to understand that this " damming-up the spring of life with rubbish, and this fencing in with a thicket," is meant as an easily intelligible metaphor for the ordinary school-work that stupefies in place of brightening the scholar ; makes him hate learning, in place of finding it " more

musical than is Apollo's lute." He only means "that asinine feast of sow thistles and brambles, which is commonly set before . . . . our choicest and hopefullest wits"; or *was* in John Milton's time.

Parents reply: "Unless thus equipped, our sons are good for nothing in the world; they grow up, and who is to feed them? Wherewithal shall they be clothed?" Fools! You shall not be answered with "Seek ye first the Kingdom of God"; for that you would not understand, estranged as you are from God and yourselves. This is the reply: "Do you desire for your children a dull brooding life, poor in knowledge, deed, and work?" The human race is to enjoy wisdom and intelligence, to possess energy and activity, far beyond what we at present guess, for who has said to humanity, the child of God, "Thus far shalt thou go, and no farther?"

The boy's career, and later his attitude to that of his children.

The boy must not take up his future business, which is now his calling, lazily, slackly, gloomily. No! cheerful and merry he must be; trusting in God, in Nature, in himself; rejoicing that his trade will bring forth manifold blessing and success. Quiet, concord, temperance, all high social virtues will dwell in himself, and in his home; he will be contented with his sphere and its activity. Is not this the prize for which all of us are striving? With regard to his own children's future he will not say, either: "My boy shall learn any trade rather than mine, for it is the barrenest of all"; or, insist that the trade or profession which he has himself followed, with

profit and advantage, because it suited his tastes and powers, shall be pursued by his son, whose disposition may be wholly different. He will see that the smallest business can be carried on greatly, that every trade may be so ennobled that its practice is not beneath man's dignity. He will perceive that the humblest powers, rightly applied to work, will procure him bread, clothing, shelter, and in addition, respect. Thus he will have no fear for his children's future, because his highest anxiety has been to cultivate their souls.

(*b*) MEANS OF EDUCATION IN COMMON

295 This section contains directions which the training of children, in numbers, should take in practice. These follow necessarily, he holds, from the development proper to man when come to the boy-age ; and answer to the inner and outer claims of the child's nature, when school-age begins. Means of Education.

1. To awaken, nourish, and strengthen the religious sentiment, which keeps the human heart in union with God, and unites it ever more closely. In accord with, and as means to this :—

2. To learn by heart religious sayings, upon nature and man and their relations to God, to be used in prayer : as a mirror, in which the boy may behold his original feelings, guesses, and endeavours after union with God, and thus hold them fast.

3. Care, knowledge, and development of the body as bearer and instrument of the mind ; this, by means of orderly, graduated exercises leading to bodily perfection.

4. Observation and contemplation of nature and the outer world ; joined to, and starting from, what is close at hand ; seeking always knowledge of the nearer environment before proceeding to the more distant.

5. Acquirement of short poems representing nature and life ; pieces, namely, which give life to objects of nature near at hand, and to events of home-life, and show the meaning of these, as in a bright mirror ; especially with help of singing.

6. Exercises in speech and language ; setting out from observation of nature, and the outer world, but passing on to contemplation of man's inner world, always keeping chiefly in view language and speech as audible means of representation.

7. Exercises in, and for, material representation, by law and rule, proceeding always from the simple to the complex. Here belong representations by materials, already more or less formed ; as building, and all constructive handwork, in paper, pasteboard, wood, etc. Lastly and especially, shapes made out of unshaped but shapeable matter [clay, wax, etc.].

8. Exercises with lines upon a surface, in constant, express and visible reference to the vertical and horizontal directions. That is, drawing in the network, according to rule.

9. Perception of colours, in their difference and likeness ; with representation of them in given spaces, especially forms already practised ; painting of pictures in outline, or on paper ruled in squares.

10. Play, that is, voluntary exercises and representations of all kinds.

11. Narrating of anecdotes and legends, fables and fairy tales, suggested by events of the day, the seasons, real life, etc.

12. Short journeys and long walks.

The special point is that home-life and school-life should work together in the boy's training, the foregoing list affording matter for both domestic and scholastic occupations. Froebel suggests employing the boy in errands or messages which will task his judgment, and require concentration of thought; perhaps, having him directly instructed by craftsmen, or cultivators, in their arts. We see here foregleams of that beneficent dawn of technical education, handwork, Sloyd, etc., which in these last years of the nineteenth century permits sanguine persons to foresee something like a national education according to reason before the end of the twentieth.

Importance of hand-work

It is most important for boys, towards the close of boyhood, to spend at least an hour or two daily, steadily, in some material occupation, that is, in occupation that produces something useful. Weighty results for their future life would follow; for a most hurtful effect of our present school-arrangements, especially of the so-called classical schools, is, that the boy when entering them leaves behind all home occupations, all useful work. Do not reply: "In this period of elder boyhood, the boy must apply his whole force to

word-learning, to intellectual culture, if he is to reach a certain proficiency in knowledge." Not so: genuine experience teaches the very reverse of this; intellectual occupation, alternating with bodily work, with employment for useful production, strengthens not the body alone, but yet more the intellect, in the various directions of mental activity. After such a refreshing Labour-bath—I know no better name—the mind will set about its abstract work with fresh strength, fresh life.

Referring to his 5th "Means"—"Learning by heart of little poems, which express nature and life, especially accompanied by song," he says: Nature and human life speak early to man in their events: but in so low a tone that the boy's unpractised ear can scarcely perceive them, still less put them into his own language. Seasons and day-times come and go: Spring, with its buds and blossoms, fills man, while yet a boy, with joy and life. His blood flows faster, his heart beats louder. Autumn, with its tints and falling leaves, fills even the child with longing and wonder; and stern, bright, constant winter awakens courage, strength and a sense of hardship to be overcome, which he would sadly miss These dim feelings, and many like them, native to childhood, are not to be neglected, but recognised and cherished. We must acknowledge that it is the inexhaustible fount of feeling which first bursts forth in childhood to which we still go for strength, courage and constancy in later life.

Voices of Nature dimly heard in childhood should be cherished. 347

348 Nature and life speak to man, but that is not all. Man himself wants to make known the emotions, the presentiments, thus awakened in him, and as he cannot always find words for himself, words should be given him, as his heart, and his inner sense, in their unfolding, ask for 349 them. What binds man to man is not external only, nor can it be easily expressed. It is full of deep sense and meaning, and its soft chords must be early cherished in the boy, but not by direct precept, which is apt to fetter and drill, rather than give life. Suggestion, in the mirror of a song, without pointed moral application, leaves the boy that freedom of heart and will which is needed to strengthen and develop his affectional and moral nature.

The boy's need for self-expression.

404 Upon his 7th "Means," practice of material representation in space, according to rule and law, proceeding from the simple to the complex, Froebel says, his expression being somewhat condensed :—

Man is developed and formed for the attainment of his true destination, in part by what he, as a boy, receives from without and takes into himself; but, incomparably more through what he unfolds and represents out of himself. This truth is expressed in the very words, Development and Improvement. Experience and History both teach that the human beings who have been most truly and deeply helpful to the genuine welfare of mankind, became so, far more by what they produced out of themselves than by what they took in from without.

Development and Improvement.

Development by doing.

It is a commonplace, that by faithfully teaching, we advance in knowledge and intelligence ; and another, which Nature teaches us all, that by every use of strength, strength is both roused and augmented.

As, too, the perceiving and grasping of a truth in life and by action is far more unfolding, forming and strengthening, than the mere reception of it by word and in idea : so likewise in life, the handling of matter, *doing*, connected with thinking and speaking, is far more helpful for man's development, and improvement, than is representation by ideas and by word without act or deed. This 7th "Means" or subject of instruction, therefore properly succeeds those already treated, observation of external Nature, and exercise of Language.

The boy's life and action have, we know, but one aim : his life consists in this external representation of his inner nature, of his power, especially on matter and by means of matter. In that which he shapes, the boy sees not so much outer forms which would enter into him, he sees in them his own spirit, the laws and activities of his own mind, which cry out for expression, and rightly so. The function of teaching and instruction is, more and more, to bring *out of* man, rather than put *into him*.

No limit to the development possible to Humanity.

That which can be put into man is already the property of mankind. Man knows it, if the individual does not. Thus it stands for no more than each one, as man, by and by, through the laws of Humanity, may unfold out of himself.

But what is yet to be developed out of mankind, what more Humanity has within it and ought to give out, that we know not yet; that is not man's possession! We only know that like the Spirit of God, it is eternally unfolding.

> This, Froebel continues, would be self-evident, if we only observed the facts of our own and others' lives. We are, however, so incrusted with prejudices and opinions, formed from without, in no sense the outcome of ourselves, that we have almost lost—for our children—the meaning of *de*velopment and *un*folding, and ought rather to speak of *en*velopment and *in*folding. What we really desire is to stamp and shape them to our mind, from without. Better than that, he says, would be to leave them quite to themselves, rather not train at all, than train wrong! This may seem in theory extravagant, as in practice it would be impossible; but in idea it contains truth, and is full of much needed warning.

The welfare of the individual and of the race consists in the complete unfolding of the human being and his spiritual forces, according to the Laws of Nature and of Reason.

[§§ 405-600 omitted. Their matter belongs more to a handbook for practical teachers than to the Theory of Education.]

RETROSPECT

THUS far man, in the growth and development 601
of all stages and conditions of his being, lies before us, sketched in outline from the beginning of his existence to boyhood: the means, too, for bringing about this development, have been broadly indicated; means which suit both his actual age, and the future claims of his humanity.
If we consider what has been found out and stated 302
hitherto, we see that many things the boy has to do have no special "measurable" purpose; thus, occupation with colours is not arranged in order to produce a painter, or practice in song, to make a musician. These occupations aim, first, at unfolding in the boy his own Nature, and helping him to realise it; they are food for his mind; they are the ether in which the spirit breathes and lives, in order to gain strength and force; in a word, expansion. The mental gifts of God to man, which come forth in all directions with an irrepressible necessity, being so various, are to be satisfied by variety coming to meet them. Surely, we shall one day see that we are hurtfully thwarting boy-nature, if we repress unduly these necessarily various directions of mind. We do nothing but harm—though we believe ourselves to be doing service to God and man, and especially to the boy's own future good—by cutting off some of his natural tendencies, and trying to graft others in their place. God does not graft, or bud; the human soul, which is divine, is not

to be grafted or budded. God *develops* what is least and most imperfect, in steady progression, by eternal, self-evolving laws. Now, likeness to God should be man's highest aim in thought and action, especially when he stands in parental relations to his children, as God to man. We should consider, in the education of our children, that the kingdom of God is indeed the kingdom of the spiritual; that therefore what is spiritual in man, in our children, is part and parcel of the Kingdom of God. Thus, we ought to give our best heed to the complete development of the spiritual, in our children, in other words, to the development of what is properly human, of what is divine, in each individual. Then, we have good right to be fully convinced, that each one, having been truly trained to be a man, has thereby been educated, as well as is possible, for every special duty, for each particular need, of civil
603 and social life. Now the world says: "This is all very true, but it does not apply to *our* boys. For our sons it is too late, they are already in the last quarter of their boyhood, what good will such abstract and elementary instruction do to them? They must, perforce, get instruction to prepare for business, the time for their entrance into civil life, when they must think of earning their own bread, or helping us in our business, is close upon them." True, our sons are already old for what they have yet to learn; why then did we not give them what their minds needed, while they were younger. Are the boys to lose true development, and training altogether? The

world replies: "When the boys are grown-up, they will have leisure to make up for defects in their training." Fools that we are! Our inner consciousness contradicts us, would we but listen to what it says. Here and there some small omission may be supplied, but all-round, human development, missed and neglected in boyhood, can never be recovered. Let us all, fathers and mothers too, be candid for once, and confess that we feel mental wounds which never heal while we live, hardened spots in our hearts that soften no more, dark places in our intellects that will never get bright; and all because noble human feelings, and thoughts natural to childhood, were in our childhood crushed or lost, through early misdirection. It will be a blessing to our children if this confession be made and acted on.

If our sons are already in the latter part of 604
their boyhood, and have not yet learned, nor developed, what properly belongs to the beginning of boyhood, it were better to turn back to that beginning, to childhood even, than finally to miss what could be recovered. Perhaps our sons would reach the goal of fitness for practical life 605
a year or two later: but were it not far better to touch—though late—the true goal, than to reach the false one earlier? Consider the words of Jesus: "Become as little children." Have they not the meaning, "Turn back to your own youth, and thus warm and revive the eternal youth of your soul." This, which was spoken in the time of Jesus as the beginning of a new way of life, is now spoken to us, to all mankind, that a

new and higher stage of human development may be reached. It surely means, that if you do not provide for yourselves and your children at the stage of child and boy whatever man's spirit needs, then neither you nor they will ever attain what your souls, in the happiest, most hopeful moments of your life, desired; that which has moved and filled the hearts of the noblest human beings, always.

CONCLUSION

If we endeavour to bring to a focus the aim 606
and amount of development which man has acquired, by the unfolding method of education and instruction as hitherto described, we distinctly see that the boy is come to the knowledge of his independent spiritual self, he feels and knows himself to be a spiritual whole. The capacity has been formed in him to perceive a whole, in its unity and variety. There has begun to grow in him ability to represent a whole in its necessary parts, to express himself—his essence—in its unity and in the manifoldness of its being, by means of variety external to it. Thus, we recognise the human being, at the beginning of boyhood, as capable of what is highest and most important, the fulfilment, namely, of his destiny, or function, which is to realise the divine nature within him. The subsequent life of man from boyhood onwards is dedicated to making this capacity grow into sure skill, into consciousness, into insight and clearness, into a life of his own making.

Froebel hoped, in a second part of his book, *The Education of Mankind*, to set forth practical means for the complete realisation of this great idea. In subsequent occasional writings he did much towards this end, but the book remains a fragment. For witness that he spoke truth, and will henceforward always speak truth, he appeals to the boy-world that was about him when he wrote.

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