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THE TRAINING
OF THE CHILD
G. SPILLER

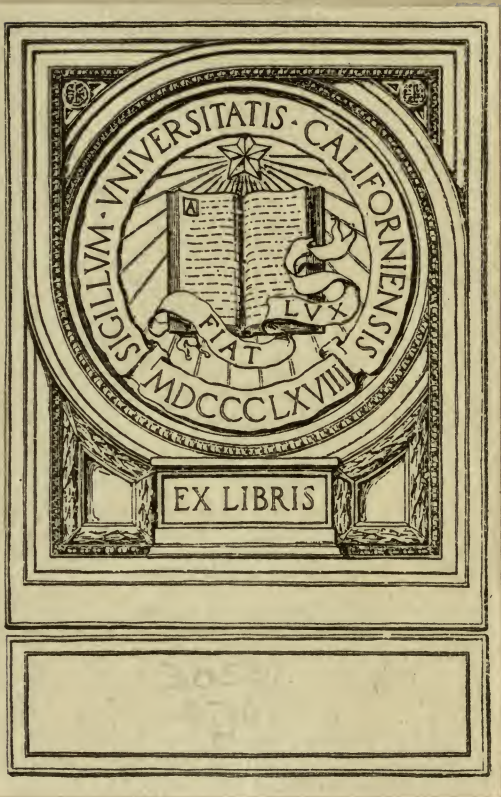
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THE TRAINING OF THE CHILD

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THE TRAINING OF THE CHILD A PARENTS' MANUAL

By G. SPILLER

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AUTHOR OF "THE MIND OF MAN," "MORAL EDUCATION IN EIGHTEEN
COUNTRIES," "HYMNS OF LOVE AND DUTY FOR THE YOUNG," ETC.



"Train up a child in the way he should go."—PROVERBS

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LC37

S7

TO

HIS WIFE

NINA B. SPILLER

TO WHOM MUCH THAT IS MOST VALUABLE

IN THIS VOLUME

IS OWING

FOREWORD

THE *physical health* of children, more especially of infants, has been the subject of most careful investigations, so much so that we seem to have reached nearly perfection in this matter. The best methods in use which aim at developing the child's *intelligence* cannot claim such striking results ; but yet there is no mistaking the fact that kindergartners and other educationists have accomplished much. Only *moral education* has been almost entirely neglected. In this department the manuals for parents have yet to be prepared, if we omit a few recent attempts.

The following pages, based on much close and extensive observation, and written in the full glare of modern psychology, represent an endeavour on a very modest scale to meet the present-day demand for a manual of home education dealing with the moral and intellectual training of children.

LONDON, *August* 1912.

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THE HISTORY OF

The history of the world is a vast and intricate web of events, stretching across centuries and continents. It is a tapestry woven from the threads of human experience, from the dawn of civilization to the modern age. The story is one of constant change, of triumph and tragedy, of hope and despair. It is a story that shapes our lives and defines our world.

The early days of human existence were marked by struggle and survival. Our ancestors sought shelter and food, and in the process, they created the foundations of society. From the simple huts of the Neolithic era to the grand empires of antiquity, the human spirit has shown an incredible capacity for innovation and achievement.

The rise of the great empires, such as Rome, Greece, and the Islamic Caliphates, brought a period of relative stability and progress. These civilizations made significant contributions to art, science, and philosophy. They laid the groundwork for the modern world, and their legacies continue to influence us today.

However, the path of human history is not always smooth. It is punctuated by periods of conflict and chaos. The Crusades, the Renaissance, and the Age of Discovery were times of great upheaval and transformation. These events shaped the course of the world, and their impact is still felt today.

The modern era is a time of unprecedented progress and discovery. Science and technology have advanced our understanding of the universe and improved our lives. We have reached the moon, explored the depths of the ocean, and unlocked the secrets of the human genome. Yet, we also face new challenges, such as climate change and global inequality.

The history of the world is a testament to the resilience and ingenuity of the human spirit. It is a story of hope and possibility, of a world that is constantly evolving and growing. As we look to the future, we can be optimistic about the potential of humanity to create a better world for all.

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THE FOUR AGES OF MAN

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THE TRAINING OF THE CHILD

GENERAL PROBLEMS

1. *Education begins at Birth*

If somehow we could, at one signal, carry out all desirable social changes, we should still fail in our object, for since men and women, without careful preparation, are unequal to the demands of a high ideal, there would be a speedy relapse. Character, habit, associations, would be remorselessly undoing what had been accomplished by mechanical means.

Neglected education cannot be altogether repaired, and great efforts in adult life yield therefore indifferent results. This is in full agreement with general experience, *e.g.* a person whose health has been undermined when young frequently suffers from the consequences all his life, even though he may take exceptional and extraordinary care of himself. With the most anxious regard for cleanliness, fresh air, sound and digestible food, proper exercise, he may yet be delicate and often ill. On the other hand, the robust adult may go very far in carelessness, and still suffer comparatively little. Haphazard attempts at taking care of ourselves accordingly count almost for nothing. And thus in the life of action the moral fibres should be sound when man's or woman's estate has been reached. If they are not, much effort will avail little and little effort next to nothing at all. Morality

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is not singular in this, for it follows the general lines of human nature. Reflection, therefore, justly points to the need for character training to begin at birth.

2. Education should be Systematic

Granting the natural development of your child, you must know what you can consistently demand of it throughout every phase of that development. You must be aware of your material, your aim, and your means, and you must consistently and persistently apply your knowledge to the solution of the moral problems presented to you in the education of your children.

No observer will doubt that unsystematic training is simply despairing in its results. It is as if a person suffering from severe catarrh fitfully took precautions or casually applied remedies, and then wondered that his catarrh showed no signs of disappearing. However excellent your theory, only rigorous and intelligent application can make it useful. Otherwise the best and the worst theory have pretty much the same effect. As to the anxiety involved in such rigour and vigour, it is far smaller than that found necessary in aimless education. For instance, children often worry, and then the parents, worn out or wishing to avoid unpleasantness, give way. The consequence is that the child uses worry as its method-in-chief to attain its ends, and that vast numbers of parents, though they constantly yield, yet have their nerves habitually irritated beyond endurance, whilst the child is far less happy by reason of the absence of intelligent guidance and control. All this is almost wholly avoided when a reasonable scheme of education, one which endeavours to do justice both to the individual child and to the ideal, is rigidly¹ adhered to.

¹ Rare lapses on your part or on the part of the child, whether due to illness or other passing conditions, you may safely ignore.

If you adopt this plan it will be only at first that you will necessarily have great difficulties, and occasionally be under considerable strain. This strain, however, must be borne. Good health in the parents is one means of lessening the strain, and previous experience with previous offspring, or experience with others' offspring, is a further powerful means of attaining the end required. Only at the start need you have much anxiety, for later on your children, like all well-nurtured children, will cause you little concern. Nevertheless, even if your children are unexceptionable, you should keep your nerves in good condition; for there must be no curtailment of the natural and boisterous activity of early childhood.

3. *Education should have a Conscious Aim*

Those who are married should be conscious of what they intend their offspring to develop into, and be aware that education should begin not later than with the birth of the child. In most cases perhaps no such serious thoughts are present, and consequently when the child sees the light of day, it is just marvelled at because there is no conscious ideal of education hovering before the parents. Perhaps the parents regard the newcomer with wonder, while freaky custom and the suggestions of the moment tend to be the guides in the education of the future citizen.

Yoked with this attitude of wonder there are frequently connected three other attitudes.

First, the child is looked upon as a plaything, as something which affords amusement. Just as we give sugar to a bear in order that we may have the pleasure of seeing him perform his quaint antics, so we spoil the child that it might display its charms. So long, of course, as we are not reckless, so long as we gauge the effect on the child, there is no harm in a little innocent

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foolery ; but it becomes far from innocent when the child is made a prey to this kind of amusement.

Secondly, the child is looked upon as an object of compassion. Its helplessness moves to pity, and there is more or less a tendency on this ground to let the child do as it pleases, and to spare it all immediate unpleasantness. However good sympathy may be when it has broad foundations, and however much we may respect the good feeling involved in such sentiment, there can be no doubt that the child has to suffer heavily for the blank cheque given to it. As to the results, from the moral point of view, they are disastrous.

Lastly, parents should beware of the bad custom of blaming and punishing infants because they cry or are restless. They should look for causes instead.

The conscious aim of the parent should be—

- (a) to act from enlightened affection ;
- (b) on no account to depart from the rule of never-failing gentleness and sunny temper ;
- (c) to be guided by a lofty personal, social, and civic ideal of a progressive nature ; and
- (d) to realise this ideal by firmness, affection, gentleness, cheeriness, refinement, intelligent anticipation, and by providing sensible occupations.

4. *Parents, Nurses, and Governesses as Educators*

A few centuries ago it was the rule to employ workingmen as school-teachers. To-day an advanced community such as that of Basel in Switzerland demands that every school-teacher should have attended the University for a certain period. Now with regard to home education we are largely yet where the Middle Ages left us. Any girl will do for taking care of young children, and when circumstances are favourable a kindergarten nurse, who has had perhaps a year's special training, is employed. Again, under exceptional

conditions a young lady, after a semi-dose of secondary education and a little extra preparation, undertakes to act as governess to older children.

The vast majority of mothers have, of course, no secondary education and no special training. Indeed, one constantly hears it said that the higher education of women unfits them for motherhood, and that woman's business is not to meddle in politics nor to earn her livelihood out in the world, but to beautify the home and look after the children. Yet the mother is expected to educate the sons who are to be actors on the world's open stage, and to prepare them she is supposed to have need only of her maternal instinct—supplemented by the fatherly instinct, which has not generally even the advantage of constant contact with the child.

In practice the "instinct" theory merely means that a child is "dragged up," and not "brought up." As a rule the disciplinary measures are objectionable (as were those in the schools of a century or two ago); the reasoning faculties, the memory, and the imagination are neglected; the inculcation of an ideal is not thought of; and conventional habits and attitudes alone are developed. The one outstanding and redeeming feature is the mother's love; but this love would be infinitely more potent if it were enlightened by education and by experience.

Following the lead of the School, we must demand four things:

(a) The parents should have a good education to begin with;

(b) a science of home education should be promoted;

(c) the parents (both of them, the author thinks) should have experience of the world and receive intermittent or consecutive training in the mystery and art of home education; and

(d) nurses and governesses should be properly trained.

5. *Agreement between Mother, Father, and Helps*

Where school-teachers are thoroughly trained, there is, comparatively speaking, no harm done when one teacher takes the place of another. Indeed, when we visit a number of classes taught by good teachers, the most serious difference noticeable is in the mere appearance of the teacher. It would be almost the same if we had a science of home education and if parents and nurses were trained in applying this science. Unfortunately this is not the case. Mother, father, and nurse or governess, have diverging views and ways; they differ in the example they set; and the poor child has to submit to three moral codes which, to cap the confusion, vary from time to time. It is necessary, therefore, for parents to be conscious of this difficulty, and to do their utmost to apply consistently a single moral code, and to demand of the nurse or governess, if they have any, to apply the same standard.

The author would suggest to parents to draw up together some educational scheme or adopt some manual for common guidance. The marital relations, among other things, would be in general considerably improved if this advice were followed.

6. *Older and Younger Children*

It is possible that you have only one child. If so, you escape at least one complication, though the child will lose much through being without youthful companions. But it is more likely that you have several children. If this is the case, you are face to face with the fact of one child imitating another.

Such imitation is very interesting to watch in the early stages of the youngest child who, if he has a brother just a year or two older, spends his time wishing to do what his brother does, admiring his perform-

OLDER AND YOUNGER CHILDREN 15

ances, and doing everything as nearly as possible like his brother. In this way the younger child is stimulated to advance until he reaches about the age of five, when his intelligence becomes more developed and he no longer slavishly imitates.

Example is especially infectious between children. If only you have trained your older children to be all that they should be, your own educational task will be immensely simplified. You will actually have your older children educate your younger ones, and setting them an example which they can understand and will wish to imitate. Accordingly you should pay double attention to your first-born offspring because their conduct will exert a marked influence on your later-born offspring. Indeed, you should train your older children to be the leaders of the younger ones, and to instil into them a sense of their responsibilities and power for good. If you are successful in this, you and your younger children will greatly benefit by this, and your older children will have been provided with a powerful extra stimulus to moral and mental growth. Always, then, you should have in view that the older children should be teachers of and exemplars for the younger ones.

Should you fail in the above, you will have another problem to face—namely, that your older children will be teachers and exemplars of evil. This prospect in itself should convince you of taking time by the forelock and properly educating your first-born.

It is wonderful how far imitation will go. If Lilly picks her fingers, shrugs her shoulders, twists her nose, fidgets in her chair, insists on having always the last word, acts as critic and censor, takes no notice of anything said to her, very soon the younger ones, whatever their temperament, will be picking their fingers, shrugging their shoulders, twisting their noses,

fidgiting in their chairs, insisting on having always the last word, acting as critics and censors, and taking no notice of anything said to them. The home will be turned into a veritable bear-garden. Instead of having to correct the defects of one of your children, you have to correct the same series of defects in all your children. Truly no task to arouse envy in any other parent.

For this reason you should be constantly on your guard, correcting every defect as it shows itself, and preventing by all means in your power defects spreading from child to child like a virulent infectious disease.

A further difficulty, not a great one though, arises from having several children to bring up. The fact is that, whilst they are very companionable among themselves and richly promote each other's happiness, children have naturally little insight into the niceties of conduct. Accordingly they tend, quite innocently, to lower moral and intellectual standards when they come to apply them among themselves. However, if they are not taught anything objectionable they are not likely to be more than just crude, that is, they will **not** be vulgar, brutal, untruthful, or selfish. On this count parents who have done their duty need be little disturbed by their children's manners when they play with one another or act together.

The one thing is for you to set a good example and get your older children to do the same.

7. Home Atmosphere, Correction, and Punishments

"A king can do no wrong," it is said. You might well add, though for a different reason, "nor children either." This conception of child nature should determine, on the negative side, your fundamental attitude in the home.

All punishments and rewards are consequently out of place.

In your soul there should not be one drop of anger, indignation, or condemnation.

Your child may be doing what is wrong; but you should remember that he is not doing it because it is wrong.

Difficult as such an attitude may appear to you, seeing our miseducation and the false theories which we imbibe, it is possible for you to acquire it in time if you strive to allow no exception to the assumption that young children are innocent, that is, that they really do not mean to do wrong.

You might, of course, think that though your child does not intend to do any wrong, a display of anger, indignation, condemnation, and punishment will have the effect of making it do and love the right. The theory, however, that vigour and rigour are the proper means to be employed in education is a theory about which, if you are truly wise, you will say that it satisfies and nurses the surviving brute nature in the educator, and that it is therefore being abandoned as unintelligent, ineffective, and mischievous in the treatment of school children, apprentices, servants, paupers, criminals, the insane, animals, and in our relations with all living things, including wives. Parents who accept this theory will tend, as a rule, to neglect to probe the deep and varying causes of wrong-doing, to increase continually the punishments in order to make them effective, to train hypocrites and brutes, and to coarsen their own moral fibres. Your own experience of what you have seen in others' homes will tell you that there is nothing more plausible and yet more pitiable as an educational device than rewards and punishments.

Modern experience is teaching all of us that "You are earnestly requested to . . ." is far more effective on a notice board than "Trespassers will be prosecuted." Coming one day, on a ramble, to an opening in a wood,

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the author said to his companion, who is well known as a moral instructor: "It says 'Trespassers will be prosecuted.'" "Then," he replied promptly, "we'll trespass." On another occasion the author visited abroad a training-college for teachers, and chaffingly pointed out to a group of teachers that one of the wall notices was rather peremptorily worded. "Oh," they laughingly answered, "our Board of Education is responsible for this notice; there," pointing to another couched in altogether different words, "is one of our own."

You will find that rays of kindness are far more effective in moving young or old than the bleak winds of threats. The old, old story of the competition between the sun and wind embodies a profoundly important truth. A prohibitive tone is provoking, and if you say to anyone, "You must not," you will very likely receive as a spoken or unspoken reply, "Then I will."

A genial, courteous request one is ashamed to deny.

The thought which should guide you is that your children are pupils, and have to be taught how to conduct themselves precisely as they have to be taught with the greatest difficulty and the utmost perseverance their "lessons."

You should therefore display as much self-control and foresight as the teacher, for, broadly speaking, **your task and that of the teacher are identical.**

However, what you are not to be or do will furnish no atmosphere for your home. Assuming affection for your children as a matter of course (without which everything you attempt crumbles to dust ultimately, and which alone can give you the strength to do justice to your children), the home atmosphere should be one of happiness, joy, cheerfulness, geniality, and good temper.

Happiness will act on your children as the sun acts on the vegetable kingdom. They can never have too

much of it. They will grow best, learn best, behave best, if you keep them happy.

Arrange a game with your children that nobody (including yourself) should answer a request if "please" is not said, and there will be great fun when someone "forgets" to say this word and keeps repeating his or her request, wondering why no answer is forthcoming. Having gained your end thus far, you initiate the further game of good-naturedly ignoring and even refusing the request (if not an urgent one) unless the "please" formed part of the original sentence embodying the request. The complementary "With pleasure," when your children are asked to do something, can be acquired by them in the same manner. In all such cases you will find it well to have a real game where the needed word or words or actions recur repeatedly, in order to stamp them on the memory. Your children are sure to enjoy this.

A little girl of five had, for some reason, developed the exasperating habit of slapping everybody. Habits, as you know, are difficult to remove. She agreed with her father (when on a holiday) that she was "forgetting herself," and that he should help her not to "forget." Accordingly, he told her good-humouredly many times during the day (this is the essence of the method) to think of not forgetting herself, and when there was the slightest reason to expect temper she was told to be careful not to raise her hand. If she "forgot" herself she was, with her consent, sent into some other room to "think about it" carefully, on the understanding that she would soon be called back. (The "other room," when by the seashore, was any big pebble near by.) If there were several lapses or bad lapses she would understand that she must "think" for a long time. In this manner the "illness" was soon cured. It, however, returned after a time, owing

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no doubt to nervousness, and a single half-day in bed from after lunch to tea time had an electric and lasting effect, besides making her feel very happy. Indeed, once she volunteered to go to bed on a certain occasion, though she intensely disliked it.

Following this principle, you say that you cannot hear when addressed in a loud voice; that "must" means "must not," and "must not" "must"; that "always" means "never," and "never" "always." Do not argue with your children about such things. Let them know in a pleasant manner, as you already know, that habits cannot be acquired or removed by argument or exhortations.

Take another case. A boy five years old hears that if his sister four years old will not cry for a whole day she will be called a diamond, and so on until she becomes a rainbow after a week, when she would be taken out for a walk by her father. The result of this is that the boy for six weeks does not cry once, and, indeed, cannot be got to cry under any circumstances during the period mentioned. By the end of this time he does not care any longer for the fanciful names given to the days or even the weeks, and he even forgets about being taken out. This strikingly illustrates the growth of a habit. The little girl for whose special benefit the experiment was made actually remained for eight days without crying, indisposition breaking down her resistance. The days were called diamond, red, blue, green, yellow, purple, and rainbow (and then double, treble, &c., diamond, &c.)—fanciful names which the children selected. Yet these same children cried at least once or twice a day under ordinary circumstances.

Indefiniteness is the cause of much mischief in home education.

Your children may get so accustomed to hear you

repeat and repeat a request that after a time they will find a genuine difficulty in grasping that they are being spoken to or asked something. They will look at you without hearing. They will listen and yet be wool-gathering.

You should be therefore **definite** !

(a) Allow, as the case may require, **A TIME LIMIT**, one, three, or ten minutes for an action, and your children will gladly avail themselves of this guidance. If something is to be done, say "one, two, three," and your children will be equally grateful. You can reduce this later to "one, two," then to "one," and then to nothing. Naturally the "three" must coincide with the time limit necessary and not be said quicker, for else your child must fail to obey. Indeed by playing with the word, as by saying "th, th, thr, three," actions requiring more than a few seconds are easily accommodated. Similarly you can ask for five minutes' silence, to be followed by five minutes' whisper and, in succession, by five minutes' very gentle speaking. (Of course, you begin with one minute's silence, say.) You will discover no limit to the application of this rule, and your children will readily fall in with it, especially if, as it ought to be, you encourage counting and measuring everything.

(b) You will also find definiteness most essential so far as the time allowed for breaking or building up a habit is concerned. Without such a rule you drag along and achieve practically nothing. Let it be a question of the children not getting up from table during the meal, of sitting up properly, eating cleanly or nicely, or the like. In such cases your children should **acquire a habit WITHIN ONE WEEK**, and you should jealously watch that the habit is properly fixed and that it does not get unfixed later. At the very beginning it is very necessary that you should pay

close attention at the time of the action, and that you should frequently remind your children during the day of what is expected of them during meal-times, &c. ; but this should almost wholly cease after four or five days.

Doing the wrong thing is frequently, in part or wholly, the result of ignorance. Accordingly you will naturally see that your children know, for instance, how to hold the spoon or fork, how to convey the food to the mouth, and how to bend over the plate in eating ; and you will, like a teacher, take great pains to instruct them as to every detail, not losing patience because they do not know what is expected of them, because they do not readily understand, or because they very easily forget. It is, therefore, not too much to expect that for, say, three days your attention will be unstintingly given to the habit to be acquired, especially as the children have probably to learn to forget the way they have been accustomed to proceed. The building up of one habit usually means the removal of another.

Without such a "within a week" rule, the tendency is for the children to retain an objectionable habit indefinitely, for months and even years. The "within a week" rule acts lightning-like and settles every one of your difficulties at once and once for all. Without it, also, bad habits pile on bad habits, and you have ceaselessly to exhort, to warn, and to reprove, with ever fewer chances of achieving any substantial changes, till you are driven nearly to despair, and your children have quite unnecessarily acquired a chaotic kind of character which is never likely to be what you wanted it to be or what it might have been.

Wise parents settle their difficulties, like their bills, ONE BY ONE as they come and within a few days.

(c) However, if you are to be successful, another kind of definiteness is essential, namely, ask for one or a very few changes of a definite character at a time. To

demand of your children to "behave properly" in a week, or even to improve in half a dozen matters within this period, or for them to attempt things beyond a child's strength, is to invite failure and disappointment. Concentrate, therefore, on building up one or two habits in a week, and leave other things to be dealt with later.

Ask little of your children, in order that they might closely attend to what you say. Do not make instruction in one thing an excuse for an attempt to instruct your children in innumerable things at the same time. Like a good teacher, let nothing divert you from the single and plain task before you. Let your motto be "Hasten slowly," or "Sufficient unto the week is the task thereof." This will save you heart-burnings and your children unhappy hours.

Furthermore, your children should learn to appreciate the nature of habit, in order to know why many a seemingly innocent act is vetoed, why no exception is permitted, and why they must do things at once. Even a little girl of four and a half well understood the meaning of the word "psychological," namely, that indulgence would prevent, and non-indulgence would assist, the formation of a habit. As this little girl sagely remarked on being asked what the word meant: "It means that if the mother did what the baby (which was just then crying next door) wanted, it would always cry for what it wanted."

You will find it therefore well to answer the persistent why's of your children by saying that what you demand or what they demand is "psychological" or "unpsychological," as the case may be. You can easily appeal to their experience (after they have obeyed) by showing the wonderful effect of everything being done unhesitatingly, and the objectionable results if exceptions are allowed to occur.

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You may, however, make a sort of compromise. If it is a question of "just once," you may grant the favour on condition that there should be no other "just once" that morning or day. Indeed, when your children are properly trained, occasional exceptions should not only be permitted but welcomed. It is only in the training stage, when there is a danger of interminable argument and ceaseless exceptions, that you need pay strict attention to the mental laws involved in the formation and breaking down of habits. To begin with, however, be "psychological," and only allow exceptions in order to discourage them all the more effectually. "Just once" and "only once more" mean chaos, and for the sake of the children themselves should be unheeded.

Everything is likely to flourish in your home if your temperament is sunny. Habits are then readily and speedily formed, and those habits are readily and speedily loved for the ideal end which they serve. On the contrary, commonplace dullness, sternness, or rigour produce as a rule, with great labour, only a moral freak or a conventional doll. **BE thoroughly cheerful** and your children will courageously bear pain, trouble, and disappointment, and good habits and desirable qualities will grow like vegetation in the tropics. In such an atmosphere the germs of moral disease languish and die.

Impossible almost as it may appear to you in our age of personal, economic, and international strife, you should nevertheless aim at treating your children as a **genial hygienist or physician would**. You should help your children to be good. You should bring them gradually to acknowledge that they themselves desire to be true men and women, independent of the impulses and appetites of the mere moment. You should induce them to allow you to co-operate with them in their

salvation. You should typify to them the **older friend** rather than the **superior parent**.

Granted a healthy normal child—and some 95 per cent. of children may be supposed not to fall below this line under favourable conditions—and he or she may come to love whatsoever things are true, whatsoever things are profound, whatsoever things are just, and whatsoever things are lovely.

You may think that under a subtle disguise punishment has been justified in several instances in the preceding paragraphs. But if punishment implies a wrong done, a wrong-doer, and expiation, this is not the case. The fact is that **we must make a powerful appeal to break or replace a habit**, and that we must therefore use extraordinary means. To send a child therefore into a corner or out of the room to “think” over what it had done, or to let it eat away from the table or in another room, merely means that extraordinary means must be adopted to impress certain things on children. If these steps are taken for purely “psychological” reasons, with no display of anger, indignation, or even disapproval, there is only a **seeming** resemblance to punishment.

Say that for three days you have helped your child to acquire a certain habit. Then you explain in a word or two that if he “forgets” once he will have to eat one course away from the table in order to reinforce his memory. This is usually sufficient, and there is no thought in the child’s mind of punishment received. Should it be a relatively obstinate case, he might have his whole meal away from the table or in another room.

There is no possibility of anger in these cases, and they serve a very definite purpose. Accordingly they should not be in any sense confounded with punishments. No doubt the wisest parents will dispense even with these

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trifles, and perhaps you can. Of course, such psychological treatment must be rare—say, half a dozen times a week—or else it loses its effect and indicates that it is employed wrongly. It may only be used when a habit is already established for all intents and purposes—not before. Suppose “the week” is passed and the child uses the prohibited word “naughty.” You ask him what you are to do. He replies he would stand for two minutes in the corner. When the two minutes are over you ask him about next time, and he settles on four minutes, and so on.

Take, however, the instance of your child having done “wrong,” and that exhortation is ineffective. In that case still proceed as above, and send him into a corner or up to bed “to think” about how he is to act in future, or treat him gravely, or do not speak to him for an hour or two, and the like. Treat the case as one for the doctor, not for the executioner, and you will quickly succeed. If, on the other hand, you lose your temper, your child will lose its temper, and the effect of the correction will be virtually zero. Once more, treat your mistaken or erring child gently and thoughtfully, precisely as a gentle and thoughtful physician treats his patients. Remember the following points :

(a) A sunny temperament is essential.

(b) You should feel for your children and put yourself in their place, in order to understand them and do justice to them. It will not do for you to think that they can teach you nothing.

(c) You should use your wits to the uttermost, for only in this way will you be able to discover what is the best thing to be done. Take it easy, and the child will prove more than your match.

(d) You should have a strong, inflexible, unwavering will. When you have made up your mind on good

evidence, nothing but better evidence should be able to change it. Your children will thus not expect to move you by those little ways which children employ, and they and you will be the happier for it.

(e) You should remember that refinement or respect for the individuality and sensibilities of others is as much in place in the nursery as in the drawing-room.

Only if you serve in this way the good with all your heart, all your mind, all your will, all your brightness, and all your refinement, are you likely to succeed and avoid disappointments innumerable. “Enlightened fellow-feeling promptly, genially, and tactfully obeyed” should be everybody’s rule of life, especially the parents’. Let this be your motto and you will not think of punishment, while the atmosphere of the home will be all that it should be.

8. “Don’t!”

The policeman is obliged to look at the seamy side of life; but you need not and should not. The policeman’s duty is to watch that no one offends against the law; yours is to inculcate a love of law in your children. Avoid therefore negative morals as far as possible. You should extol the good, and show its reasonableness and its beauty, rather than warn against evil and insist on its hatefulness.

Instead of saying, “You are naughty,” rather say: “You are not very good now.” Instead of picturing the evil consequences if a rule should be transgressed, picture the good to follow if it is obeyed. Instead of saying, “you are wrong,” “don’t pick the flowers,” “don’t cry,” “don’t be dirty,” “don’t shout,” “don’t make such a noise,” “don’t get down from the chair,” “don’t be unkind to your brother,” say gently and good-naturedly: “you have made a mistake,” “Ah! the poor flowers,” “come, be more cheerful,” “try to

be cleaner," "speak more gently," "softly," "please remain in your chair," "be ever so much kinder to your brother," and so on.

There is a world of difference, you will readily admit, between the two attitudes. The one points constantly to what is sordid and tells the offender that he is the child of evil; the other calls his attention to the good and the better, and accustoms him to think of all that is holy and beautiful. Words like "naughty" and "silly" suggest thus naughtiness and silliness, and the child readily calls others naughty and silly.

The very ease of the negative way demonstrates that it springs from mere uninformed instinct and has neither reason nor an ideal for its basis, while the arduousness of the opposite way argues that the judgment is called into requisition and that we are thinking of the positive end of education.

Be, therefore, positive and not negative; aim at the good and not at the absence of evil. Let the conception of degrees of goodness take the place of the double conception of good and evil.

9. *The Care of the Body*

There are those who think that if the child's health is well taken care of, it will be necessarily happy, intelligent, and good. There are others who hold that health is immaterial to the higher purposes of life. We would suggest a middle course, and say that if mind and morals are neglected, health is almost sure to be impaired sooner or later, and that if health is neglected, there is the poorest chance of developing a high quality of intelligence and character.

This latter point you should not underrate, for else your task as educator will appear to you ungrateful in the extreme. That your children's bodies should be kept scrupulously clean from day to day, and that their

underclothing should be frequently changed, is understood; but extra special care must be taken that in everything connected with food, down to the slightest detail, the utmost cleanliness should prevail. Connected with this is the need of having milk and other food of good quality, and of everything to be taken warm being well boiled or cooked. Indeed, wise parents will boil all the milk and generally all the water which their children are to drink. Then, too, the diet for each child might have to be varied slightly sometimes; different seasons require to be taken into consideration; some form of fruit should be provided daily; and the meals should be simple and yet not lack variety. A test of the diet is whether the child's digestion is good, and whether it has any cravings or extraordinary appetite. Your children must also be warmly clothed in winter and appropriately attired in summer; their bed clothes must change with the weather; and they should be protected from all extremes of temperature, including draughts. Nor, while encouraging plentiful exercise in the open air in practically all weathers, must they be over-fatigued, and their desire for rest should be respected. If the child is pettish or the like, see whether there is fresh air in the room or whether its digestion is in order. In the case of any ailment consult your doctor without delay, and carefully carry out his or her instructions. Periodically have their teeth attended to, and have their eyes, and, indeed, their body generally examined. If you can, choose a doctor who can give you good advice as to how to **keep** your children perfectly well. Attend also, if possible, classes in nursing and first aid, and have by you a good physician's manual for parents.

It is impossible to say here much on any one point nor to mention many points; but if you have caught the spirit of the above injunctions the purpose of this

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chapter will have been achieved. This little book implies throughout that the parent who neglects either health or morals neglects both.

10. *The Four Ages of Man*

Having settled preliminaries, we must now deal with the actual How of education. For our purposes we divide education into four periods: (a) from birth to the age of two and a half; (b) from two and a half to seven; (c) from seven to about twenty-one; and (d) from about twenty-one onward.

In the first period, when your children cannot be as yet easily reasoned with, you should consider more especially the formation of good habits; in the second, when your children possess just about sufficient understanding to comprehend commands, their character is to be moulded chiefly through obedience; in the third, when the mental powers and self-possession are more developed, commendation should be the principal means of training them; and, naturally, self-direction is the main motive fitting the last period.

Yet the formation of good habits must be continued throughout the second, third, and fourth stages; the appeal to obedience throughout the third and fourth stages; the method of commendation throughout the fourth stage; and, indeed, the four methods are applicable, in varying degrees, to all the four stages, emphasizing, of course, in each period the virtue proper to it.

We shall lay the stress in this volume on the first, second, and third periods.

THE FOUR AGES OF MAN

A.—THE REIGN OF HABIT—FROM BIRTH TO THE AGE OF TWO AND A HALF

II. *General Considerations*

(A) The special mark of your child at birth, and for some time afterwards, is extreme helplessness. In its earliest stages the infant could hardly be said to have desires, however many its wants might be. In this its first period you would not think of telling your child that it should or should not perform such and such an action. Its own wants are unknown to it; and if it knew them, it lacks the intelligence to know how to satisfy them; and if the infant knew both its wants and the means of how to satisfy them, it would still be physically unable to compass them.

(B) After a few months your child acquires definite desires, but is yet physically impotent. The infant at this juncture has many wants without having the power of making them known. It feels hungry or thirsty, warm or cold, ill or annoyed, or has hurt itself, or is uncomfortably placed, without being able to do more than to cry. You or your nurse must in each case find the cause of the discomfort among the few possibilities. Here is an almost complete list of infantile grievances :

Sleepy, wakeful, hot, cold, hungry, overfed, food not suitable or not liked, uncomfortable, pin, parasite, tight clothing, nothing to do, nothing pleasant or new to do, hurt, pain (touch the body all over), would prefer to be taken up, would prefer to be put down, would prefer to sit up, dislikes something about him (noises, &c.), spoilt, wishes to be turned, has a want, wet, not clean, frightened, tired, ill.

(C) As your child comes to be about eighteen months old it begins to communicate to some extent its phy-

sical wants. It also acquires a small but very useful vocabulary. It can do many things for itself. It understands some commands and is able to follow them, though, of course, only within narrow limits.

Such are the three stages through which your infant passes. What form is training to take here? This will largely depend on your aim; and as your aim probably is to train worthy citizens, robust personalities, strenuous workers, and kindly neighbours, your training should keep these things in view from the very beginning. Now, as your child at first cannot understand commands, nor would be able to obey them if it understood them, instruction in the ordinary sense is out of the question then. Yet training has here, nevertheless, a most important mission to fulfil. Indeed, the first two years and a half are in a way the most important, since they lay the foundations for the child's future.

Though you cannot at first ask anything of your child, you are by no means unable to influence it. You can make it do what you like; you can place it under such conditions as you favour; you can give it such treatment as you consider advisable. Within very restricted limits your child can do nothing to checkmate you. Its memory is weak; it bears consequently no grudge; and it can neither divine your plots nor can it counterplot. Hence, given that you know what you want to do and intend to do, and given that you proceed intelligently, your child's very helplessness may be of assistance to you.

An adult is too independent to be forced into pursuing a prescribed course; and even should he desire to mould himself according to a certain pattern, his resolves break down because of pre-existing habits. With your child this is different. You have here a rich virgin soil. You can do what you like with your charge, and,

if you know the material you are dealing with, your chances of success are very pronounced.

Yet here you are confronted with a possible danger of considerable magnitude—a danger which, if you are prudent, is not a formidable one. Whatever you do, you must let your child have proper food and sufficient healthy and regular exercise for its mind and body, fresh air all day and night, regular ablutions, warmth, play, rest, and comfort. Danger is out of the question if you are just to your child on these and similar counts.

If you cannot give orders, what is it that you can do? You can lead the child into acquiring such habits as will tend to prepare it for the scheme of life into which you desire that it should later on deliberately fit itself. Good habits must be your direct aim in the first period, and its complement must be a treatment which proves effective and which prepares the child for the next stages.

With the badly-trained child all the worry over its objectionable ways may have a worse than negative result. It is otherwise with your child if it is well trained, for here the practice of one good habit prepares the way for the practice of another on a higher stage of development, until at last you come to inculcate the habit of creating good habits. This result would never have been attained but for judicious treatment; and hence you may justly insist on your child accumulating good habits, even though it would have acquired a few of these in due course without training.

12. *Order in Everything*

Intelligent order will satisfy your child's rational wants, while it prevents the growth both of physical and moral weakness. Your child, when circumstances favour, will slide unconsciously into good habits, and these habits will appear instinctive later on when he

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becomes conscious of them. The temperament grows to be a cheerful temperament ; the mind does its thinking efficiently ; and the will is controlled with fair ease.

Under regularity, or orderliness, we may mention the following habits :

- (a) The child is to be put to bed at regular times, early, whilst awake, without anyone remaining with it, and without leaving a light behind in the room ;
- (b) it should rise at regular times, the amount of sleep being adjusted according to age ;
- (c) it should, health permitting, have its food and bath regularly in a regular place and in a regular manner, not playing with the food nor having food between meal-times ;
- (d) it should have at least twice a day, in very nearly all weathers, outdoor exercise or outdoor air for stated periods at set times (of at least one and a half hours) ;
- (e) by the age of two and a half it should practically eat by itself, and begin to dress and wash itself ;
- (f) it should not care to touch anything on the table, nor touch sticks, knives, forks, matches, lamps, nor any class of object not already permitted, and it should not wish to ask for what others possess ;
- (g) it should always have its hands and face clean before meals, and cleanliness and tidiness should be generally encouraged ;
- (h) it should ask for, or use, a handkerchief ;
- (i) its natural wants should be, in health, satisfied at appointed and convenient intervals ;
- (j) it should pleasantly say " Please " and " Thank you," " Good morning " and " Good night," " How-do-you-do," and " Good-bye " ; and

(k) it should gradually be brought to act on the principle: "A proper and convenient place for everything, and everything in its place."

So much for habits of orderliness. These habits will be a blessing both to your children and to you, and they will not be acquired with difficulty if the treatment be reasonable, firm, intelligent, and strictly systematic. They will give real liberty to the child, and will prevent education from being identified with the correction of bad habits.

Ask little of the child, see that what you ask is defensible; state clearly and in a word or two your reasons; and good-naturedly insist on being obeyed—without scolding, argumentation, raising the voice, entreating, or punishing. ARGUMENTATION, HOWEVER SLIGHT, FEEDS AND CREATES DISOBEDIENCE AND BAD TEMPER. If you say you will do a thing, do it at once, and do not repeat what you have said. Let the healthy child over eighteen months old, when it demands something unreasonable, be quietly allowed to cry two or three times till it is tired of crying, and crying will seldom be resorted to under similar circumstances.

The severe regularity enjoined may appear to you to favour a mechanical being bound hand and foot to custom. It is, however, the opposite effect we are aiming at. Absence of regularity in matters of everyday occurrence, whether in class or at home, spells whimsicality, waste of thought and time, absence of progress, constant misery and worry, and lack of self-control. The desirability of its presence may be chiefly defended on the ground that the organism has definite wants which are best satisfied in a definite manner.

You may avoid much superfluous thought during the first and following periods by discovering what things are to be respected—say, punctuality, promptitude, gentleness, orderliness, sobriety, purity, industry, select-

ing desirable companions, loving learning, nature, and art, respect, self-help, plain living and dislike of un-necessaries, thoughtfulness—and seeing that these are followed unhesitatingly. Lastly, by making in time the doing what is right and reasonable the supreme conscious habit, of which the other unconscious habits are expressions, all habits lose their inelasticity.

You must remember that we can only choose between good and bad, reasonable and unreasonable, habits, not between habits and no habits. As your children grow older you may expect that the idea of universality will gradually transmute the apparently separate and meaningless habits into the single habit of wishing to do the right strenuously, intelligently, tactfully, genially, and lovingly.

13. *The Simple Life*

The second class of habits we may group under the heading of the Simple Life.

- (a) The diet should be of the simplest kind—such as will be inexpensive and nourishing, while not overburdening or disordering the digestive organs.
- (b) Sweetmeats should be reduced to a secondary place, *i.e.* taken after meal-times, as part of meals (where they are essential), but not before or in the place of the proper meal.
- (c) The child's bed must be hygienic, so as to promote in time hardihood or sturdiness.
- (d) It should not always sit on people's laps, or be carried about, or be constantly attended to. It should tend to be independent of others' help; and by the age of two and a half self amusement and self-activity should be highly developed. Being with the child without all the time attending to it, and placing the child

so that it cannot readily see its guardian, will in obstinate cases tend to encourage independence of others.

- (e) Its dress should be simple, neat, tasteful, and serviceable. Exercise should not be hampered by the consideration of spoiling fine clothes.
- (f) It should find its happiness in health, in play, in being active, and in contact with nature.
- (g) The idea, in its simplest form, of acting strenuously, of living a strenuous life, of doing things unhesitatingly, should be implanted in the child, especially with the help of example.
- (h) A cheerful, genial, joyous temperament should be cultivated, a temperament which radiates happiness rather than one which expects to find it in this or that object or action.

This class of habits deals with the satisfaction of the child's wants, and here the foundation is laid for simple and healthy tastes. All extravagance and all pampering, as well as all asceticism, or denying for denying's sake, are to be strictly avoided. Trained in this way, the child does not tend to become capricious and restless in its wants. It also comes to desire and enjoy what it needs, and is wholesomely indifferent, if not averse, to unecessaries.

The notion of the simple life as outlined above is of prime importance. As against those who always think of pleasure and pain, of tickling the palate or the senses, the writer of this treatise holds that our actions are determined by the needs of the organism and by consequent organic inclinations. Accordingly we must discover, not what we THINK we want, but what our wants ARE. Hence the yearning for more and more of the "good things" of life, the craving to make the good life coincide with indulgence in luxuries, and everything which produces envy and jealousy, may be proved

to be dangerous delusions. Such an investigation also appears to point to the fact that what our healthy physical, intellectual, æsthetic, and moral nature demands could be easily satisfied by all under reasonable social conditions.

14. *The Management of the Will*

The third class of habits deals with the management of the will.

Our aim in this direction is that the child should, from towards the end of the first period onwards, attempt—in a child's way, of course—to do whatever is right and reasonable unhesitatingly, intelligently, resourcefully, beautifully, cheerfully, perseveringly, eagerly, energetically, and rapidly.

Both in the earlier stages and in the later there are plenty of opportunities to practise this comprehensive and cardinal virtue. Here are some of the habits to be acquired in this connection, though great care must be taken that nothing unreasonable is demanded of the child, for else we shall fail completely and, in addition, make the children ill, unhappy, or hypocritical.

- (a) A phrase like "I am sorry" might be chosen to indicate that a thing ought not to be done. This phrase is not to be repeated nor to be lightly used, and must be respected at once.
- (b) Definite suggestions must be followed unhesitatingly.
- (c) There must be no scolding or corporal punishment; the voice should be lowered rather than raised when ordering or disapproving.
- (d) Requests and prohibitions should usually be uttered conversationally.
- (e) Children should never be offered or receive rewards for doing what they ought to do—loving approval or pained disapproval, or moral

approval and moral disapproval, should be the only additional incentives. Children should follow advice naturally and cheerfully.

- (f) Crying should never act as a reason for granting what had been rightly denied; this is imperative, for children as they grow older do not cry (except for a few moments, or when in pain) when they know that crying is useless.
- (g) The words "Please wait" should be employed on equal terms with "I am sorry" and requests; but this class of request should not be abused. Many parents compel children to wait for protracted periods, and of course impatience, and not patience, is thus fostered. Similarly, children's requests should be attended to without undue delay; they should not be kept indefinitely waiting for an answer.
- (h) Children must not be tempted to act rightly out of jealousy; we may call this "the puss-puss method." When the child declines to accept anything, it should never be told, for instance, that if it does not accept it the cat will have it, or its brother, or someone else.
- (i) Teasing should not be a method of inducing children to respect our wishes, nor should there be, except with trained children, an appeal to the child's love when obedience is in question, for love must be the normal state which is felt rather than known. Ridicule must be avoided, and so must rough play and lack of refinement.
- (j) When the child requires something, its attention should not be diverted by, for instance, saying, "Oh, look at the duck!" Diversion should only be used during the period of infancy (say, up to eighteen months) or during illness, and then most sparingly, or else when the child

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evidently desires to have its mind changed, which is not infrequently the case.

A wise and firm parent will not be tempted and will not need to resort to any of the shifts censured in this class of habits. Unswerving firmness, assisted by careful thought and a genial temper, accomplishes with ease what many laborious shifts are powerless to perform. A glance of disapproval or expression of disappointment is with the well-trained child of more weight than a thrashing with another which is badly brought up.

Regular good habits, a simple life, and a disciplined will make the task of both parent and child relatively light.

15. *Fourteen Moral Habits*

The fourth and last class of habits to be acquired in the first period are the more strictly moral habits. These are comparatively few in number at this stage. They are as follows :

- (a) The child should not be made vain by an undue admiration of its dress, features, or possessions.
- (b) Property should be mostly held in common and for use rather than be regarded as personal; "this is mine" is a phrase for which there should not be many occasions, while "this is hers," "this is ours," should be encouraged. At the same time it should be recognised that private property has many valuable aspects, and should not, therefore, be altogether discouraged.
- (c) The child should gladly share with others
- (d) It should be courteous; "please" and "thank you," &c., to be normal expressions on its part.
- (e) After the second year it should be helpful in many small things and love to attend to itself a good deal.

- (f) It should suffer small pains bravely, and make little of them. There should be no beating of chairs against which the child has fallen; no kissing the spot hurt (though there is little harm in this), but rather sending a kiss to the chair which caused the hurt. "Never mind," said cheerily, may be perhaps the most appropriate and most lasting soother of pain. Blowing just once in the air the author has found very effective with his little children; but the healing virtue is gone when the blowing is not confined to a single act, and it becomes troublesome if directed to the part hurt. Temerity rather than timidity should be encouraged.
- (g) The child should not beat others to the admiration of those present. Quaintness must not pass in this matter. Many children are thus drilled into slapping and kicking. They should have no experience of the kind to repeat.
- (h) The child's gaze should be encouraged to be frank, its voice pleasant, its bearing firm.
- (i) The child should, towards the end of this First Stage, with growing deliberateness love and do the right, so far as this can be expected of a very young child.
- (j) It is advisable that the child should be practised in the active virtues by having a pet to care for, and that in this connection the virtues of gentleness and thoughtfulness should be strongly encouraged. With a cat as with a dog it is easy to determine when they are tired of play or do not relish it. The cat will mew plaintively, endeavour to get away, scratch, bite, or wag her tail; the dog will howl, become stolid, bite, try to get away, or wag his tail fitfully. These are plain hints that the child must cease

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playing with the animals. A doll, a doll's house, furniture, and china, are good for practising carefulness; and so also are household games. Best of all, but not to the exclusion of the other ways, is active assistance in the home, looking after personal matters, and helping brothers and sisters. Care of plants is also of a high educational value. Remember, however, that **all work and no play makes Jack a dull boy.**

- (k) Only what is thorough may pass.
- (l) Everything should be done with care, wholeheartedly, and intelligently.
- (m) The child should be prompted to be joyously cheerful and make light of small troubles. It should love to be brave.
- (n) The idea of right should tend to be universal in its sweep, embracing all living beings with whom the child comes into contact.

As to habits in general, special difficulties are often experienced at certain critical stages—first, when about the age of two, the child begins to reason; secondly, when two or three years later, its will and power of speech develop; thirdly, when, about the age of ten, the child begins to be capable of self-directive action; and, later on, when adolescence merges into manhood or womanhood. In the first stage, as in the second and third, patience and persistence are required to attach the child to reasonable habits, for in both cases it is only a question of tiding over a transitional period. At the same time, just because we have to deal with a turning point, we must not be over-insistent; we must allow sometimes that we are mistaken or that the child is stronger than we are; we must trust, to some extent, to time; we must conquer by intelligence rather than by a measuring of wills; and we must also consider how far

new forms of treatment should take the place of the old forms.

The rules suggested in these pages apply to all children in so far as they resemble the normal child. They exclude the most exceptional children. If your child is weak it must be taken care of more, but not indiscriminately indulged; if its nerves are in disorder it must be protected from everything exciting; and so forth.

The above four classes of habits, if properly cultivated, will make your child healthy, happy, and active, simple in its desires, the possessor of a valuable stock of good habits, and morally sturdy so far as its age permits.

16. *Intellectual Development*

Relatively little can be done directly for the intellectual development of the child at this early period. The atmosphere of the home and the occupations must supply almost everything. Still, from nearly the middle of this period rather close observation of things in which children are interested may be promoted—*e.g.* a brush, a table, a pencil, a coat, a flower, a cat, may be made more than vague entities by pointing out the principal interesting parts of which each object consists.

There is much room to draw out the imagination by “pretence” activities—eating and washing and catching and pushing imaginary things.

The memory may be strengthened and improved by constantly recalling recent events.

Even thinking may be vivified by sitting down or walking up and down “thinking about” the sunset or the flowers or the dolly.

And generalisation within narrow limits has its place, as when we let the child extend a proposition about itself to all the brothers and sisters and uncles and aunts one after another, or compare one spoon or table with all the others of their kind in the house.

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On the whole, however, what we do at this period in the direction of training the mind has its chief value as preparing the child for the following periods.

B.—THE REIGN OF OBEDIENCE—FROM THE AGE OF TWO AND A HALF TO THAT OF SEVEN

17. *Continuity of Growth in the Child*

Strictly speaking, you should look upon your children as changing unceasingly and quickly. An adult, as we know, also changes unceasingly; but the changes are neither so rapid nor so profound as in the child. Your conception of the child must be therefore a rigorously evolutionary one. Every few weeks the treatment must accommodate itself to the child's changed nature; and, frequently, one week will make a marked difference. Should you forget this, you are likely to restrain your children from certain courses of action because it was right to restrain them the previous week. In that case your children have to fight for every inch of ground over which they advance, you only yielding when it is hopeless to oppose. Being wise, you will hence adapt yourself to the continuous development of the child, and not employ any treatment which ignores growth.

During the period we are considering the child becomes a miniature man: it learns to speak, it acquires the power of moving about freely and without close supervision, and its mind unfolds in many directions.

18. *The Child's Capacity during the Second Period*

(a) The most obvious advance is the development in the child's power of speech. At two and a half years of age a few broken sentences are all which the average child can utter. By the time it is seven, it can follow and carry on any simple conversation. Ruskin, for example, wrote tolerable verse at this age.

(b) **The child is physically advanced.** It can walk and run and perform many feats which require some dexterity.

(c) **Sociable and intelligent play is becoming marked.** It has comrades, and it begins forming opinions about people and things.

(d) **The child is eager to know the what, the how, and the why of things.**

(e) **It delights in seeing animals, pictures, &c.**

(f) **It attempts to do things.** These trials are sometimes original, but very often not. The reason for the latter condition is that in wishing to act, the child's experience and memory of what others do works suggestively. The imagination being vivid, it seizes upon what is stored in the memory and elaborates it.

(g) **The imagination—the visual imagination especially—is prominent; but often sounds and movements are vividly remembered.**

19. *Obedience*

In the first year of the child's life all arguing is excluded, and to this must be added that at this period there can only be requests—softly expressed, of course—such as “hush!” “mind!” “stop!” and that the tendency of the period is to obey automatically and instantaneously.

With the older child the problem becomes almost confusing, for all social intercourse might be defined as consisting of a process of suggestions and responses. You ask your child many questions, as, for instance, “Are you hungry?” to which “No!” is as acceptable a reply as “Yes!” and in play and in conversation you constantly consult and respect your child's judgment. This is even more obvious in games of every description where a child's decisions are normally accepted as final. Accordingly obedience means no

more than suggesting to a child something which we desire it to agree to, and in ideal cases this is the relation between parent and child.

In normal life, however, owing to disturbing transitional stages, and through the development of fun (which often implies absence of obedience and of truth), of a wayward intelligence, and of various activities, the earlier form of unquestioning and immediate obedience tends to be destroyed except in so far as commands and suggestions are pronounced in a peculiar or emphatic manner. As therefore your child grows older, the problem of obedience changes. At first there is mechanical response; then response to unpleasant suggestions depends on some form of impressiveness or emphasis; and, lastly, your well-nurtured boy or girl freely respects suggestions. The reign of obedience must not, therefore, be regarded as a reign of terror, especially as wise parents are also expected to follow readily and politely the suggestions of their offspring; nor should the fact be overlooked that it is only easy to obtain uniform obedience where the legitimate demands of the growing child's individuality are studied and respected.

As we shall attempt to show subsequently (Sec. 21), the development of the power of speech brings with it the danger of the formation of the habit of prevarication.

Similarly with the development of the will. The will seeks an outlet for the growing stores of energy, and if proper outlets are not found doubtful ones will be created. Here is an illustration relating to a girl about six years of age. Doubtless for the above reason she would, in the best of spirits, (*a*) do the contrary of what her father did, (*b*) try to prevent him from doing what he did, (*c*) insist on doing the same thing in her father's place, (*d*) do and say the contrary of what he

requested, and (e) ask the reason and the reason of the reason *ad indefinitum* why she should or should not do a thing. On the face of it there may be no harm in this exuberance of will, and it should be indeed regarded as a welcome sign. However, if at all favoured by circumstances or violently opposed by the parents, the spirit of contradiction and disobedience develops and becomes fixed; the clever fencing becomes serious and bitter strife; and the will does not develop much in other directions. **Innocence and frolicsomeness at the beginning; guilt and misery at the end.**

Where these spontaneous aberrations of the will are noticeable, our duty is to ignore them in a good-natured way as far as possible, to treat them as insipid and meaningless, quietly to resist them without making much ado, and above all to displace them by other interests and exercises. Treated in this manner, the whole performance will fall flat and collapse after a short time. We see here how subtle are the beginnings of evil, and how wisdom rather than severity is the physician we must call in.

20. *Creating a Love of the Right in the Child*

As to the non-moral habits of the first period, they have still to be cultivated, though it is the form rather than the matter which we are most anxious about in this second period.

Your children should, with increasing force, consciously and deliberately desire and prefer good habits and dislike bad habits.

- (a) The rule for the will should be respected by the children more and more consciously and deliberately.
- (b) They should wish to do all they can do for themselves and for others. For example, they should not be cleanly and neat because they

have been habituated to be cleanly and neat ; but they should be encouraged to deliberately like cleanliness and neatness.

- (c) They should bravely support ordinary pain and discomforts.
- (d) They should be indifferent to dainties and like simple food.
- (e) They should wish to go early to bed and to rise early.
- (f) They should be little gentlemen or ladies at table, consciously, and because they like to behave properly at meal-times.
- (g) They should love to be active and cheerful.
- (h) And thus, of course, with good habits generally : they should be liked, and their opposites disliked.

In this matter of loving the right, the most important item is the previous existence of the good habits, for your children will readily respect what they are familiar with, and will readily dislike and discourage what is new and strange.

See what happens when your children are consciously to prefer an orderly life, while they are themselves the children of disorder. Though they may endeavour to be orderly, the task will be so exacting that they will instinctively lean towards the old habits ; their frail will is rapidly worn out ; their thoughts take the accustomed channels ; and they forget all about their efforts. They are controlled by the existing habits, and finally follow them without questioning. Of course children under these circumstances are often made to think that they are naughty ; but logical convictions are a poor substitute for the wish and power to do the right.

However eager, therefore, you may be that your child should consciously press towards the right, how-

ever convinced you may be of the small value of mere good habits ; yet you can only reasonably hope for conscious love of the right when good habits have paved the way. Your whole hope of making your children love the right life depends entirely on the pre-supposition that the desire to be good does not encounter a mob of bad habits. It depends also on your continued watchfulness in this direction, never allowing anarchy to enter into your children's souls.

Occasional rebellion does not matter, and, indeed, the child's wholesome development requires a judicious margin of license. Our endeavour must be to prevent bad habits from developing ; and hence a casual mistake in the child or the guardian is of little consequence.

21. *Truthfulness*

Perhaps the first serious danger you will meet with in the Second Stage is that of possible untruthfulness.

Hitherto your children's minds were not developed enough to speak or act a lie ; but now matters are different. Both in speech and in action your children become capable of untruthfulness in this period, and perhaps the greater danger is untruthfulness in speech. Here the starting-point is in many cases natural, since towards the beginning of this period children are usually ready to utter whatever sentence their imagination constructs. You ask, "Who gave this?" and the child indifferently proffers its guesses. To it, perhaps, every reply which suggests itself is true to some extent. Thus the child indifferently says, "Mamma gave it," "Lady gave it," "Rose gave it."

Some parents are apt to enjoy hearing their pet making such self-contradictory statements, and in not a few cases they innocently encourage their charge by proposing idle questions. The child likes to talk because

it wishes to learn to talk and does not know the object of speech, and thus the mischief is deliberately fed.

When the child has offended, and it is interrogated as to its guilt, it at first gives indiscriminate answers; at a later stage, more especially when harsh treatment is probable, it may find that telling an untruth is convenient, and in this way proceeds on the slippery road. In most cases the psychological process is apparent: the child, for instance, invariably and parrot-like, says that its brother did it. Supreme caution is, therefore, required here.

As we have seen, occasions for untruthfulness should be of themselves rare when the child is orderly, simple in its tastes, ready to respond, and eager to help. You should further discourage incorrect statements by

- (a) correcting them as amusing slips or errors;
- (b) not putting doubtful questions;
- (c) ignoring what is flippantly said; and
- (d) never speaking about lies and lying or falsehoods.

“You are making a mistake,” “Try to look or remember more carefully,” said in a highly amused tone, should be your normal comment to some exaggerated or slipshod statement. If you act intelligently, your children will soon come to think truthfully and be truthful. Only take care to carry them safely across this psychological torrent, which should be accomplished by the age of five. Once truthful statements are natural, respect for truth is readily inculcated.

22. Order and Universality

(A) In large measure your children, brought up in this way, will be able, so far as children can, to attend to themselves. They should know where to put everything, and where to find everything they require. They should keep their toys, their books, and other property, in appointed and convenient places, and return them

there after use. They should appropriately walk, talk, dress, eat, answer, ask, play, work, and exercise. All these acts should be performed, as far as this is possible for children, naturally, intelligently, gracefully, unhesitatingly, cheerfully, perseveringly to the end, with a will, and according to a sense of fitness. Slovenliness is as undesirable in a child as rats in a house, and must not be allowed to eat through the flooring of good habits. You should also make sure that no callousness or harshness of any kind strikes root in the children. A chair, a vase, a table, the floor, the grass, must all be treated considerately, which does not mean gingerly. Such a method implies respect, and even love, for everything without exception; and this is a virtue which brave and stalwart men and women can, and do, practise.

(B) Right conduct, we adults all know, is so much easier where it is a presence not to be put by, and where the temperament is a cheerful one. When your children behave in a worthy manner towards everything, they will all the more readily be kind and just towards their fellow-creatures. The very universality of this virtue of respect for everything guarantees its simplicity, its strength, and its ease of application.

If those of different colour, creed, or sex, for instance, are to be treated differently—say in matters of politics, education, legal standing, or economic opportunities—our morals are likely to be an elaborate pretence and of a confused and inconsistent nature impossible to explain to a child. Only masters of ceremonies could grasp such a conception of right living.

23. *General Behaviour*

The first stage is that of habit, and the second that of habit and obedience. Accordingly, the general programme outlined for the first stage will be also applied in the second.

- (a) **Orderliness** should be encouraged by you—cleanliness, proper ways of speaking, eating, dressing, tidiness, keeping things in their places; orderly conduct of games; faithfulness to promises; consistency; accuracy, and the like.
- (b) **The Simple life** is to be honoured by your children—indifference to superfluities and fineries, finding happiness in a cheerful temperament rather than in extravagances, and a love of strenuous application to all tasks.
- (c) **The will** is to be more deliberately trained—your children are to dress and feed themselves, &c.; and thus response to ideal demands be made easy.
- (d) Finally, the more strictly **moral virtues** are to be further developed by you along the line of hearty and intelligent sympathy for all living things.

The simplicity of the scheme should enable you to lay the chief stress on consciously loving the right and freely building up good habits.

Yet certain difficulties have here to be allowed for. The break-up of obedience tends to the break-up of habits in many children, and makes also the establishment of new ones a formidable task. In both cases you should perennially bear in mind that a habit cannot be made or unmade at once. One helpful method in these cases is—and the method applies also to natural forgetfulness in children—to refer to the habits not so much when the obvious opportunity occurs as frequently between these opportunities.

This indirect method should be applied constantly and in ever varying ways: Tell a secret; whisper in the ear; tell to others in the child's hearing; tell or ask dolly; ask your child what dolly will do, or say, or dream about; ask your child what it will do; and so on.

Forgetfulness, under these circumstances, is well-nigh

impossible, and, as everything is to be said in good humour, attention is inevitably paid to what you say, and your children will become often as eager as you yourself about remembering something at the proper time.

In this way your children's minds will be prepared for right action

24. *Occupations*

In this second period it is of great importance, as Froebel pointed out long ago, that full and intelligent provision should be made for the children to be occupied.

Dressing and undressing, washing and eating, walking and casual romping, and, lastly, sleeping, naturally absorb much time ; but it is the remaining time—which will be **the longer the better trained your children are**—that requires special attention in this Section.

Your children, when indoors, should have convenient rooms to be in and to play in, and things should be so arranged in the rooms that the children are not driven into breaking things or into other mischief. If a nursery or an empty room is not available, the centre of some room should be cleared as far as possible and few breakables be left on shelves and other places. Especially is this important when inhospitable weather compels your children to stay indoors for many hours together.

A round of various and somewhat regular occupations should be provided.

- (a) One of these is, of course, games in which all can take part, whether indoors or outdoors.
- (b) Another should consist of physical exercises and dancing.
- (c) Some time should always be occupied with songs and music.
- (d) Clay and plasticine are useful for modelling.
- (e) Word building and simple arithmetic are interesting.

- (f) Bead-stringing should be possible.
- (g) Playing at ball is, of course, time-honoured.
- (h) A simple doll, a plain wooden horse or engine, and other unpretentious toys, give perennial pleasure, all complicated toys being an abomination except for older children.
- (i) A clean sand heap in the garden and a big basin full of sand in the house are a passable substitute for the seashore.
- (j) Social games—playing at being school children, postmen, servants, engine-drivers, firemen, policemen, doctor, nurse, magistrate, life-savers, workmen, &c., ought to receive special attention.
- (k) Playing at visitors has far-reaching possibilities, and should be encouraged.
- (l) Tale-telling and reading of classic stories are important.

Nor need distinctly informative occupations be lacking :

- (a) A map of the world, a map of Europe, and of Great Britain, hung low down on the wall, may provide the elements of geography; natural history books, with coloured plates, something about animals, birds, and plants; a skeleton and physiological charts about the human body, and geological charts about the bowels of the earth; and a piece of black oilcloth placed like the map, with chinks, as well as a pencil and paper, the rudiments of drawing and writing.
- (b) The children should have for use a magnifying glass, a simple microscope, a telescope, a magnet, a globe, and a picture of the solar system.
- (c) An annual visit should be made, where possible, to Zoological Gardens, to Museums, to Picture Galleries, to town or country.
- (d) Visits should also be arranged to (sanitary) fac-

atories and places of business and work, especially to such where common articles are produced—bread, boots, clothes, books, and newspapers, &c. Laboratories, too, should be visited by the older children. And

- (e) From about the age of five, sewing, simple reading, writing, arithmetic, and drawing, painting and music, besides observing and comparing, may be systematically taught.

The value of definite occupations is very great. They will calm and rest your children; they will order the life; they will prevent fidgetiness, ennui, and bad temper; they will prepare the way for school lessons and for the pursuit of a vocation; they will form a welcome change; and they will develop the mind in a steady way.

Organised play will prove as necessary and beneficial to your children as organised work to adults. Just as morally, intellectually, and physically a man requires regular and strenuous application, so do your children.

Yet if it is true that it is not good for anybody to be alone, it is also true that it is very good to be sometimes undisturbed. Accordingly your children should have "peace" when they need it or want it. They might play or rest in a room by themselves, or at least be protected from having to take part in games when they feel tired.

In this matter of occupations your children should be encouraged to be independent and to lead as well as to follow.

25. *The Child should be Helpful*

On the one hand, we have the playground and occupations. On the other, there are the relations of your children to their elders.

The children should be made to appreciate early

(from two years and a half) that everybody is to be somebody in the household; and that everybody must contribute his share of work, and be generally of use. In other words, your children must act like their elders in respect of helpfulness.

A mother receives nothing in kind for attending to her child, and the child should, therefore, consciously come to desire (through habit) to act similarly towards its mother. There ought to be no difficulty in your children acting like little men and women in this respect, and they would soon come to love acting thus.

Such action would comprise—

- (a) Your children doing as much as possible for themselves,
- (b) for the household, and
- (c) generally.

Here, also, the fundamental principle is for the child to do all it can for others. This does not imply that you should make drudges of your children, though it discourages the custom of exempting children from all work. The rational limits are easily determined in practice.

26. *Other Children*

The child's relation towards others has a twofold aspect at this period. On the one hand, it plays, or ought to play,¹ a good deal with fellow-children, and, on the other, the relation ceases to be one of superior and inferior; it is peer meeting peer.

As the children are equally undeveloped, it is likely that there will be a tendency for them to adopt towards each other the same short-sighted methods which we have so strongly criticised in adults. This is a new danger of the first magnitude. Your children will not

¹ In order to avoid infectious diseases it is safer for younger children of one family not to mix too frequently or too freely with other children. Some parents are very rigorous in this respect.

probably change much towards you; but they are likely to build up a second moral code alongside of the first. They will then introduce this code into the school; they will become familiar with it; and, at last, when they enter the world, they may apply there the second code rather than the first.

Simply to cut older children off from one another would be making matters worse. They must be allowed to be together; only they must be watched, especially at first, and occasionally afterwards. You should make immense efforts to ensure that your children are as honest, as kind, and as respectful towards their playmates as towards you. Ideas of honour and right should dominate play and the relation of the players.

Much depends on the games.¹ These may be strenuous, healthy, joyous, and intelligent, while not at all unsociable. Further, games may be distinctly helping discipline, such as social and school games.

Once you have introduced universal principles of conduct in your children's games, you need little dread the playground, which is the first rung on the social ladder, school and comradeship forming the other early rungs. But the children's playground must be moralised while they are yet of tender age, and guarded so that their conduct should not deteriorate.

You should by no means apply for assistance to asceticism. Your children are to be as hearty and joyous as their nature demands. There should be no attempt to make the games prim and tame, and there is no need for that. With tact there should be no collision between right and happiness. The very strength of your position as parent must lie in that you heighten happiness. **Here also the unimportance of occasional failures must be borne in mind.**

¹ The question of games forms of itself an interesting problem.

27. *Co-operation*

You may do not a little to introduce a high moral standard among your children by deliberate encouragement of co-operation under ideal conditions.

(a) From the first your children should be made to tolerate each other ;

(b) two or even three might be held on the lap ;

(c) you should frequently play with more than one ;

(d) tell or give something to more than one ;

(e) make them take turns frequently ;

(f) walk and play with all ;

(g) make two or more play together or do things ;

(h) make them help you or others ;

(i) make them help and serve each other, &c.

By thus utilising every possible opportunity, much more frequently than is done as a rule at present, your children might very likely be trained to apply, however crudely at first, the same general principles of conduct as you yourself apply. If this is done, the problem of ensuring a proper standard of conduct among children will prove to be practicable.

28. *Example and Precept*

Your children, you doubtless know, are imitative, though you may not have noticed that they not only imitate your actions but your attitudes and feelings. It is important to recognise this, since by such imitation your children enter, for better or worse, into the whole spiritual heritage of mankind. Prof. William James has pointed out how, by assuming a certain bodily attitude, we superinduce the feelings appropriate to it, and if you watch your young children (from two years upwards) you will find that in this manner they enter

into our ways of being gentle, angry, afraid, or affectionate, and that in the same way they imitate the weakness, waywardness, or strength of our will and thought.

Consequently it is of the utmost importance that your tone of voice, your words, your gestures, your look, your step, your bearing, and your movements should as closely as possible approach perfection.

A further help to the same end are your intellectual and other good habits. Be intensely interested in observing, in observing correctly, in readily appealing to facts; be discriminating in your judgments, making frequent use, as required, of perhaps, I think, sometimes, several times, often, nearly always, very nearly always, not without some good qualities, I am mistaken, &c., rather than I know, this is absolutely wrong, always, never; avoid a poor vocabulary, as regularly calling everything "awful," unpleasant things "nasty," nice things "lovely," warm things "boiling hot," and so on; generalise frequently, boldly, and yet show distinct restraint; admire the sunset, the flowers, the birds, the landscape, and everything beautiful; be strenuous, quick, unhesitating, resourceful, industrious, careful, superior to small pains or troubles, readily sharing and co-operating, living simply, keeping alive in yourself the sense of wonder and admiration, training your imagination, taking interest in some great person or book, and helping others and their children in all these things—and your children will be almost irresistibly drawn to respect facts, discrimination, careful generalising, the beautiful, and the other qualities mentioned.

You must not, however, leave everything to automatic imitation. You can assist this process of the higher birth by casual hints, by rousing and directing the attention of your children, by unostentatiously

communicating your ideas in simple form and language, and by shorter or longer talks and discussions when opportunity offers, without, of course, labouring any point or forgetting the ages of your children.

Reliance on your example may be frequently without effect because your children may not think that such conduct is expected of them and because imitation is often difficult, just as precept without example may leave them at a loss as to what the precepts imply and make them insincere preachers and not lovers of right conduct.

Besides, unconsciously acquired habits, and all mere habits, tend to change in an unfavourable environment, while conscious ideas alone can resist insidious attacks. Conscious and unconscious example, precept, and training, are equally necessary. To lighten your task by requiring very much of your children and very little of yourself, to leave everything to unconscious example and imitation, is to court disappointment.

Example, then, is of superlative importance when it is connected with direct moral teaching. It is, of course, needless to say that the example must be genuine, and that the relations between you and your partner in life and between both and the persons they come in contact with should be the same as between yourself and your children. Else your children will choose which of the many examples presented they are to follow.

Some writers have asserted that young children are non-moral and are entirely interested in themselves; but no observant parent could possibly agree to such a view. A small boy of three whom the author has in mind is just typical of children of his age. Seeing some lads with surreptitiously obtained bundles of field flowers in their hands, he says in an indignant tone: "Naughty boys"; and the sight of a public house or

war picture provokes similar comments expressed with fullest conviction. There is also nothing more common than affection and sympathy among children. They cry when others are hurt; they resent others being punished, at the known risk of being punished themselves; and they show all the signs of judging actions as right or wrong as adults do.

The author remembers once a lady assuming in fun a threatening attitude towards her grandchild, and how he was painfully struck with the correctness and ease with which the baby child imitated the angry face and the clenched fists. Human character is essentially a product of the environment, and a child is therefore as low or as noble as its proper environment. Hence the importance of Example and Precept.

29. *Instruction and Experiment*

In the last Section we spoke of Example and Precept, and in Sections 7 and 24 we referred to Games and other means of teaching.

Your methods, however, could only be considered quite modern if you also took account of Instruction and Experiment.

(A) Strangely enough while nothing could be more obvious than that we should carefully **teach** children how they are to wash, how they are to dress, how they are to eat, and so on, nothing is more common than the absence of such teaching. Parents almost invariably content themselves with general instructions, with remonstrances, and with correcting glaring faults. How much more sensible, however, would it not be carefully to show to a child how it is to wash, dress, or eat, and watch that it has really learnt these difficult lessons.

By Instruction we therefore mean that a child should be taught his various habits with the same care, thoroughness, and patience that he would be taught his physical

drill or arithmetic at school. This alone will prevent your children from spending double the time on doing half the work. Indeed, how is the child to know how, for instance, to wash his hands and face properly, if he is not consciously instructed, but has to depend on example, precept, and guesswork? You will, therefore, at once see both the reasonableness and the importance of deliberate teaching, especially between the ages of two and a half and seven.

(B) However, you know that men of science lay the utmost stress on Experiment, and consider no inquiry adequate which dispenses with it. If you are, then, to bring up your children in the spirit of modern science, you should proceed experimentally.

This has only to be suggested in order to be approved. Experiment, for instance, would mean that instead of trusting solely to example, precept, and instruction, you will, for instance, let your boy take off and put on his knickers half a dozen times at a time so that he and you might be quite sure that he knows how to proceed. The advantage is obvious. In instruction you teach one thing once at a time and have probably to wait for twenty-four hours before you repeat what you have taught, by which time much has been forgotten by your child. In Experiment, you get your child to repeat an action perhaps a dozen times at a stretch until the proper act has been well learnt and is deeply engraved in the memory. Naturally, therefore, the proper form of Instruction is by Experiment, which is as valuable in child-training as in chemistry. In this manner the child may learn promptness, neatness, quickness, gentleness, resourcefulness, helpfulness, endurance, &c.

At the first blush you may possibly think that children are not ripe for experimentation, and that they would never have the patience to repeat one particular act a

dozen times at a stretch. In a certain sense this is obviously true, for persuade a stern scientist to conduct the experiments and he will miserably fail. In another sense the opposite is true. Treat the experiment as a marvellous and amusing thing, which it really is, and your children will regard it as a capital game. Children love to repeat things ; and if you count how many times the act is repeated, and humorously notice the advance made each time, your children will not be the least happy persons in the game. Besides, Experiment has the advantage that it very quickly and thoroughly settles a problem, and is therefore only seldom applied, which means that the child is not wearied with experiments.

Deliberate Instruction and Experiment are of the utmost value, and should be invariably applied, more especially in this Second Stage.

30. “ *Be Strong !* ” “ *Be a Man !* ”

(A) Everybody loves to be strong ; and this desire may be utilised for educational purposes.

It is good for your children to have strong legs, strong arms, and strong lungs. Strength, however, can be shown in other ways. He who “ loses ” his temper is distinctly weak, and he who can control his temper at all times and is unruffled by anything that might happen is very distinctly strong. To idle is a sign of weakness ; to be industrious is a sign of strength. To be dreaming is a sign of weakness ; to be strenuously thinking and acting is a sign of strength. To help oneself and help others is a sign of strength ; to think only of oneself and exploit others is a sign of weakness. To do the right and forward the welfare of mankind is a sign of strength ; to do the wrong and be a prey to our uneducated impulses is a sign of weakness.

“ Be Strong ! ” has as obvious a meaning to the

child of three as to the man of thirty, and you should therefore constantly draw attention to the fact that strength is shown by self-control and by helping others, and weakness by self-indulgence and self-concentration. People often say that the natural man believes in being strong, but not in being good. You can prove to your growing children that if they wish to be strong, to be powerful, to have a great personality, the sense of right alone will indicate the way.

(B) "Be a Man!" is another cry which appeals to all, and which is supposed to be in contradiction with being good.

Ask yourself, however, what a man is, as distinct from an animal. The animal is wholly dependent on his instincts and on his organism. A man brought up outside civilisation would be even worse off, in that he has no certain instincts to guide him and a very clumsy organism for satisfying them. Only in so far as an individual rises above the animal, assimilates all that mankind has invented and discovered, is he truly a man. Man is made to work with others and to learn from others; to use his intelligence and to act in accordance with an ideal. Short of this he approaches the animal.

"Be a Man!" therefore means: "do not follow your uneducated passions, appetites, impulses, and fancies. Do not act precipitately. Do not be absorbed in yourself. Have a life ideal and a universal ideal; subject your whole being to the control of these ideals; and you will be a right true man. You will be more and more a man, the more you are guided by ideals, and less and less a man the less you are guided by ideals. Do not be a brute! Be yourself! Be a man!"

With this view of what man really is clearly in mind, you can get in time your children to appreciate the

words "Be a little man!" You can often say to them that a man learns, works, helps, controls himself, and so forth. Children, like adults, love to be true representatives of their species.

-As your children grow older let them have a clear conception of what it is to be strong and manly, and half the battle will be won.

31. *The Mind*

The First Period, to the age of two and a half, is that of relative speechlessness, and therefore your influence on the intelligence of your children can only be in the main indirect at that period. Not so in this Second Period, where all but large experiences and complicated reasoning processes are missing.

(A) Already before the end of the first period the child begins to put innumerable questions regarding objects. THE "WHAT" STAGE is thus very important. We may here deepen the interest

- (a) by being as interested in things as the child ;
- (b) by determining to some extent the direction which the child's interests should take ;
- (c) by increasing the interest through going into as much detail as the child can be brought to appreciate ;
- (d) by answering the careless "what" with a "Then tell me."

It is almost startling, at least in comparison with what many adults know, what the child might learn to know by the end of the Second Period :

- (a) At least eighty flowers, grasses, bushes, trees, cereals, and vegetables ;
- (b) about a score of birds, and some fifty other animals of all kinds ;
- (c) a large assortment of facts about sun, moon, and

stars, shadows, rain, snow, ice, frost, fog, rainbow, clouds, wind, rock and soil, cold and warmth, thermometer and barometer ;

- (d) many parts of the body ;
- (e) a good deal of geography ;
- (f) reading, writing, and simple arithmetic ; and
- (g) a host of other common objects and activities.

You may highly develop the power of analysis by getting the children to observe the largest number of interesting points in every object, as the variety of trunks and branches of trees, the veins and dispositions of leaves, the parts of flowers and their relative sizes and colours. This knowledge may be made even sounder

- (a) by studying closely the more obvious changes in the seasons—as the coming, the growing, the changing, and the falling of leaves and flowers, —and studying one young tree, especially one branch of it, in full detail, from season to season ;
- (b) by noting the young of animals ;
- (c) by learning that everything in use wears out incessantly and imperceptibly—as the soles of boots, a staircase, or a human being.

Terms such as right, left ; horizon, zenith ; east, west, north, south ; horizontal, perpendicular, inclined, curved ; concave and convex ; the names of the chief geometrical figures, of parts of the body, and of common objects such as the clock ; and many other valuable terms, can be easily acquired if they are treated as part of the conversational vocabulary.

The few principal terms and facts in botany, physiology, astronomy, geology, physics, meteorology, geography, &c., and in the chief industries, might become familiar.

Not only should there be, however, a large vocabulary, but clear, terse, and fluent expression should be aimed at.

The utmost definiteness should be insisted on, and counting and measuring should be resorted to wherever possible, the footrule and the balance being in constant use.

Direct study and reading should be the general aim on the passive side, while many opportunities should be found and created for experiment.

(B) THE "WHY" STAGE is equally interesting. The author has been repeatedly startled with the correct answers he received even from his boy when less than three years and a half. Sitting before a hothouse, presumably for the first time so far as active observation is concerned, he is asked what is the difference between the plants within and without the hothouse. He thinks first that the rain would not fall in there, then that the leaves would not be scattered when they fell, and, after a time, that the wind does not blow in there. Questioned as to the bower in which we are sitting he gives at least some half-dozen answers as to the why of things. His sister, then two years older, became very expert in answering Why's. "Why do you sit there?" she asks. "Why?" comes my familiar reply. After a moment she correctly says, because the sun shines there. Questioned exhaustively as to a shelter in which she is sitting by the seashore, she says that it is for rest, for protection against the sun, for protection against the rain, and for protection against the wind. And this is a sample of batches of answers to all sorts of simple questions which might be obtained.

Naturally you will assume no freezing, killing, magisterial manner. It will be a thoroughly pleasant game where you are intensely interested as to whether the child can guess one more quality of an object or one more reason for an event, and there will be, of course, great rejoicing at each new-found fact or reason. The

“Why” instinct is thus well exploited by asking your children innumerable questions as to the why of things. In this matter it seems easier to tire the parents than the children.

(C) THE OCCASIONS FOR COMPARING are as frequent as you wish, and form a variety of the causal or Why question. If a child of yours prefers the park to the seaside or vice versa, you may be eagerly wanting to know all the reasons. You may ask for the differences between the people in the household, between dresses or chairs, and between every class of fact within the knowledge of children inside and outside the household.

(D) GENERALISATION is still difficult at this period, because useful generalising means considerable knowledge and a ready memory. However, if observation has supplied your children with details these may be utilised. If they say that the sparrow they see has two legs they may be asked about the number of legs which a thrush has, and so on, till we ask the question about the number of legs of feathered creatures generally, and later perhaps about the number of legs and other known characters of cows, &c. This kind of generalising you may apply to all classes of plants and animals, to all classes of things in the house and the street, and to all that your children know about people, human nature, and human institutions. The differences which they may have occasion to note will teach them the wantonness of reckless generalisation and THE NEED OF INVARIABLY VERIFYING THEIR SURMISES, and will also widen the horizon of their knowledge. Perhaps here it is most important for you to remember that your children should generalise ceaselessly, and boldly but cautiously. The blossom and fruit of thought are vast and yet guarded and verified generalisations.

THE CONTINUAL SENSE OF WONDER with which you should view the world of fact ought to prevent in your

children a dull acceptance of the things presented to the eyes and ears or to the mind. To heighten this sense, however, the IMAGINATION of your children should be stimulated. Besides continuing to do as suggested in the first period, you can now utilise folklore. Fairy-tales are scarcely of use in this direction ; but you can tell your children about the various customs, beliefs, and experiences of various peoples at various times.

Perhaps an additional word should be said about stories. Your children doubtlessly love them. Instead of unceremoniously telling them about something, say **Shall I tell you a story ?** and they will listen ever so much more eagerly, especially if you are not over-serious and give plenty of picturesque detail. Similarly when out with them in the open, or on other occasions, you can take pretence journeys to the North Pole, to the Equator, to China, India, Switzerland, across the sea, up Mount Vesuvius, and to innumerable other places, and also pay visits to Socrates, Confucius, and other worthies. In this manner you can convey about as much information as you possess on various subjects, so long as your story is vivid and you have the children act just a little, say, pretending to climb the mountain or to be freezing at the North Pole. If at all encouraged, your children are also likely to appreciate highly story-books about animals and plants with their habits and natures described—books with coloured illustrations, such as, for instance, “The Look About You Nature Books” and the “Shown to the Children” Series, both published by T. C. & E. C. Jack, London, as well as works such as Macmillan’s *Science Readers* and books about how things are made. Interesting facts or events that you read of in the newspaper, or that come under your personal cognisance, you could also relate, not in the way of information, but as a vivid story or a wonderful fact.

Even ordinary stories you may unconventionally tell

with much advantage, introducing plenty of interesting details. Thus a good deal of natural history and even of ethics may be put into the Tar Baby story, and the Bremen Musicians' story may be turned into a veritable Zoological Gardens story by indefinitely increasing the number of animals that go with the donkey to Bremen. In both instances, and in all such instances, you may drop everything that is not morally refined from the stories, and the spirit of the story you may convert into just what it should be. In the author's Tar Baby story his children enjoy the idea that brer fox wants to go for a walk with brer rabbit, that brer rabbit threatens to stroke the face, &c., of the rabbit, and that brer fox means to do all sorts of innocent things when brer rabbit is secured by means of the tar baby. Indeed, unless you proceed in this way with stories you can scarcely expect your children not to imbibe all sorts of objectionable notions. First form your children's character and mind, and then let them face the sadder realities of life. They will thus become re-formers instead of de-formers, thinkers instead of tittle-tattlers. Little stories relating to your own experience of children and to your own childhood are sure to be appreciated and asked for over and over again. The author has for instance repeated, by urgent request, many times over the story of a little girl he once knew who wanted more and more salt in her soup, and when at last gratified was the contrary of delighted when she put the first spoonful in her mouth. The moral is obvious. In such cases, too, much useful ethical and other information can be embodied so long as one is realistic and bright. Beware of preaching and lecturing to children !

Little can yet be done for THE MEMORY. The interest is still so much in the present that attempts to draw out the memory for the purpose of strengthening it,

correcting it, organising it, and effectively using it, meet with relatively small success ; but such attempts form nevertheless the basis for future endeavours, which are certain to have later a much greater reward.

You should make it therefore a rule to speak often of recent experiences and of absent people and things, and ask your children frequently about the recent and the distant past.

Here is a chance Time-table of "Work" for three children, aged five to eight, the youngest not doing writing, arithmetic, and piano, and the oldest being at school in the morning. Lessons last from five to fifteen minutes. The principle of teaching to be followed is not to tire the child at the commencement, to begin at the very beginning, and only advance as the child has thoroughly learnt its tasks. Most important it is also that the child should not play when at work, for else most of the child's and teacher's time will be wasted. "There is a time to play and a time to work," or, at least, we must have the child playing at seriously working. It need scarcely be added that the teacher must be bright, patient, and resourceful. (Varied Time-table for Saturday.)

MORNINGS (Generally)

<i>Monday</i>	<i>Tuesday</i>	<i>Wednesday</i>	<i>Thursday</i>	<i>Friday</i>
Arithmetic	Writing	Arithmetic	Writing	Arithmetic
Reading	Reading	Reading	Reading	Reading
Drill	Drill	Drill	Drill	Drill
Sewing	Drawing	Knitting	Painting	Geography
Poetry or song	Poetry or song	Poetry or song	Poetry or song	Poetry or song
Piano	Piano	Piano	Piano	Piano

EARLY AFTERNOONS

Skipping-ropes	Tops and whips	Hoops	Cricket	Tennis, &c.
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LATE AFTERNOONS

Cubes	Sand	Toy animals	Train and porters	Lotto
Shells	Word-making	Dominoes	Marbles	Plasticine
Painting	Doll's food and stove	Beads	Washing	Dolls
Hammer and nails	Pasting	Tea-set	Tops	Doll's house
Bridge-building		Shop		„ cradle
				„ carriage

C.—THE REIGN OF COMMENDATION—FROM THE AGE OF SEVEN TO THAT OF ABOUT TWENTY-ONE

32. *One Habit, not Many*

You do not want to weary your children with acquiring mechanical habits unrelated to one another in thought. What you require is a short and easy method for checking bad habits and encouraging good ones, and such a method you will find in CENTRING THE ATTENTION ON A LIFE IDEAL OR AN IDEAL OF LIFE, since this naturally excludes all bad habits and as naturally includes all good ones.

Still, at the beginning of the Third Stage it will be necessary for you to favour a composite ideal. The emphasis would be placed on love of order, love of truth, and love of others.

In your teaching you would regard all the virtues as parts of these three virtues, and thus, on the one hand, simplify the conception of the right life and, on the other, offer one great stimulus, to right living far more potent and wide-reaching than an army of independent and petty habits.

Later the three cardinal virtues may be focused in one virtue, say, that of ORDER—an ordered mind, an ordered life, an ordered society, city and country, and an ordered mankind—ordered according to the nature of mind, society, &c.

Or the word CO-OPERATION might be used in the same large sense.

Here the broader and deeper implications will be unfolded as the boy and girl grow into the adolescent and then into the man and woman. At the same time growing stress would be laid by you on the rule of life that in ALL human affairs, and in thought,

speech, writing, and deed, EVERYONE'S supreme concern should be to carry out promptly and intelligently, in a sympathetic, genial, and tactful manner, what a thoroughly awakened and enlightened conscience demands. THE IDEAL SHOULD BE TO BE MANLY OR WOMANLY in the sense just defined.

33. *The Special Virtues of the Adolescent Period*

We assume that the fundamental considerations which have guided you hitherto will not be placed on one side as the children enter upon the Third Stage. The necessity for orderliness, for the simple life (including strenuousness, love of work, and cheerfulness), for a disciplined will, and for helpfulness, is as great at this stage as at the previous ones. Indeed you accept Commendation as your principal method at this juncture because you take for granted that the virtues of the First and Second Stages have been acquired to some extent and are ready to be further developed.

Other things being as we have assumed them above, there are some virtues which are best emphasized at this period :

(A) A very important one is that of **unhesitatingly doing what one believes to be right and reasonable.** This would cut short the life of much sophistry which paralyzes right action and encourages wrong action.

Given that orderliness, promptness, punctuality, truthfulness, consistency, exactness, sobriety, purity, industry, select companionship, love of learning, nature, and art, devotion to good causes, &c., are regarded as right, the principle demands that the young should not, when it comes to action, begin to revise their principles. **FIRST**, let them act, **THEN** they may think as carefully as they please about how they will act in the future. Most temptations would thus be shut out if the young were determined to consider the reasonableness of a certain

class of temptation only after the temptation is overcome.

This means that the young are to decide on what general courses of conduct are right to follow, and never question these when the time for action arrives. What is more, if it has taken us months or years to decide what is right, we should reflect for months or years before introducing changes in our ethical ideal, most especially if these changes favour self-indulgence.

(B) On the positive side the leading virtue of the Third Period is Truthfulness, which, being interpreted, means "full of the love of truth."

If this virtue distinguishes your children

- (a) they will hide nothing from you ;
- (b) they will be guilty of no mean or low action ;
- (c) they will avoid evil companionship ;
- (d) they will take part in no intrigue ; and
- (e) they will be honest with themselves and honest towards others.

Their relations with their fellows will at least be blameless so far as deceit of any type is in question, whether towards parents, friends, or those of the opposite sex.

Nor should you overlook the aspect of their readily and eagerly learning both at school and out in the world if they be once lovers of truth.

And we can have no doubt that the other master virtues of the Period, love of purity, of sobriety, of work, of worthy companions—love of purity, that is, perfect purity in thought, word, and deed ; complete sobriety, that is, total abstinence from all intoxicating liquors ; hearty love of work, that is, learning at school and choosing and following a profession enthusiastically ; and good companions, that is, companionship which both satisfies and ennobles—would be the gainers by truthfulness.

(C) A neighbouring virtue to truth is that of **trustfulness towards parents**. This latter virtue is of critical importance during adolescence. Let your adolescent child never embark on anything grave without consulting you, and you have a means of assisting sexual purity far greater than any indirect methods could offer. A truthful and trustful adolescent will be chivalrous, and scorn anything that requires an untruth or needs to be hidden from you.

(D) As your children approach to manhood and womanhood the flower of the virtues, **Refinement**, must reveal itself in its full beauty—subtle insight into the needs, ideas, and feelings of others, and delicate sympathy with others' states of mind.

(E) Two final virtues round up the scheme of moral education for the Third Period. The love of strenuousness should issue more particularly in the **desire for earning one's own livelihood and acting in our vocations honestly and efficiently**, while the love of being helpful should blossom forth at the end of the period in an intelligent and devoted citizenship, which has for its ultimate object the harmony and advance of the human race.

34. *Parents and School Life*

To-day every child must attend school, and school life begins about the age of seven. Assuming this fact, home education from that age upwards has to adjust itself to a certain extent to the life of the school.

That your children should go to school clean and neat is a matter of course, but not the less important.

The need for **punctuality**, considering that we have to deal with classes, should be equally evident.

It may not, however, be so clear to you that **regularity of attendance** is of vital consequence. Only the gravest considerations should therefore prevail upon

you to keep your children from regularly attending school, for, since teachers can unfortunately pay but slight attention to individual scholars, the children who are absent find it relatively more difficult to follow the subsequent lessons. Classes are in this way sometimes thoroughly disorganised.

The school is also helped if the children's food is simple and wholesome, and if they get plenty of fresh air, sufficient exercise, and are protected from infectious and other illnesses.

You should perhaps favour CO-EDUCATIONAL schools as being more natural and more advisable, and should certainly extend the school period as far as practicable.

You would do well to know the head master and your children's teachers, and consult with them regarding educational matters.

You should take a lively interest in your children's studies; assist them; learn with them; discuss with them school and school experiences; and encourage generally a love of intellectual and moral progress.

If your children have special talent for music, painting, or the like, it should, of course, receive encouragement.

A love of nature and art should be encouraged, frequent visits being paid to the country and to art galleries and like buildings.

Home study should be assiduously cultivated. A good atlas; a few good books on natural history with coloured illustrations; works on history by great historians, should come to be loved, as well as magnifying glasses, microscopes, and similar instruments. Reading of those classics which can be understood to some extent by your children should be perhaps regarded as of supreme consideration, for these classics will effectively form the taste and the ideal of the growing maiden and youth.

Such studies do not exclude a fair interest in sport, and are far from preventing the formation of desirable friendships.

Nor should they be inconsistent with your children doing everything possible for themselves and helping a little in the home and otherwise.

As far as practicable there might be also co-operation and collaboration among your children.

Not infrequently towards the end of the school period the future should be discussed.

The new moral factor enters with the beginning of school life. Up to then you were the natural guide; but now other guides offer themselves in plenty, and many of these may be doubtful ones. For this reason it is of paramount importance that you should remain the friend of friends, who will sift the evil from the good for your children while they are yet untrained and inexperienced.

35. *School and Home*

School and Home should collaborate, and they could not do better than to follow a common plan.

At present no plan at all is followed in the home, and that of the school takes, perhaps for the reason just given, practically no account of the home. Indeed, parents know practically nothing, but for vague memories of old days and the confused accounts of their children, of what the School is aiming at or doing.

More determined efforts should be made by parents' unions and by education authorities to bring Home and School together. Parents might be invited, as in the United States, to visit the schools as often as possible. There might be arranged frequent Parents' Evenings, where parents and teachers could freely talk together, and where lectures might be delivered repre-

senting both the view of the School and that of the Home. Class teachers might also be on calling terms with their pupils' parents, and these latter with the teachers. Head teachers and their assistants might have, as a rule, certain half-hours when they could see parents.

Yet these are relatively trifling matters. The absence of a thorough education in the home throws the whole burden of systematic education on the school, and since the children come, as a rule, ill-prepared to school, systematic education is almost paralysed. Education generally has to begin at birth, and if neglected for seven years, and not encouraged at any time in the home, no school or any other power can make it effective. The need above all needs is therefore a single system of education embracing home and school.

The faculties of observation, comparison, judgment, generalisation, deduction, verification, accuracy, memory, concise and careful speech, should be practised almost from infancy in the home; and a knowledge of many of the leading facts of nature and of man might have been acquired by the child before entry into school. If we add to this a thorough moral training and good physical habits, the possibilities of the school become, so it seems, positively dazzling.

Indeed, under these circumstances, the school becomes an adjunct to the home, a kind of continuation school where the mind and morals are perfected through systematised teaching and training,¹ and where the least possible attention is paid to the mechanical acquisition of "useful knowledge" which forms at the present day the pivot of school work.

Perhaps the most profitable thing which the School might perform in fusing home and school is to institute

¹ For all information regarding character-training in schools, apply to the Moral Education League, 6 York Buildings, Adelphi, London.

classes for parents, nurses, and governesses, where the science of home education would be taught theoretically and practically.

36. *Secondary Education*

The problem involved in Secondary Education need not delay us much, for the parents' task remains about the same during both the periods of Primary and Secondary Education. Only that in the latter case the ideal element may play a more definite part.

Your children should be encouraged, according to their age and capacity, to read **only** classical authors : the **greatest** novelists, essayists, and poets ; the **greatest** historians and philosophers ; and the **greatest** scientists and explorers. They should learn to love and understand nature and the arts by **first-hand study**, and **immerse their souls in things of beauty**. They should be taught to enjoy necessities, and be indifferent to unnecessaries. They should, finally, **think of their future** : their vocation, their assumption of citizenship, their devotion to good causes, and their probable marriage and parenthood.

If the School which your children visit during this period does its duty, it will regard as its chief office the seconding of your efforts in these matters, and indeed practically take your place where it is a boarding-school. The elimination of the home is, however, even more undesirable than the complete suppression of the school by the home.

37. *Apprenticeship*

When the period of primary education draws towards an end it will behove you to **think seriously about the future of your children**, and to think of this in no passing way.

Having in mind the full implication and import of

such a step as selecting a vocation, you should choose one

- (a) where honesty is likely to be at a premium ;
- (b) where the work is not unhealthy or too exhaustive ;
- (c) where a sufficient living for a family may be earned ;
- (d) where the employment is likely to be unbroken by periods of unemployment ; and
- (e) where the work is socially useful and requires the application of an alert intelligence.

Just as school life opened up a new world to your child, apprenticeship does the same. His companions are no longer of practically the same age ; he is no longer one of a docile class of thirty or forty ; he is no longer under strict supervision ; he is entrusted with all kinds of individual tasks ; he is beginning to earn his living ; and he is preparing for a life of responsibility and independence.

Where the school is a part of a general scheme of education there will be an easy passage from school to work, for individual and independent action will have been developed ; but where the school is a separate organism, ignoring the home and the period past school age, entering into an office or a workshop will be something of a revolution, as unhealthy as it should be unnecessary. In the latter case, which is still the rule, we must rely on the home having done and continuing to do its duty.

The average youth, without proper preparatory home and school education, will suddenly lose his bearings as he takes up a vocation. The supposed liberty he gains will often mean license, and he will be easily enticed to adopt a new code of conduct. His standard of speech may deteriorate ; his sense of purity may suffer ; drinking, smoking, and other foibles or vices

may find an entrance ; respect for others may decline ; and even shirking and idling may come to be regarded as virtues. In numberless cases no such ill effects follow because of the home influence, and therefore there is reason to believe that if the home influence were universally what it might be, apprenticeship would not be beset by any serious dangers.

As in conjunction with the secondary education period, you will duly emphasize the importance of a simple and healthy life, of a study of only the classics in every department, of a love of nature and art, of the virtues specially applying to the period up to the age of twenty-one. There would be, however, certain special aspects to be considered. There are the virtues of work to be instilled, namely, that

(a) work should be regular, prolonged, strenuous, intelligent, rapid, resourceful, original, thorough, useful and beautiful ; and that

(b) honesty should rule supreme in occupations.

The reading of Ruskin's *Unto This Last, Seven Lamps of Architecture*, and other works by the same author, should prove stimulating. In this connection the perfecting himself or herself in the kind of work engaged through attending classes, through reading, and through visits to art museums and places of business, should not be lost sight of.

In not a few cases it is false reasoning and lack of knowledge which cause the deplorable falling away from earlier and higher standards of conduct, and if parents and others were fully aware of the disastrous effects of small and apparently innocent compromises with sin, much would be different.

Let the apprentice, then, absolutely resist the debasing of the coinage of speech by ever so little. Let him smile at the teasing of those who would drag him down to their lower level. Let him find at least one

congenial companion or, in default, conquer one by lifting him up to himself. Let him good-naturedly, tactfully, but determinedly, carry the war into the enemy's camp by pointing out that he only is wise and strong who can control himself and who has purposes as large as life, and that the way of self-indulgence is the way of the animal and the prehistoric savage. Let him remember, in regard to his superiors—officials, clerks, journeymen, foremen, employers, and others—that they are his superiors in business matters, not necessarily in moral matters. Finally, let him some time before he reaches his majority join some church or ethical society, as well as a little later assist some political body congenial to his convictions.

Needless to say we use the term Apprenticeship elastically, including in it every calling whatsoever. We also mean what we have said to apply equally to young women as to young men. Women should also have a vocation, if only because self-respect demands it and experience emphasizes this demand.

38. *The Adolescent Problem*

The following notes may prove useful to parents :

1. The problem : the whole meaning of adolescence and of marriage in its various aspects.

2. Habits to be generally promoted : simple and hygienic living, daily cold baths, abstinence from stimulants, sufficient exercise, hard work but not overwork, respect for self and others, sound and not too much sleep, not too soft a bed, rising instantly on waking, not drinking in the evening, &c.

3. If the adolescent teaching is to be effective it must form part of a general system of moral teaching, for then the force of the whole teaching can be brought to bear on the subject. In this way the adolescence problem is indirectly solved and settled.

- (a) Take care, from the earliest period, that the child knows the devotion of the parents to each other and to their children—the common cares and joys—mother managing the household and father earning the money for the household ; nobility and responsibility of married life ; the parents as ideal and permanent companions ; marriage not to be lightly undertaken ; the home as the unit of the State. The central thought in this teaching from about the time of puberty to the approach of manhood must be a high conception of courtship and marriage, thus minimising the merely physical aspect, and identifying the satisfaction of the race instinct with the preservation of the race through the married state.
- (b) As early as possible answer the child's questions about child-bearing and birth, its pains and joys ;
- (c) Prepare for (b) and (d) by a study of botany and some physiology.
- (d) Stage of Adolescence : Explain the general unrest as due to physiological changes ; explain that these will end in manhood, inclusive probably of marriage ; point to the manliness of self-control ; the general impulsiveness of this period to be understood and controlled ; self-control in the light of the full meaning of marriage ; self-control as essential to the healthy and proper growth of the adolescent ; this control not harmful to adults, and practised often in married life ; bringing a pure and healthy body to one's partner in marriage ; what the adolescent, in thinking of his own married life, would like his children to be in matters of purity ; the effects of being in the grip of a vile habit ; the race instinct to be

evidently satisfied only in the married state when parents feel that they ought to have children or when in that state no harm is done ; evil companions and habits are an insult to our parents and to our ideal of marriage. Develop these ideas as the adolescent grows to manhood.

- (e) Prostitution in the light of the whole meaning of marriage : its support is unmanly, below the conduct of a great many animals ; argues a weak character ; to give way to instincts is no sign of nobility ; drags our whole moral nature into the mud ; is an insult to our mothers and sisters.

4. The physical aspect of marriage is but a very small portion of the whole of marriage ; therefore give it no special prominence. The above notes are drawn up on this basis, which is not usually sufficiently emphasized, and they apply equally to girls and boys.

5. The parents should be the most intimate friends of their children, and their children should always consult them, and them alone, about the most intimate matters.¹

39. *Ethical Exercises*

Daily physical exercises are admittedly beneficial. Similarly with daily ethical exercises. These constitute a permanent centre of moral reflection, and are evidently most appropriate as morning and evening exercises. Children of three and even a little younger can easily say a little verse such as :

“ First and last my thought shall be,
Love to show to all I see ;
Love to show to all I see,
First and last my thought shall be,”

beginning with the first two lines. A year or two later

¹ See *On the Threshold of Sex*. For readers aged 14 to 21. By F. J. Gould. Daniel, Paternoster Row, London. 2s. net.

this verse may be said in the morning, and a different verse in the evening, such as :

“From love’s path I would not stray,
Love shall lead me night and day,
Everywhere that I shall move,
Gentle deeds my love shall prove.”

Often—not by any means every time—we may connect the verse with the children’s daily successes and failures, and test the way of living by the verse. The children will soon come to grasp the rich meaning, which would of course vary in detail with the age and experiences of the taught.

Perhaps for walking out-of-doors or meal-times they might sing, if desired, a few words such as :

“Together to (be) (eat),
Each other to (see) (meet),
As comrades to share,
Foul weather or fair,
Love we.”

As the children grow older more or different verses might be selected, and by the age of six they could know a score of ethical hymns. From the period of adolescence onwards more comprehensive exercises might be introduced.

With younger children character-forming songs¹ might be sung on regular occasions—*e.g.* coming home from the morning or afternoon walk.

40. *The Intellect*

With the great interest which children up to seven have in the present, and with the connected indifferent memory, progress in acquirements and in the training of faculties is very slow. In the Third Period there is, of course, enormous advance possible. By the age of

¹ Appropriate children’s songs, with music, will be found in the Fourth Edition of *Hymns of Love and Duty, for the Young*; compiled by the author of this volume, and published by Watts & Co., London. Price 6d. net, by post 7½d.

twenty-one many a poet, painter, and philosopher has produced some masterpiece.

However, what we said of the Second Period roughly holds of the Third. At least all the more common facts of nature, of science, and of human society should be acquired by the young, and this in an intelligent, a detailed, and a connected form, including all the greatest scientific generalisations and achievements. His power of judging should never become petrified. Everything, however familiar, should suggest questions, and each question should be intelligently followed up. In the world of politics and industry, of art, of literature, of science, of family life, nothing but what is understood and what has been examined should be regarded as definitely true and justifiable. An open, an active, and a judicious mind, must be the goal of the parents' endeavours, and this is attainable by continuing on a higher plane the process of questioning instituted in the Second Period.

Only a little after the middle of the Third Period will it be possible to generalise to much advantage. By that time the interest in the present is not absorbing, and, under favourable circumstances, a vast mass of ordered facts may be stored away in a memory which is fairly ready to respond to the demands made upon it. On the negative side this means cautious generalising, and belief in generalisations only to the extent to which they have been established in a scientific manner. It should further mean love of generalising, and doing this as boldly as facts will allow. The science of generalising is, however, so little developed that almost everything has to be left to the judgment of the educator and his pupil. Just a few things we would say on this point. We assume that the pupil is a good observer, a good judge, and is well informed; further, that he will work up to large conclusions, and

not jump at them ; that he will only try larger conclusions after considerable minute and extensive examination ; that he will aim at important and original generalisations ; that he will not unduly stress the value and bearing of a generalisation ; and that he will make his generalisations as little as possible like empty sentences.

Concerning the training of the imagination and the memory, we have nothing substantial to add to what was stated in Section 31. An eager study of classic literature, poetry, art, science, ethics and philosophy, will fully develop the imagination, while a scientific training will ensure that there is a useful, a full, and a ready memory.

The various rules of scientific thinking may be summed up in the one rule :

By habit intently, alertly, accurately and quickly observe, recollect, trace, generalise, deduce, verify, define, classify, utilise, and improve facts and factors.

D.—THE REIGN OF SELF-DIRECTION—FROM ABOUT THE AGE OF TWENTY-ONE ONWARD

41. *Self-Direction*

With the age of twenty-one manhood and womanhood are reached. The stage of Commendation is now succeeded by that of Self-Direction, for knowledge and reason are sufficiently advanced to make unlimited dependence on others morally objectionable. Yet it would be unwise to conclude, on the one hand, that habit, obedience, and commendation are superseded, or that an adolescent who has arrived at maturity has nothing more to learn. In right living, as in knowledge, improvement is not a matter of a special period of life.

The formation of good habits must, therefore, con-

tinue. Obedience which now mainly becomes obedience to the voice of reason and conscience has still its place ; and commendation, which includes now all that is commended to us by good men, living and dead, has a very important part to play. The life lived should still be simple, strenuous, cheerful, disciplined, truthful and helpful, and the aim should be with growing age to do fuller justice to the breadth, depth, and delicacy of the good life.

Now comes the time to apply on a large scale what has been learnt piecemeal. The good life is to be realised by faithfully and intelligently attending to the duties of citizenship, to those of the person, of the family, of the profession, and of friendship ; to the promotion of a just industrial, political, and legal order ; and to the advancement of education, moral and physical well-being, science, art, and international peace and amity.

With such an ethical programme to carry out there is little fear that the moral fibres might become lax through absence of the necessary practice.

42. *Precept and Practice*

At the age of twenty-one, one is properly at the beginning of life, not at the end of it, and young people who are about this age have therefore much to learn yet. It would argue a sad education which left any doubt on this point.

Accordingly young people who have taken over the joyous responsibility of their own education will not neglect to continue their own training.

(A) They will keep their eyes and ears open. Docile, they will learn from every person and every situation. Anxious to progress, they will take for their pattern the finest characters in their environment. Determined not to fail, they will be warned by others' failures.

And, aware of their own responsibility and individuality, they will strenuously exercise their judgment and their power of choice. Nor will they cease to consult with their parents, for life is full of pitfalls into which the unwary and innocent easily tumble.

(B) The world of thought is of course immeasurably larger than our living environment, for our generation is but the last of a long series, as it is the first of innumerable generations yet to come. Into this larger world of thought we can penetrate by means of Reading—one of the greatest and most wholesome delights of man. Embarrassment only comes when we contemplate the vast mass there is to read, and wish to select the *crème de la crème*. However, we cannot be far wrong if we choose those classics which appeal to the cultivated. There are, for instance, some of the books of the great religions: *The Bible* (or certain portions of it), *The Analects of Confucius*, the *Buddhist Suttas*, and the *Koran*. Then we have the great moralists and essayists: Plato's *Republic*, expressing Socrates' and Plato's own thought; Aristotle's *Ethics*, Plutarch's *Lives*, Lucretius, Epictetus, the *Meditations of Marcus Aurelius*, Thomas à Kempis' *The Imitation of Christ*, Dante's *Divine Comedy*, Montaigne's *Essays*, More's *Utopia*, Emerson's *Essays*, Mazzini's *Essays*, Thoreau's *Walden*, Carlyle's *Past and Present*, &c., Mill's *Liberty and Subjection of Women*, Ruskin's *Unto This Last* and *Sesame and Lilies*, Matthew Arnold's *Literature and Dogma* and *Culture and Anarchy*, Seeley's *Ecce Homo* and *Natural Religion*, Maeterlinck's *Wisdom and Destiny* and *Justice*, Newman's *Apologia*; and recent works such as Charles Wagner's *The Simple Life*, Baroness v. Suttner's *Lay Down Your Arms*, Dubois' *The Souls of Black Folk*, Felix Adler's *Life and Destiny*, Coit's *The Message of Man*. This list can be increased to advantage if circumstances are favourable, say, along the line

of novels such as those of George Eliot, and of poems such as those of Wordsworth and Shelley. To the good man nothing can be more profoundly satisfying than to imbibe the deepest thoughts of the pre-eminent leaders of mankind.

(C) Yet when we consider how many of the finest gems of thought we can make our own, and when we think how consistent this often is with a life not at all reminding one of the great men of old, we are inclined to ponder. We are tempted to say that if the perusal in all sincerity of the great ethical classics has little effect on conduct, then human nature is impervious to high ideals. Nothing is sadder than to have to arrive at such a conclusion.

This is, however, a mistake. Suppose a man desired to become a musician, would it be enough if he read great books on music? Suppose he wished to be a painter, would it be sufficient to proceed as with music? Indeed, is there an activity which can be acquired by reading alone, however necessary and inspiring such reading may be? And if not, why should we expect to succeed in conduct by following a method which spells failure everywhere else?

The artist has to begin young and to practise much under the best teachers. Later he continues to practise systematically, in order to prevent deterioration and ensure progress. Bare reading will not do for him, nor mere example, nor casual practice.

Somehow mankind has not learnt this lesson as yet in regard to the shaping of character. As pupils we watch the chemistry or physiology teacher make some experiments, and find the greatest difficulty in imitating him though we have the fullest instructions. Our physical-culture instructor tells us and shows us what to do, and it lasts months before we have properly learnt the lesson. Why should it be different with the

higher life? Marcus Aurelius tells us: "A man must stand erect, not be kept erect by others;" and Buddha: "Pass your life in honesty and in purity of heart." Are there fewer natural difficulties to be overcome in realising these counsels than in following similar ones in art?

In a word, we must look upon right conduct as the sublimest among the arts. Accordingly we must take the higher life seriously, and deliberately practise in order to be able to act up to our ideal.

Granted, then, that we proceed in conduct as in any art, there is every reason to believe that we should be equally successful, and it also follows that if we trust to chance and to casual practice in conduct we shall achieve exactly as much and no more than in any other art.

To the young people who enter life we would say, then, "Conduct is a fine art; do justice to it as you would to other fine arts, and you are as likely to succeed." Train your will to respond to the demands of conscience unhesitatingly; practise till there is no doubt that you are invariably sympathetic, genial, and refined; insist on being punctual, truthful, chivalrous, industrious, public-spirited, generous, and thoughtful, until insistence has become unnecessary, &c. &c.; and you will be expert in goodness as another individual or you yourself may be expert in music or painting, or, say, in law or carpentry.

Nothing short of deliberate and systematic practice, after the manner of the artist, should therefore satisfy young people who have a high moral ideal. If they are to be artists, they will do what every artist does who prepares himself for a high calling. The ideal life is a matter of action, not of cramming the brain with lofty precepts.

Thought, learning by experience, reading, and de-

liberate practice, are all necessary in moral education. NEED WE SAY THAT THESE ARE EQUALLY REQUIRED IN THE INTELLECTUAL SELF-EDUCATION OF YOUNG PEOPLE ?

43. *Conclusion*

In matters of education we have commonly to choose between the dreamer and the quack ; and the choice is not an easy one. Still, we hope our readers have decided against the quack, for he promises much and can do practically nothing. To be brought up and to live on medicines is impossible. On the other hand, the man who offers an exacting ideal (if it be only close to the truth) may say much in his own defence. First, he may plead that there exist a select few able almost completely to realise the high ideal. Secondly, he may urge that a large number of persons are sufficiently well circumstanced to realise the ideal to a large extent. And, lastly, his chief defence is that whosoever will make a serious and continuous effort to realise it, is certain to reap a rich spiritual reward, while he who is hopelessly circumstanced may still learn something to advantage.

It is sadly unfortunate that many a human being has to be woman, wife, mother, friend, housekeeper, cook, servant, nurse, and governess all in one, and that in addition her share and her allowance for the home may be shamefully low. Except under the rarest circumstances a tolerably good education is impossible in these cases, and it becomes then our duty to change the social conditions in the direction of abolishing undeserved poverty and undeserved neglect and suffering of the young. To lower the ideal in order to suit such a state of society is to wipe it out, and to draw up rules which are only calculated to deceive. Humanity would not be benefited by such a procedure, and progress

would be hindered instead of being assisted. The educational reformer is therefore bound to be also a social reformer.

Finally, it is infinitely to be regretted that no book, however large even, can convey a just impression of the fulness of life and variety of activity of a home. Who can fix a sunset? Who can paint spring time? Who can write history? And similarly we may ask, Who can convey an adequate idea of what education means in practice, from hour to hour, and minute to minute? When life is in question, all representation partakes of the nature of pale abstractions, and vitally depends on sympathetic interpretation. Accordingly, unless the parent can at least to some extent sympathetically reconstruct and interpret the thoughts expressed in this volume, all that it contains is so much dead-sea fruit. Yet knowing how anxious parents are to do their very utmost to promote the education of their children, the author confidently hopes that the shapeless seeds which he has sown will blossom into stately trees, beautiful flowers, and luscious fruits in the ever-sympathetic minds of parents. So may it be!

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